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# THE

# BRITISH MAGAZINE,

AND

# MONTHLY REGISTER

OF

# RELIGIOUS AND ECCLESIASTICAL

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AND

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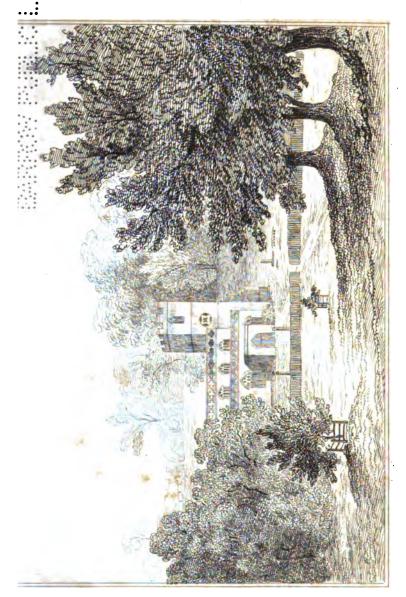
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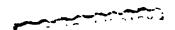
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## JOURNAL OF EDUCATION."

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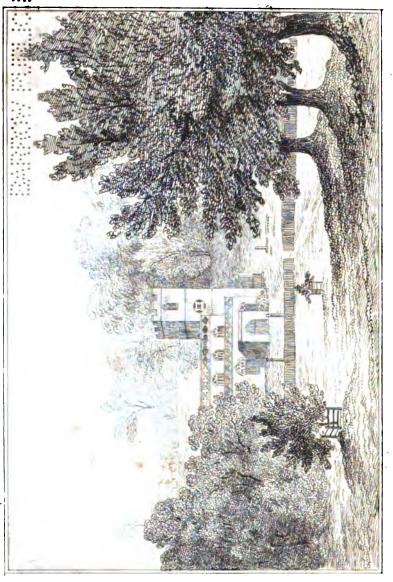
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Vol. IX.—Jan. 1836.



STORTON CHURCH.

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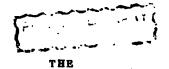
Vol. IX.—Jan. 1836.



# STORTON CHURCH.

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# BRITISH MAGAZINE.

JAN. 1, 1836.

# ORIGINAL PAPERS.

ON THE TWENTIETH AND LAST NUMBER OF THE "QUARTERLY JOURNAL OF EDUCATION."

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"The early friends of general education—(mark, not religious education)—were the seceders from the orthodox mother-church; probably they had in view the ulti-

mate increase of their own sect—(qu., sects? how will their dissenting friends relists this unparliamentary imputation of motives?)—by instilling into the rising generation their own principles and religious tenets. Be this as it may, the church took the alarm, and seeing that there was some danger in remaining passine, the clergy belonging to the establishment, almost simultaneously, actively promoted the cause of education throughout the country."—(No. xx., p. 323.)

"The knowledge of reading and writing is no more education than feet are walking, or eyes seeing; they are the organs by which these acts are performed. [Is this one of the discoveries of the nineteenth century?] If we turn out hungry boys, unskilled in simples, into the woods to suck their food, where for every edible plant there grows a hundred of a poisonous nature, who would express surprise at their falling a sacrifice to their ignorance? If we substitute the mental appetite for that of the stomach, [this, surely, is precious stuff!] such is the condition of the national-school children when they leave off what is termed their education. Still the nation proudly boasts that she gives her children education.

"Knowledge she gives enough to make them know How abject is their state, how deep their wo; The worth of freedom strongly she explains, While she bows down, and loads their neck with chains." Faith, too, she plants, for her own ends imprest, To make them bear the worst, and hope the best; And, while she teaches, on vile interest's flan, As laws of God, the vile decrees of man, Like Pharisees, of whom the Scriptures tell, She makes them TEN times more the sons of hell.

"It is incontrovertible that the children of the poor derive no moral instruction, (strictly so understood,)—[what is meant by a strict understanding of moral instruction f]—and no mental training that exercises their reasoning powers from the national schools. The system is tiresomely iterative and monotonous: the mind, when it is sequacious—wax to receive and marble to retain—is wholly neglected; it goes into the school ductile, and capable of being moulded, but comes out stupified and hardened, in a condition to receive only the worst impressions."—(p. 324.)

The writer goes on to ridicule, with surprising wit and vivacity, the school questions "about Joseph and the Virgin Mary," subjects, of course, in his estimation, utterly devoid of moral or mental edification; and he censures the conductors of national schools, in no mild nor measured terms, because they cease to educate lads exactly at the time when the controul of education is most needed,—when "they are cast upon the great sea of life, with all their passions growing into full power;" but he does not inform us by what authority the clergy—the principal managers of national schools—are to "bow down and load with chains the necks" of young men, who, at this dangerous age, become their own masters, refuse to submit to discipline, and, to our deep regret, quit our schools, and plunge into all the temptations of humble life.

"But we shall be told by the directors of these schools, that they inculcate both religion and morality, besides teaching the Catechism and making children acquainted with the Scriptures; and then they will ask if this is not education? We reply by referring to our previous remark, that education, to be effective, must draw out and expand the reasoning faculties: the encumbering the memory with matter un-

<sup>\*</sup> In the name of goodness, what chains?

EUITED TO THEIR YEARS, and the teaching of religion or morality through the medium of serror, [qu., as opposed to the greatest-happiness system?] will either depress and cramp, or ultimately render young minds daring and reckless."—(p. 326.)

So! the defect of moral education is to be supplied by omitting THE CATECHISM AND THE SCRIPTURES as being "unsuited to the years" of children; and the sanctions of religion are not to be enforced by terror, by the fear of present or future punishment, lest it should depress or cramp young minds, but to be inculcated on the intelligible and convincing plan of moral calculations—e.g., Come here, my dear; you are now nearly seven years old, and though it will be a great many years before your mind can be mature enough to understand the catechism or the Scriptures, which must be left for your adult and voluntary consideration, you ought now to comprehend the simple principles of moral calculation, which, if properly worked out, will prevent you from ever doing wrong; for the only object of a good education is to teach you what actions conduce to your own greatest happiness; all such actions are right, and accord with your moral duty; whereas all actions which injure your own greatest happiness are wrong, and the result of moral miscalculation. Learn then, my dear, to practise moral calculation.

Certainly, after this, the catechism would be unnecessary, and the Scriptures might safely be laid aside until the faculties (and

the inclination?) become suited to their reception.

But enough of this trash. Let us turn to the concluding article, (happily the concluding article of the work itself, as well as of No. xx.) and see whether members of Government can be justified in supporting writers who entertain views so hostile to the existing constitution in church and state.

"If there were a general and profound conviction of the importance of education, rightly understood, and of the improvements which are requisite in the education of all classes, in order to give them the best opportunity of attaining happiness, such a source harmonic professional profession

"In this country the matter is not so simple, owing to the distribution of sovereign power; which distribution, while it may prevent some bad measures from being carried, is constantly opposing obstacles to good ones. It would appear to a careful and unprejudiced observer, that our constitutional forms are, at present, extremely ill adapted to promote measures tending to the general interests of the country. The various members of the sovereign power, and the various interests, as they are called, which exert their influence on the sovereign power, are continually elbowing and jostling

one another, like people in a crowd. . . . . . . Such a government as this, if it is here rightly described, can do no good, if it attempt at once an entire reformation of education."—(p. 9.)

The remedy for this deplorable condition of our "constitutional forms," appears to be in simplifying the constitution by vesting the entire sovereignty in the House of Commons. Of course. But then the present House of Commons is not sufficiently enlightened to meet the views of the committee. It must undergo a purgation, and be defeecated of all those individuals the clog of whose prejudices disables them from keeping up with the progress of the age. "It now contains many wellinformed men who are zealous to do all that is practicable for the general improvement of education; but a majority of such men it certainly does not contain." (p. 10.) But we must hope to see this House of Commons so improved, by some process not very clearly intimated, as to be "strong enough to carry into effect all undoubtedly useful measures, in spite of any opposition from the other members of the sovereign power." Thus we are to have members of the sovereign power who are not to be allowed even a controlling efficacy in the constitution, provided the measures of the House of Commons are "undoubtedly useful!" Here is wisdom. And lest there should be any doubt in the mind of those who are panting and toiling after the strides of the committee, how the undoubted usefulness of measures is to be ascertained, it is pretty clearly insinuated, that this expurgata editio of the House of Commons must be directed by "an administration" consisting, it may be presumed, of persons immediately connected with the writer of this article.

The great panacea for all the evils under which our PRESENT constitutional forms doom us to groan, is, however, a charter to be granted to the London University, with the power of conferring degrees! This GREAT ACT "of the administration" will "take away all unfair advantage on the part of the graduates of Oxford or Cambridge," (p. 22;) and, in plain language, will prevent any bias in favour of the church or of the old constitution in the system of education throughout the country.

To secure this desirable object, "persons in holy orders" are to be excluded altogether by statute from taking any part in education; they are to be declared incapable of holding any "mastership or ushership of a grammar school;" and thus not only will education be placed in safe and proper hands, but the church itself will be purified from a fearful desecration. To wit—

There is abundance in the same strain, and, in truth, these quotations have been made almost at hazard, but they are amply sufficient to justify the regret expressed at the commencement of these remarks, that members of Government should give any countenance to a work so directly hostile to the religious institutions of the country.

J. H. B. M.

# THE LATE BISHOP OF FERNS.

(Continued from vol. viii., p. 510.)

THE Bishop, anticipating rest after the fatigues of the provostship, immediately proceeded to reside at Limerick, but his vigorous mind was not suffered to remain inactive. Never did any city, or any diocese, want more the superintendence of an active bishop. No man fitted for such a station had been promoted to that see for upwards of a century, and the charitable institutions of the city wanted some guide to direct and animate individual The Bishop remained but two years at Limerick, and one of them was a year of disturbance, the other of famine. In the dreadful winter of 1821, his firmness and intrepidity were of signal advantage; and the English military officers gladly availed themselves of the Bishop's advice, when such a panic had seized the magistracy that in their application for the Insurrection Act they endeavoured to shelter themselves under the protection of a round Robin. The Bishop soon gave a practical proof of his courage, for he set out on a tour of visitation before the disturbances had terminated, lest he might increase the panic in the country by putting off what had been long officially announced. In this tour he visited parts of the united dioceses where a bishop had not been for sixty years. In the time of famine, not only his personal exertions, but his purse, was ever ready to give assistance with a liberality\* which considerably entangled himfor now what he studiously kept concealed may be told—he expended in the two years at Limerick more than 3000l. above the income of his bishopric.

In the latter end of the year 1822, the Bishop was translated to the extensive and important bishopric of Leighlin and Ferns. How he conducted himself in that see may best be proved by the universal dismay which the account of his death occasioned. Though requiring a strict observance of discipline in his diocese,

<sup>•</sup> How necessary this was, one anecdote will be sufficient to shew. A landlord, whose rent-roll exhibited as many thousands as the Bishop's did hundreds, and whose wretched tenantry were the chief objects calling for relief, desired his agent to contribute to the general fund whatever sum the Bishop did!

he was the friend and adviser of his clergy, who applied to their diocesan in every matter of difficulty, frequently consulting him even on their private affairs; and the advice was promptly and kindly given. One day in every week was set apart for receiving the clergy, but at all times he was accessible to them, and his house was always open for their accommodation with a hospitality which has seldom been equalled, and could not be surpassed. The Bishop required regular returns of every parish, giving an account of their protestant inhabitants; and three times during his episcopacy he visited every church, glebe-house, and parochial school in the diocese. To the religious education of the poor he paid the greatest attention, establishing schools wherever he could, and encouraging in every parish the catechetical examination under the system of the Association for Discountenancing Vice,\* to which society he was the most ardent and efficient friend, and, with the exception of the lord primate. the most munificent contributor.

This active and useful life was terminated by a paralytic stroke. at Liverpool, on the 12th of July, 1835. The circumstances attending the Bishop's death were as characteristic of the mind as any event of his life. The moment he received a summons from the primate to attend in London for the purpose of opposing the church spoliation bill, he determined to obey. Though, it has since appeared, he was fully aware of the danger he incurred, and had a strong feeling that he never would return, he did not hesitate for one moment, but commenced his journey immediately.+ Qui cum ita affectus esset, ut, si ad gravem valetudinem labor viæ accessisset, sibi ipse diffideret: non recusavit, quo minus vel extremo spiritu, si quam opem ecclesiæ ferre posset, experiretur. When crossing in the packet to England he was attacked with a slight paralytic stroke, and again on his landing at Liverpool. He seemed to have shaken off the attack with every prospect of recovery, when early in the morning of Sunday, the 12th of July, he had a third paralytic stroke, and scarcely

Of this society the Bishop was a vice-president. In recording the vacancy occasioned by his death, they have expressed in eloquent and affectionate terms their opinion of his services. Their tribute should be inserted here, had not the article already occupied so much space.

<sup>†</sup> The following circumstance has been communicated by the Rev. Robert McGhee. The Bishop was delayed in Dublin by an accident which happened to his carriage, and he employed himself in writing a letter to Mr. McGhee, containing some extracts which he thought might be useful to him at Exter Hall. They met unexpectedly in the packet. In the morning he found himself very ill, and said, he was sure he had had a paralytic stroke in the night. Not able to dress himself, he leaned on Mr. McGhee; but suddenly rousing himself he said, "I have something to say to you. Those priests will try to lead you away from the one point in question. I know them well, but do not you let them." Thus giving a last proof how the great cause of his religion overcame all sense of personal suffering.

spoke afterward. His last exertion was writing on a slate when the bells were ringing for morning service, "A traveller who is very ill earnestly desires the prayers of your congregation."

In addition to the works already mentioned, the Bishop published four charges to his clergy on very different subjects, but all of great ability. The first contained general directions for the clergy. The second was on the Roman-catholic controversy; and here Bishop Doyle stepped forward as an antagonist, writing twice in reply, and then relinquishing the contest. The last appeadix to the Bishop's charge is a model of controversial writing, and completely overthrew the redoubted champion of the Roman church. The third charge related to education, and was intended to refute an objection, popular to a certain degree at the present day, that rewards should not form any part of a system of education. The fourth charge was in opposition to the home mission.

A writer in the "Christian Examiner" has described the mind of the Bishop of Ferns as microscopic. Microscopic it certainly was in discovering the hidden motives of sectarianism, and exposing its attempts to weaken the church, whose discipline it abhorred; -microscopic in penetrating the false colourings of infidel liberality, or Romish ambition. But in the sense of this writer it was not microscopic; it could take, and it did take, enlarged and comprehensive views. Let this be attested by the Bishop's writings upon tithes, from the opposition which arose in 1807 to Mr. Goulbourn's bill of 1824, which prove that he saw better than all the politicians of the day the bearings of the question, and foretold all the consequences which have followed. Let this be attested by his letters to Lord Mount Cashel. zeal of that nobleman, the applause of the party which surrounded him, did not deceive the Bishop; he denounced their proceedings as the commencement of the work of destruction,—he predicted the advantages which the infidel and the Romanist would take of such measures; and the state of the church in Ireland at this day unfortunately establishes but too well the quick sagacity and the extended foresight of the late Bishop of Ferns.

# THE DARK AGES .- No. XI.

IT will be readily admitted that those who profess to teach others should be more learned than the rest of the community. This was, however, the very point of difference between the monks and the clergy—" monachus non docentis, sed plangentis habet

<sup>&</sup>quot;Alia, ut ante perstriuxi, monachorum est causa: alia clericorum. Clerici pascunt oves; ego pascor."—Hirronymus.

officium," said Jerome, and a monk, as such, had no business, and did not, in fact, pretend, to teach anybody or anything. This, though strictly applicable only to the original state of things, may be, in some degree, applied to the subsequent condition of monastic institutions, when most of the monks were priests; because the real and practical difference is between those who live in the world with, and for the sake of, the cure of souls, and those who, either for devotion or for any other reason, live out of the world—in the cell or the cloister.\*

Notwithstanding-or, perhaps, I ought rather to say, by reason of—this, the monks took the lead in learning. It is not worth while here to enter into all the reasons of this, while there is one that is so obvious—namely, that they led quiet, retired, and regular lives; and that if they could not be originally, or at all times, said to have more leisure than the secular clergy, their employments and habits were of a nature less unfriendly to study. Instead, therefore, of now entering into this matter, let us come at once to a question which must be met if we are to understand each other or the subject,—for I cannot help fearing that I (while speaking of the dark ages) and some, at least, of my readers may be thinking of very different things, under the same name-What is learning? or, to put the question in a more limited and less troublesome form-What did the people of the dark ages think on this subject? It might, I think, be shewn that there were a good many persons in those ages not so destitute of all that is now called learning as some have asserted, and many without much inquiry believe. I might ask, how does it happen that the classics, and the older works on art or science, now exist? and I might, with still greater force (but obviously with intolerable prolixity), appeal to the works of writers of those ages to shew that they know the meaning of that which, no one can deny, they preserved and multiplied. But this is not to our present purpose; and the proper answer is, that they were brought up with views respecting profane learning which it is necessary for

That which St. Jerome so pithily expressed, is more diffusely stated by St. Ambrose—'' Namque here duo in adtentiore christianorum devotione præstantiora esse quis ambigat, clericorum officia, et monachorum instituta? Ista ad commoditatem et moralitatem disciplina, illa ad abstinentiam adsuefacta atque patientiam: here velut in quodam theatro, illa in secreto: spectatur ista, illa absconditur . . . . . Here ergo vita in stadio, illa in spelunca; here adversus confusionem seculi, illa adversus carnis appetentiam: here subjiciena, illa refugiens corporis voluptates: here gratior, illa tutior: here seipsam regens, illa semet ipsam coercens: utraque tamen se abnegans, ut fiat Christi; quia perfectis dietum est: 'Qui vult post me venire, abnegat seipsum sibi, et tollat crucem suam, et sequatur me.'. . . Here ergo dimicat, illa se removet: here illecebras vincit, illa refugit: huic mundus triumphatur, illi exsulat: huic mundus crucifigitur, vel ipsa mundo, illi ignoratur: huic plura tentamenta, et ideo major victoria; illi infrequentior lapsus, facilior custodia."—Ep. lxiii., tom ii., p. 1039.

us to understand before we form our judgment of the men; and, as I have never seen these views clearly stated, I will take leave

to say a few words about them.

"Quid ergo Athenis et Hierosolymis? quid Academiæ et Ecclesiæ? quid hæreticis et Christianis? Nostra institutio de porticu Salomonis est: qui et ipse tradiderat, Dominum in simplicitate cordis esse quærendum. Viderint qui Stoicum, et Platonicum, et Dialecticum Christianismum protulerunt. curiositate opus non est, post Christum Jesum, nec inquisitione, post evangelium. Cum credimus, nihil desideramus ultra credere. Hoc enim prius credimus, non esse, quod ultra credere debemus." These are not the words of a monk of the tenth century, but of a priest of the second; and how far it might have been better or worse if the Christian church had maintained, and acted on, the feeling which they express, this is not the place to discuss. In point of fact, the rigour of the law here laid down was much softened,—or perhaps I should say that an excuse was soon provided for those who were enamoured of profane learning. They were not to go down to Egypt for help. Undoubtedly; but they might spoil the Egyptians, and bring that silver and gold which, wherever they may be found, are the Lord's, into the camp of his people. They were not to contract alliances with the heathen. Certainly not; but if, in the course of war, they should see among the spoil a beautiful captive, it was lawful to bring her home; and, when her head had been shaved, and her nails pared, to take her to wife. These fancies were, as far as I know, excogitated by Origen,—the man, perhaps, of all others most bound and best able to devise some excuse for a practice which the severe and exclusive purity of primitive Christianity had condemned.\*

In his letter to Gregory (tom i., p. 30), he suggests that this might be really intended by the command given to the Israelites to borrow from the Egyptians. As to the captive, after quoting the law (Deut. xxi. 10), he says—" And to say the truth, I also have frequently gone out to battle against my enemies, and there I have seen, among the spoil, a woman beautiful to behold. For whatever we find that is well and rationally said in the works of our enemies, if we read anything that is said wisely and according to knowledge, we ought to cleanse it, and from that knowledge which they possess to remove and cut off all that is dead and useless,—for such are all the hair of the head, and the nails of the woman taken out of the spoils of the enemy,—and then at length to make her our wife, when she no longer has any of those things which for their infidelity are called dead. Nothing dead on her head or in her hands; so that neither in senses, nor in action, she should have anything that is unclean or dead about her." In Levit. Hom. VII. tom. ii., p. 227. If Origen's plaything were not the Word of God, one might often be amused with his childish fooleries; but when we consider what mischief has been done to truth by the way of allegorizing (or, as it is now called, spiritualizing) the Bible, it cannot be looked on without disgust. Of course, the next step is to despise and get rid of the letter of Scripture, as Jerome does most unceremoniously (not to say blasphemously) in this very case. After telling us that the husks, in the parable of the prodigal son may mean poetry, rhetoric, and the wisdom of this world, he adds—"Hujus sapientiæ typus et in Deuteronomio sub mulieris captive figura describitur: de qua divina vox præcipit : ut si Israelites eam habere voluerit uxorem, calvitium

Whether it was entirely valid or not, however, this was, for more than a thousand years, the standing excuse of those who were conscious (not to say vain) of their heathenish acquirements. Take, for instance—and as a specimen of the feeling at a period with which we are at present more concerned than with that of Tertullian or Origen—a letter and answer which passed between a prior and an abbot, in the year 1150:—"To his Lord, the Venerable Abbot of \_\_\_\_\_, R. wishes health and happiness. Although you desire to have the books of Tully, I know that you are a Christian and not a Ciceronian. But you go over to the camp of the enemy, not as a deserter, but as a spy. I should, therefore, have sent you the books of Tully which we have De Re Agraria, Philippics and Epistles, but that it is not our custom that any books should be lent to any person without good pledges. Send us, therefore, the Noctes Atticæ of Aulus Gellius, and Origen on the Canticles. The books which we have just brought from France, if you wish for any of them, I will send you." The Abbot replied—" Brother ——, by the grace of God what he is in the Catholic Church, to his friend R., the venerable Prior of -, blessing and life eternal. You have rightly reminded me, brother, that though I may have the books of Cicero, yet I should remember that I am a Christian; and as you have written (and as your Seneca says of himself) I go over sometimes to the enemies' camp, not as a deserter or traitor, but as a spy, and one who is desirous of spoil, if haply I may take prisoner some Midianitish woman, whom, after her head has been shaved, and her nails have been pared, I may lawfully take to wife. And though I deserve only to be a stranger-or, indeed, an exile-in a far country, nevertheless I desire rather to be filled with that bread which came down from heaven, than to fill my belly with the husks which the swine do eat. The dishes prepared by Cicero do not form the principal, or the first, course at my table; but if, at any

ei faciat, ungues præsecet, et pilos auferat: et cum munda fuerit effecta tunc transeat in in victoris amplerus. Hæc si secundum literam intelligimus nonne ridicula sunt? Itaque et nos hoc facere solemus quando philosophos legimus," &c.—Ad Damas, tom. iii., p. 44, M. My object here, however, is only to shew whence certain opinions and feelings of the dark ages were derived. The reader who thinks what I have said insufficient may see the account which Jerome gives, in his epistle to Eustochium, of his being brought before the judgment-seat, and punished as a Ciceronian. The story is too long to be extracted here, and too well known, perhaps, to require it. At all events, it was well known in the dark ages. He introduces it by saying—"Quæ enim communicatio luci ad tenebras? qui consensus Christo cum Balial? Quid facit cum Psalterio Horatius? cum Evangeliis, Maro? Cum Apostolis, Cicero?" &c.—tom i., p. 51, C. To this we may add, the first book of Augustine's Confessions, c. 12, and thenceforth stronger things than these fathers wrote are not, I believe, to be found in the writings of the dark ages. Some of what Jerome says it would hardly do to produce in the present day—for instance, "At nunc etiam sacerdotes Dei, omissis evangeliis et prophetis, videmus comœdias legere, amatoria Bucolicorum versuum verba canere, tenere Virgilium: et id quod in pueris necessitatis est, crimen in se facere voluptatis," &c.

time, when filled with better food, anything of his pleases me, I take it as one does the trifles which are set on the table after din-For it is even a kind of pleasure to me not to be idle. Nor, indeed (to say nothing of any other reasons) can I bear that that noble genius, those splendid imaginations, such great beauties both of thought and language, should be lost in oblivion and neglect; but I want to make into one volume all his works which can be found; for I have no sympathy with those who, neglecting all liberal studies, are careful only for transitory things; and who collect that they may disperse, and disperse that they may collect. They are like men playing at ball—they catch eagerly, and throw away quickly; so that they have no moderation either in catching or in throwing away. Although their doctrine is praised by secular persons of bad character, yet if you love me, you will avoid it as poison, and the death of the soul. I have sent you as pledges for your books, Origen on the Canticles, and instead of Aulus Gellius, (which I could not have at this time,) a book which is called, in Greek, Strategematon, which is military."

It must be observed, however that this excuse would scarcely serve—indeed, strictly speaking, it could not be admitted at all for reading heathen works of fiction. The Midianitish captive might have beauty, and might be loved, if she assumed the form. of philosophy or history, art or science. Truth, wherever found, is truth and beauty; but when the captive appeared in the meretricious form of poetry, and that, too, poetry about false gods—or, more plainly, nonsense about nonentities—or even, coarsely as they would have expressed it, lies about devils—when this was the case they thought that the less Christians had to do with it the better. Beside this, they thought that Virgil and Horace (to say nothing of some others) spoke of things whereof it is a shame to speak-things which children should not be taught, and which it were better that Christian men should not know. This was their feeling and conviction; and on this they acted. It was not, as modern conceit loves to talk, that they were ignorant that such books existed, or that they were men so destitute of brains and passions as not to admire the language in which the heathen poets described, and the images in which they personified, ambition, rage, lust, intemperance, and a variety of other things quite contrary to the Rules of St. Benedict and St. Chrodegang. I grant that they had not that extravagant and factitious admiration for the poets of antiquity, which they probably would have had if they had been brought up to read them before they could understand them, and to admire them as a necessary matter of taste, before they could form any intellectual or moral estimate of them; they thought too that there were worse things in the world than false quantities, and preferred running the risque of them to some other risques which they

apprehended; \* but yet there are instances enough of the classics (even the poets) being taught in schools, and read by individuals; and it cannot be doubted that they might have been, and would have been, read by more, but for the prevalence of that feeling which I have described; and which, notwithstanding these exceptions, was very general. Modern, and, as it is supposed, more enlightened, views of education, have decided that this was all wrong; but let us not set down what was at most an error of judgment, as mere stupidity and a proof of total barbarism. If the modern ecclesiastic should ever meet with a crop-eared monk of the tenth century, he may, if he pleases, laugh at him for not having read Virgil; but if he should himself be led to confess that, though a priest of Christ's catholic church, and nourished in the languages of Greece and Rome till they were almost as familiar to him as his own, he had never read a single page of Chrysostom or Basil, of Augustine or Jerome, of Ambrose or Hilary—if he should confess this, I am of opinion that the poor monk would cross himself, and make off without looking behind him.

So different are the feelings of men, and I doubt whether it is possible for any man in the present day to form a complete idea of the state of feeling on this subject which existed for many centuries; but it is very desirable that it should be understood, and perhaps it may be illustrated by a few extracts from writers

of different periods.

Pope Gregory wrote a letter to Desiderius, a Bishop of Gaul, which begins thus:—"Having received much pleasing information respecting your studies, such joy arose in my heart that I could not on any account think of refusing what you, my brother, requested. But after this I was informed (what I cannot repeat without shame) that you, my brother, teach certain persons

When our Archbishop Lanfranc was a monk at Bec, but at a time when the most renowned teachers of Latin were coming to him for instruction—clerici accurrunt, Ducum filii, nominatissimi scholarum latinitatis magistri—he was one day officiating as reader at table, when the prior corrected, or thought that he corrected, him for a false quantity. It was, says his biographer, "as if he had said docëre with the middle syllable long, as it is; and he [the prior] would have corrected it, by shortening the middle syllable to docëre, which it is not, for that prior was not learned. But the wise man, knowing that obedience was due to Christ rather than to Donatus, gave up the right pronunciation, and said as he was improperly told to say. For he knew that a false quantity was not a capital crime, but that to disobey one who commanded him in God's stead (jubenti ex parte Dei) was no trifling sin."—Mab. A. S. IX. 635. By way of a set-off to some things which I have quoted, and a specimen of the exceptions of which I speak, I may add what the biographer of Herluin (who was Abbot of Bec at this time) says of this confluence of learned men. He tells us that the monastery increased in a variety of ways, as to fame, revenue, &c.—"Viris litteratis undecumque confluentibus cum ornamentis et spoliis quibus spoliaverant Ægyptum, quæ cultui tabernaculi postmodum forent accommoda. Poetsrum quippe figmenta, philosophorum scientia et artium liberalium disciplina Scripturis sacris intelligendis valde sunt necessaria."—Ibid., 364.

grammar.\* At this I was so grieved, and conceived so strong a disgust, that I exchanged the feelings which I have described for groans and sadness; for it cannot be that the praises of Jupiter and the praises of Christ should proceed from the same mouth. Consider, yourself, how sad and wicked a thing it is (quam grave nefandumque sit) for a bishop to sing what would be unfit for a religious layman; and although my most dear son, Candidus, the priest, who came afterwards, being strictly examined as to this matter, denied it, and endeavoured to excuse you, yet my mind is not satisfied. For as it is horrible that such a thing should be told of a priest, (execrabile est hoc de sacerdote enarrari,) so should the investigation of its truth or falsehood be strict in proportion. If, therefore, the information which I have received shall hereafter be shewn to be false, and it shall appear that you are not studying trifles and secular literature, I shall give thanks to God, who has not suffered your mind to be polluted with the blasphemous praises of the wicked, and we shall then confer, safely and without hesitation, on the subject of your requests."+

Our countryman, Alcwin, was probably born about the year 735, devoted to the church as soon as he was weaned, and brought up in it. His biographer, who was his contemporary, or within a few years of him, tells us that, when a child, he frequented the daily services of the church, but was apt to neglect those which were performed in the night. When he was about eleven years old, it happened that a lay-brother who inhabited a cell‡ belonging to the monastery, was one day, by some accident, deprived of his usual companions, and petitioned the schoolmas-

<sup>\*\*</sup> I say, "teach Grammar" though it is a very absurd translation of grammaticam exponere. The reader who does not require such an explanation will, I hope, excuse my saying, for the sake of others, that the "ars grammatica" comprehended something much beyond what the words would now suggest. Indeed, they might, perhaps, be more properly translated "classical," or, what is the same thing, "profane literature." The Grammaticus was, as his name imported, a man of letters—those letters, however, to borrow the words of Augustine, "non quas prims magistri, sed quas docent qui grammatici vocantur."—Confess. L. I. c. xii. How much those who lived in the dark ages knew of such literature, people may dispute; and therefore, as I know of no other alternative, I prefer using the word "grammar," though incorrect, to the appearance of exaggerating their knowledge, until I can shew, as I hope to do, that they were not so entirely ignorant of the classics as some have supposed.

† Lib. IX. Ep. xlviii.

These cells were little establishments which rose up like offsets round monasteries, and properly consisted of a few (perhaps from two to half-a-dozen) monks placed there by the superiors of the monastery, and living under its rule, either that they might be on the spot for the protection and cultivation of property belonging to the monastery—or because they desired to lead a more solitary life than they could do in the monastery,—or because applications for admissions were so numerous, that in order to admit those who applied it was necessary that some of the older monks should swarm out, or because those who had given the property had made it a condition that monks should be settled on the spot. The reader will imagine that, if not so originally (as in most cases it was) the cell generally become a farm; and often the oratory grew into a church, a monastery, a town, &c.

ter of the monastery that one of the boys might come up and sleep there that night; being, perhaps, afraid to pass the hours of darkness alone. Alcwin was sent, and they retired to rest; and when, about cock-crowing, they were waked by the signal for service, the rustic monk only turned in bed, and went to sleep again. Not so Alcwin; who soon perceived, with horror and astonishment, that the room was full of dæmons. They surrounded the bed of the sleeping rustic, and cried-" You sleep well, brother!" He woke immediately, and they repeated their salutation. "Why," they added, "do you alone lie snoring here, while all your brethren are watching in the church?" Quid multa? says the historian; and indeed everybody may guess what ensued -they gave him an awful drubbing, which, we are told, was not only very beneficial to him, but was matter of warning and rejoicing (cautelam et canticum) to others. In the meantime, poor Alcwin, as he afterwards related, lay trembling, under the persuasion that his turn would come next; and said in his inmost heart -"O Lord Jesus, if thou wilt deliver me from their bloody hands, and afterwards I am negligent of the vigils of thy church and of the service of lauds, and continue to love Virgil more than the melody of the Psalms, then may I undergo such correction; only I earnestly pray that thou wouldest now deliver me." Alcwin escaped; but in order to impress it on his memory, his biographer says, he was subjected to some farther alarm. dæmons, having finished the castigation of his companion, looked about them and found the boy, completely covered up in his bedclothes, panting and almost senseless. "Who is the other that sleeps in the house?" said the chief of the dæmons. "The boy, Alcwin, is hidden in that bed," replied the others. Finding that he was discovered, his suppressed grief and horror burst forth in tears and screaming. His persecutors being restrained from executing all that their cruelty would have desired, began to consult together. An unfortunate hiatus in the MS. prevents us from knowing all that they said; but it appears that they came to a resolution not to beat him, but to turn up the clothes at the bottom of the bed and cut his corns, by way of making him remember his promise.\* Already were the clothes thrown back, when Alcwin jumped up, crossed himself, and sung the twelfth Psalm with all his might: the dæmons vanished, and he and his companion set off to the church for safety. + Some readers will perhaps doubt whether all the monks were in the church during this scene; but, without arguing on the dæmonology of the story, I quote it to shew the nature of the sin which lay on the child's

As the passage now stands it is—"Non istum verberibus, quia rudis adhuc est, acris . . . . pedum tantum, in quibus duritia inest calli, tonsione cultelli castigemus, et emendationem sponsionis nunc suæ confirmabimus."

† Mab. A.S.O.B., tom. v., p. 140.

conscience, when he thought that he was in the hands of devils. He was, as his biographer had before said, even at that early age, "Virgilii amplius quum Psalmorum amator;" but he received a lesson which he never forgot. Speaking of him in after life, and when he had become celebrated as a teacher, his biographer says-"This man of God had, when he was young, read the books of the ancient philosophers, and the lies of Virgil, which he did not wish now to hear, or desire that his disciples should read. 'The sacred poets,' said he, 'are sufficient for you, and there is no reason why you should be polluted with the impure eloquence of Virgil's language.' Which precept, old Sigulphus endeavoured secretly to disobey, and for so doing he was afterwards publicly brought to shame. For, calling his sons, Adalbert and Aldric, whom he was then bringing up, he ordered them to read Virgil with him in the most secret manner, forbidding them to let any one know of it, lest it should come to the knowledge of Father Alcwin. Alcwin, however, calling him to him in his usual manner, said—'Where do you come from, Virgiliane? and why have you begun and designed, contrary to my will and advice, and even without my knowledge, to read Virgil?' Sigulfus, throwing himself at his feet, and having confessed that he had acted most foolishly, humbly did penance; which satisfaction the indulgent father, after rebuking him, kindly received, admonishing him not to do so any more. The worthy man of God, Alderic, who is still alive and an abbot, declares that neither he nor Adalbert had divulged the matter to any one; but had, all the time, as they were directed, kept it secret from every body."\*

Passing over about a century, we are told by the biographer of Odo, Abbot of Clugni (who lived until 942), that he was so seduced by the love of knowledge, that he was led to employ himself with the vanities of the poets, and resolved to read the works of Virgil regularly through. On the following night, however, he saw in a dream a large vase, of marvellous external beauty, but filled with innumerable serpents, who, springing forth, twined about him, but without doing him any injury. The holy man, waking, and prudently considering the vision, took the serpents to mean the figments of the poets, and the vase to represent Virgil's book, which was painted outwardly with worldly eloquence, but internally defiled with the vanity of impure meaning. From thenceforward, renouncing Virgil and his pomps, and keeping the poets out of his chamber, he sought his nourishment from the sacred writings."

After another century—that is, about the middle of the

Mab. A. S. O.B., tom. v., p. 149.
 Mab. ubi. sup., tom. vii., p. 187.

eleventh—we find Petrus Damianus blaming those monks "who go after the common herd of grammarians (grammaticorum vulgus), who, leaving spiritual studies, covet to learn the vanities of earthly science; that is, making light of the Rule of St. Benedict, they love to give themselves up to the Rules of Donatus;"\* and, very near the same time, one Archbishop Lanfranc wrote to Domnoaldus—"You have sent me some questions respecting secular literature for solution; but it is unbecoming the episcopal function to be occupied in such studies. Formerly, I spent the days of my youth in such things; but on taking the pastoral office I determined to renounce them." His contemporary, Geronius, abbot at Centule, was (his biographer tells us) in his youth accustomed to read the heathen poets; and had nearly fallen into the error of practising what he read."

Honorius (about 1120), or whoever was the author of the Gemma Animæ, says-"It grieves me when I consider in my mind the number of persons who, having lost their senses, are not ashamed to give their utmost labour to the investigation of the abominable figments of the poets, and the captious arguments of the philosophers, (which are wont inextricably to bind the mind that is drawn away from God in the bonds of vices,) and to be ignorant of the Christian profession, whereby the soul may come to reign everlastingly with God. As it is the height of madness to be anxious to learn the laws of an usurper, and to be ignorant of the edicts of the lawful sovereign. Moreover, how is the soul profited by the strife of Hector, or the argumentation of Plato, or the poems of Virgil, or the elegies of Ovid, who now, with their like, are gnashing their teeth in the prison of the infernal Babylon, under the cruel tyranny of Pluto? But the wisdom of God puts the brightest honour on him who, investigating the deeds and writings of the apostles, has his mind continually employed on those whom no one doubts to be now reigning in the palace of the heavenly Jerusalem, with the King of Glory." Let me add an extract from the works of a contemporary, whose name is too well known, and whose words are worth copying, because he was quite a march-of-intellect man. Peter Abelard, after quoting the statements of Jerome, and saying that, from the injunction laid

Ap. Mab., Ibid., Sec. III., P. I., Preef. No 42, p. xvii. † Ibid.

<sup>‡ &</sup>quot;Sed, ut fieri solet, cum adolescens Grammaticæ operam daret, et patulo sensu ipsorum jam carminum vim perpenderet, animadvertitque inter ea quædam, quorum omnis intentio hæc est, ut aut expletas luxurias referant, aut quomodo quis explere voluerit, vel explere potuerit recenseant: et dum talium assidua meditatione polluitur juvenis mens casta, tum juvenili fervore, tum turpium verborum auditione, maxime vero diaboli instinctu ad hoc cœpit impelli, ut ea faceret quæ tantorum Poetarum æstimabat narratione celebrari."— Chron. Centulen. ap. Dach. Spicil., ii. \$38.

<sup>§</sup> Prol. Bib. Pet., tom. x., p. 1179.

on him, some persons gathered that it was unlawful to read any secular books, adds, "I conceive, however, that reading in any of the arts is not forbidden to a religious man; unless it may be that by it his greater usefulness may be hindered; and we must do in this as we know must be done in some other good thingsnamely, the less must sometimes be intermitted, or altogether given up, for the sake of greater. For when there is no falsehood in the doctrine, no impropriety in the language, some utility in the knowledge, who is to be blamed for learning or teaching these things? unless because, as I have already said, some greater good be neglected or omitted; for no man can say that knowledge is, strictly speaking, evil. But how greatly this may be done to our condemnation and confusion every reflecting person may see; since we are not only told that 'the mouth that belieth slayeth the soul' (Wisd.i.11), but also that an account will be required of every idle word. If a Christian chooses to read for critical knowledge of phrases and forms of speech, may he not do this sufficiently without studying the figments of the poets and foolish tales? What kind of phraseology, what ornament of language is there, which the phrase of scripture does not supply? Full as it is of enigmatical allegories, and abounding as it does with mystical language, what elegances of speech are there which may not be learned from the mother tongue, Hebrew? especially when it appears that the common people of Palestine were so accustomed to parables, that it behoved the Lord Jesus to address them in that way when he preached the Gospel to them. What dainty can be wanting at the spiritual table of the Lord,—that is, the Sacred Scripture—wherein, according to Gregory, both the elephant may swim and the lamb may walk?" Then, after proceeding to shew that as much, and as good, language as can be wanted, may be had from Jerome, Augustine, Cyprian, and other Christian writers, he says—"Why then do not the bishops and doctors of the Christian religion expel from the city of God, those poets whom Plato forbade to enter into his city of the world?"\*

I might go on with extracts of this kind until we should come again to De Rancé; but I am afraid that the reader may think that I have already cited more testimonies than enough on this point. Should there, however, be anything like tautology in them, I beg him to remember that my object in bringing them forward is to describe and illustrate a feeling which existed very generally in the Christian church before, and through, and after, the Dark Ages. That there were, even in those days, reading men, I hope to shew; and that they did not give the first place to classical or scientific learning I allow, though I cannot admit

<sup>\*</sup> Theol. Christ. Lib. II., p. Mart. v., 1238.

that it was from pure ignorance of the sources of information; and the question naturally arises—What did they read? This inquiry I hope to pursue, and to begin by shewing that there were some persons, at least—perhaps a good many—who read the Bible.

# Parish Churches.

### STOURTON, WILTSHIRE.

THE parish of Stourton lies principally on the right-hand side of the road between Bath and Poole, about midway between them. The church does not meet the traveller's eye from the main road, as it lies concealed in a hollow or dell to the right, and is reached by a cross-road, which passes the rectory house on the left hand, a substantial, square, brick building, lately erected near the site of the former house, and, from its elevated situation, commanding an extensive prospect of the surrounding country. The approach to the church is enclosed on each side with steep banks, clothed thickly with laurels, and crowned at their summits with a luxuriant grove of beech and other timber trees, the former of which give a verdure and cheerfulness to the landscape throughout the year.

The parish church of Stourton is dedicated to St. Peter, and was formerly under the patronage of the Stourton family, and at present under that of Sir R. C. Hoare, Bart. It is a turretted building of stone, with a square tower, and an open cornice sur-

rounding the summit of the body of the church.

Few parish church-yards possess a more beautiful prospect from their enclosure than that of Stourton, extending over a well-wooded and undulated scenery, thickly covered with laurel. Immediately in front of the church is a row of neatly-ornamented cottages, having their walls clothed with jasmine and other creepers, and their immediate approach decorated with well-trimmed flower borders.

The church itself stands nearly at the foot of a bank of laurels, and is approached by a path, bordered on one side by a row of beech trees. The church consists of a nave, extending, from the turret and belfry to the chancel, forty-three-and-a-half feet, and from thence to the altar twenty-eight and three-quarters feet, making the whole length seventy-two-and-a-quarter feet. Its total breadth is thirty-one feet from the north door. It has one side aisle to the north, and a family pew, for the use of the proprietor of Stourhead, projecting to the south. It contains many memorials to the family of Stourton; but one tomb only deserves notice—viz., two effigies, sculptured in stone, and recumbent on a richly-decorated base. This is the most sumptuous and only costly monument erected to the memory of this noble and ancient family. It stands in the north aisle, and bears no inscription;

but from the shield of arms at the east end of the tomb, we are enabled to ascertain its date, and to ascribe it to the memory of Edward Lord Stourton, the fifth baron; and Agnes, daughter of John Fauntleroy, of Marsh, in the county of Dorset. This Edward succeeded his brother William, as fifth baron of Stourton, on failure of issue, A.D. 1524. He was summoned to parliament 21 Hen. VIII., A.D. 1530; died A.D. 1536; and was buried at Stourton. He married Agnes, above mentioned, daughter of John Fauntleroy, of Marsh, near Sherborne, in the county of Dorset.

For farther particulars of the family of Stourton, I must refer the reader to Sir Richard C. Hoare's History of Modern Wiltshire, to which I am indebted for the above account. I shall only add from that work, "that the family of Stourton, deriving its name from the river Stour, is of very high antiquity, and is supposed to have settled in the west of England previous to the Conquest; at which time lived one Botolph, who, according to tradition, when William the Conqueror invaded England, broke down the sea walls of the Severn, and, retreating to Glastonbury, guarded the pass by land, until the Conqueror acceded to the terms that were required. [Collins's Peerage, sub. Stourton.] But Mr. Edmondstone, in his Baronagium, places Bartholomew at the head of the genealogical tree, whom I imagine to be the same person as was mentioned under the name of Botolph."

Besides the monuments above mentioned, there are three to the memory of members of the family of Hoare, deserving of notice; one to Henry Hoare, the first of that family who settled at Stourton, the manors and estates of the Stourton family having been purchased A.D. 1714. The second memorial to the family of Hoare, is one to Henry Hoare, son of the former. This monument consists of a large tablet, bearing an inscription, and surmounted by two children, one of whom is represented entwining a wreath round a sepulchral urn; the other, weeping, holds a funereal torch in one hand, and a scroll in the other, on which are the following lines, written by William Hayley, Esq.:—

Ye who have viewed, in Pleasure's choicest hour, The earth embellished on these banks of Stour, Will grateful reverence to this marble lean, Rais'd to the friendly founder of the scene. Here with pure love of smiling Nature warm'd, This far-fam'd demi-paradise he form'd; And, happier still, here learn'd from heaven to find A sweeter Eden in a bounteous mind. Thankful these fair and flow'ry paths he trod, And priz'd them only as they lead to God.

The third and remaining monument, which is placed within the rails of the altar, records the memory of Hester Lyttleton, daughter of William Henry Lord Westcote, since created Lord Lyttleton, and wife of Sir Richard Colt Hoare, Bart. This monument was sent from Italy, and represents a sarcophagus of Egyptian granite, surmounted by an urn of foreign marble, with two weeping boys. Besides the foregoing memorials to the families of Stourton and Hoare, there are a few others dispersed in various parts of the church. One, on account of its antiquity, and from its commemorating a former rector of the church, is deserving of notice. This is a small tablet of brass, inlaid in a stone on the pavement in the centre of the chancel, consisting of two lines written in old characters, which I read thus:—

Hic jacet Johannes Winford, quondam hujus rector ecclesiæ, qui obiit x° die mensis Julii anno MCCCCLXXIII. sujus anime propitietur Deus. Amen.®

Against the north wall within the chancel, is a tablet bearing the following inscription:—

Dormitoria sub hoc pariete (sed resurgent) Caroli et Frances liberorum Caroli Crolie, Arm' et uxoris ejus Mariæ, an'o redemptionis 1666. Oremus—Vigilemus—Do' e'e cito.

There are two more inscriptions to former rectors of this parish, which perhaps may not be unacceptable in a history of the church. The first is to the following effect, and is inscribed on the pavement:—

Dormitorium Nathanielis Feild, bujus quondam ecclesie Pastoris, qui diem clausit extremum Martis, Anno Domini 1665.

Depositum Rachelis Feild, quæ obiit Martii 30, Anno Domini 1664.† Mors etiam saxis nominibus que venit.

The other, of a recent date, is on a marble tablet, in the nave of the church:—

M. S. Montagu Barton, hujusce ecclesiæ per annos triginta et sex Rectoris, E familià de Plantagenet oriundi. Montagu Barton filius earissimo parenti Mærens posuit.

In the church windows are several fragments of old painted glass—viz., in the window north of the altar, a crucifixion; in the north aisle, the six fountains, the arms of Stourton; and in several places are to be seen their original crest or badge, a sledge; also another device, somewhat similar in design, but of different colours.

I have only farther to add, that Stourton may number among its former rectors the late Archdeacon Coxe, Editor of the Memoirs of Sir Robert Walpole, and other literary works; but as he did not make Stourton his residence, I know of no circumstances of a topical nature which would be attended with interest to the reader, as relating to a person of his notoriety in the literary world.

It will be seen, by the Institutiones, that John Edmunde succeeded to the living of Stourton in 1473, upon the death of Johannes Winford, and that William, Lord Stourton was patron.

<sup>†</sup> By the Institutiones in the Register Office, I find that Nathaniel Feild was presented to the living of Stourton (Edward, Lord Stourton, Patron), A.D. 1631, and that John Derby succeeded him.

## MEMORIALS OF THE INQUISITION.

(Continued from vol. viii. p. 626.)

CHAP. VI.

# Treatment of a Prisoner in the Dungeons and Hall of Audience.

In the last chapter some account was given of the consequences of an arrest by the holy office, as far as these affected the party arrested. It was not, however, in his person alone that the accused was doomed to suffer. No sooner was the fearful warrant executed, than one of the inquisitors, attended by a body of officials, repaired to the captive's dwelling. With the most unsparing scrutiny, every hiding-place, every chest, every closet was searched for matter out of which to convict the prisoner; or, at least, for such papers and documents as might serve to justify the tribunal in dealing with him to the utmost extent of its own most cruel usage. Whether the search proved successful or not, the inquisitor made of his books, papers, and effects, the most exact cata-All his property, indeed, was registered; and such were the effects of fear on the minds of his relatives, that they not only made no attempts to keep anything back, but they positively volunteered information often when there was no natural clue to lead to it. When this was done, the inquisition proceeded to seize for its own use, either the whole or a large portion of the goods of its captive, under the pretext of securing a fund, out of which the expenses incident on the investigation might be And to such an extreme was this system carried. that, with men of moderate fortune, an arrest amounted virtually to absolute ruin, while the wealthy were thankful to escape with the loss of a full moiety of their estates.

The property of the accused being thus disposed of, proceedings against himself began, which were for the most part so tedious, that weeks, sometimes months, elapsed ere the captive was so much as made aware of the grounds of his captivity. this while he was the inmate of a dungeon, so terrible, both in itself and in its adjuncts, as to dispose the mind, however strong, to the influence of absolute despondency. The prisons of the Inquisition were, indeed, mere caves or cells, approachable by winding passages or steep stairs, and so completely embowelled in the heart of the earth, that the wailings of their miserable tenants never reached the ears of those who trod its surface. Scarce a ray of light broke in upon the captive's darkness; so that, being destitute of all other means of occupation, he gave up his thoughts continually, and of necessity, to a consideration of his own immediate sorrows, and of the terrible prospects that threatened him. Conversation, likewise, even with the jailor, was prohibited; and if by chance he overheard the cries of some wretched creatures whose cells adjoined to his own, any attempt to converse

with them was immediately put down by heavy blows with a whip or stick from an official. Necessity, it is said, is the mother of invention, and so, it appears, is misery; for the prisoners of the Inquisition at last fell upon a method by which, in spite of the vigilance of their keepers, they contrived to carry on a limited conversation. They rapped one to another through the wall, making one blow stand for the first letter in the alphabet, two for the second, and so on,—a rude but ingenious contrivance, by means of which their feelings and condition were mutually described, while the very effort to describe them served to amuse, and of course to withdraw the mind from the contemplation of

its griefs.

When the prisoner had thus dragged out his appointed term of days, or weeks, or months, in absolute ignorance, as well of the crime with which he was charged as of the kind of evidence which would be brought against him, his jailor, not officially, but as if instigated by a sense of personal compassion, would ask whether or not he were anxious to obtain an audience of the inquisitors. Be it observed that this proceeding was in perfect agreement with the system of hypocrisy and cruelty which prevailed throughout. It was a point of policy with the holy office to treat the accused under all circumstances as a petitioner; and hence his very trial, with the consequences, whatever those might be, arising out of it, were made to flow out of his own requisition. Accordingly, when the prisoner came before his judges, they, as if they were entirely ignorant both of himself and of his offence, would ask who he was, whence he came, and whether he had Thus situated, the wretched being had before anything to say. him only a choice of dangers and of difficulties. If his memory supplied the record of some word or action against which the terrors of the office were especially directed, or if he were of a timid and desponding temper, on which long confinement had operated, he was not unapt to pronounce himself guilty of crimes from the bare contemplation of which he would, under other circumstances, have turned away with horror. In this case, supposing him now to have been brought for the first time to trial. his life was usually spared; but his property was confiscated, his family declared infamous, and he himself pronounced incapable of filling any office either in the church or the state. On the other hand, if his conscience entirely acquitted him, and his courage were great, his wisest course would be to declare that he had nothing whatever to say, for the Inquisition rarely ventured to convict without some show of proof; and supposing none such to be adduced, and none would be adduced unless in the opinion of the judges it was sufficient, the prisoner received his discharge.

But an escape from the dungeons of the Inquisition under such circumstances afforded very slender grounds of rejoicing. Let

the suspicions of this dread tribunal be once excited, no matter how slightly, and they never fell asleep again. The discharged person was beset at all hours, and in all situations, by the familiars or agents of the holy office. These attached themselves to him with a perseverance of which it is scarcely possible to conceive the extent. Wherever he went, they followed. They watched his going out and his coming in; all that he said, all that he did. was observed by them; indeed, to them the solemn language of Scripture may well nigh be applied, for "they were about his bed, and about his path, and spied out all his doings." Nor can we wonder at this when we reflect that the influence exercised over the public mind by this most horrible instrument of cruelty was such that, not only a man's domestics, but his nearest of kin -his very father, or his child-were induced, at times, to bear witness against him, and to become spies upon his proceedings. Who could expect to escape from such a system of espionage? No one; for the first approximation to error, nay the communication to the holy office of doubts and surmises on the part of those whom it had set to watch, sufficed to ensure a second arrest of the devoted victim. Then, indeed, all hope might be laid aside; for though things went on at first somewhat more vigorously perhaps, but still in the same order as previously, all the world knew that the Inquisition never pardoned twice, and the discharge even of him against whom no accusation had been brought was accounted a pardon. The following example of the pertinacity with which the holy office worked out its designs of vengeance I loosely translate from the valuable and elaborate "Histoire Generale des Ceremonies, Mœurs, et Costumes Religieuses des tous les Peuples du Monde," by Bernard Picard.

"Every body knows," says my author, "what happened to Mark Antony de Dominis. He was descended from the most illustrious family of Venice. He was a jesuit, and had been successively Bishop of Legni, Archbishop of Spalatro, and Primate of Dalmatia. All this dignity, great as it was, was not however that which obtained for him his chief consideration in the world and among churchmen. Marc Antony de Dominis was accounted the most learned man of his age in every department of science, particularly in theology and history, as well profane as sacred; every species of lore, the most popular and the most recondite, were familiar to him, and when consulted upon all varieties of subjects, as he continually was, he replied in each with such precision and accuracy that he appeared to have devoted his undivided attention to it. But the distinguished prelate's learning did not hinder him from adopting the opinions of the Calvinistic reformers. On the contrary, in his celebrated treatise 'Concerning the Ecclesiastical Republic,' he attacked the pope and the court of Rome with such vigour, that not from the hands of any other of her bitterest enemies did popery receive

treatment so galling."

The publication of this treatise was of course followed by the flight of the author from Italy. He withdrew first into Germany, and afterwards to England, where James the First received him with the greatest kindness, and supported him in a style befitting his station in society. Well would it have been for him had he remembered his own maxim, that he who once draws his sword against the church of Rome may cast away the scabbard. Unfortunately, however, he did not bear this in mind, for when the pope, through a variety of channels, entreated him to return to his diocese, assuring him that no notice would be taken of his past indiscretions, nor any restraint put upon his opinions, he was weak enough to imagine that he might quit his place of shelter. For his personal friends—nay, his nearest relatives—all combined to draw him into the snare; and Don Diego Sormento de Acuna, the Spanish ambassador at St. James's, lent himself to the same unworthy object. Thus worked upon by motives of which perhaps it would not be easy to give an accurate definition, Mark Antony set the warnings of his English patrons at defiance, and repaired to Rome, where the fate immediately overtook him which he had the best reason to anticipate.

It was not the policy of the see of Rome to put such a man immediately to death. The purposes of popery would be better served by forcing him to recant; so he was seized, committed to the keeping of the holy office, and prevailed upon by such arguments as inquisitors knew how to employ to abjure the noxious opinions which he had previously expressed. He was then set at liberty, and, according to all outward appearance, reconciled to the church, but his fate had never for a moment been doubtful. Wheresoever he went the familiars of the inquisition went with him. They watched his correspondence, and, finding that he continued to receive letters from some of those who had protected him in London, they denounced him as a relapsed heretic, and he was again arrested. Neither the prelate nor his friends could now entertain a hope as to the issue of the trial. His death, and probably a death of lingering torture, was certain; so the most pious began to perceive that they could not offer in his case petitions more full of charity to him than those which besought God to remove him ere he fell into the hands of the tormentors. If such prayers were addressed to the Most High, they were answered; for the unhappy man died in prison while waiting for his process to come on, not without a strong suspicion that poison had been administered to him by one or other of his kindred.

I return now to the detail of facts, as these stand recorded in the annals of that fearful tribunal, to fall a second time into the hands of which was to perish irretrievably. The unfortunate

victim of treachery or false accusation having been seized as before, was dragged in the manner described above to his dungeon, where he again underwent the miseries of a solitary confinement, more or less protracted according to the caprice of his persecutors. When led before his judges, however, he was not asked, as had previously been the case, who he was, or whence he came, but the president or advocate stated that the jailor had announced his, the prisoner's, wish of being put upon his trial. To such an address the prisoner would naturally reply that he did desire to know the nature of the crime of which he stood accused, in order that he might vindicate himself if innocent, or confess and be reconverted to the church if guilty. But it did not accord with the practices of the holy office to make any direct charge. "Son, confess thy crime," was the only answer vouchsafed to him; and in the event of his persisting in a denial of guilt, he was remanded. This was done under the expectation that time and reflection might subdue his obstinacy; nor were the cases unfrequent in which sheer despair operated upon the prisoner to make a false confession. If, however, no such result ensued, a new method of dealing with him was adopted. He was required to swear upon the crucifix and the gospels that he would truly answer all such questions as might be put to him; and his refusal to do so, supposing a refusal to be given, was construed into a full and perfect admission of guilt. He was condemned without further delay as one who either possessed no sense of religion, or feared to vindicate himself by the most legitimate process, lest in striving to do so he might commit perjury.

It rarely happened that a prisoner, bowed down by the effects of a tedious and harassing confinement, refused to take the oath; and the use which the inquisitors made of his compliance was this—they summoned him before them, and, avoiding all allusion to his supposed offence, put to him a thousand questions relative to the circumstances of his past life, and to the lives of his ances-The object of such interrogatories was, moreover, cruel in the extreme. Whatever errors of faith or practice they discovered to have been committed by the forefathers of their captives, they industriously noted down, drawing from them an inference that the descendants of men so flagitious could not be otherwise than flagitious themselves. Thus was the wretched being held responsuble, not for his own faults only, but for those of his fathers; as if men inherited opinions as they do blood, or even property, or were in all cases trained up to think and act as others had thought

and acted before them.

All this while the accused was kept in profound ignorance, both of the nature of his supposed offence, and of the names and condition of his accusers. The object of the inquisitors was merely to inveigle him into some unguarded admission, on which

they might rest the sentence of condemnation; and so skilful were they in their mode of conducting the investigation, that it was not easy for the most innocent always to thwart them. For never were men more prompt to detect or to seize opportunities. Did the accused hesitate, did he appear confused or alarmed, did he, in the most minute particular, contradict himself, all these were taken as so many proofs of guilt; and if all failed, another method was tried, to the full as perilous. The rigours of captivity were somewhat relaxed. The prisoner was assured that his judges felt much interested about him; and that their sole object in seeking a confession was that they might be enabled to set him free, and reconcile him to the church. Unhappy he over whose constancy this fiendish deceit prevailed! His confession was indeed taken; but his fate was neither the less rigorous, nor the less sure.

The cases used, however, to be of more frequent occurrence in which the accused, either because he knew himself to be innocent, or because he was willing to take his chances of escape, resisted both the examinations and the blandishments of the in-When this fell out, they delivered to him a sort of bill of indictment,—that is to say, a written document,—in which there were laid to his charge all imaginable offences, some of them of the most outrageous and unnatural kind. The inexperienced prisoner would naturally exclaim aloud when he came to one of these extravagant counts, while such as fell more within the compass of human frailty were examined in silence. Of that circumstance also the inquisitor availed himself. "Why deny this charge so stoutly, why make no denial of that?" till, in the end, the poor wretch-brow-beaten, harassed, entrapped, and broken in spirit—would confess to anything and everything that was required of him, and hail death itself as a deliverance from misery. If, however, such effects were not produced, then was the prisoner remanded, in order that his trial might take place with the customary forms.

The same day that he receives his written list of charges, the prisoner is informed that an advocate had been provided for him; from whom, however, he derives no assistance, either in his cell, or at the hall of audience. It is true that the advocate is permitted to converse with his client, one or other of the familiars of the office being present; and that when the accused is brought forward to plead, which takes place on the fourth or fifth day after the charge has been delivered, the advocate attends him. But the advocate is not permitted to utter a syllable in the prisoner's defence, nor indeed to speak at all, unless he be required by the inquisitor to exhort his client to a confession. In like manner, it is to no purpose that the prisoner demands to be put in possession of the names of his accusers, and of the nature of

the testimony which they may have borne against him. To such questions no answer is vouchsafed, and he is left to guess, both at the one and the other, without the slightest intimation being made that his surmises are either well-grounded or the reverse. Meanwhile, he is subjected to a second series of interrogations. If he persist in what is termed his obstinacy, he is remanded to prison, where, sometimes during many years, he continues; the horrible monotony of his existence being disturbed only by occasional repetitions of the scene in the hall of audience.

( To be continued.)

# DEVOTIONAL.

#### FROM THE PARISIAN BREVIARY.

THE OCTAVE OF ALL SAINTS.

#### DUPLEX-MINUS.

This service may be shewn as another instance of the Octave, and the reference which the subject of it has to that of its festival. The Festival of All Saints, which appeared in a former Number, is in a much more exalted strain, and alludes to the heavenly state of the blessed; whereas the Octave has for its subject the reflections which are connected with their earthly remains. The office, indeed, is not an unexceptionable one, as it refers to relics in a manner which savours of Romish superstition; and the hymns have, therefore, been very freely rendered to avoid this; but the whole of it breathes such a catholic spirit of holy respect for the bodies of the dead, that the theme has been chosen as one strikingly at variance with those infidel notions of the day which would do violence to these sacred feelings of our nature. For it is to be observed how much these (now supposed weaknesses) are protected and sanctioned by holy scripture, which would teach us to hold in respect even the poor mortal remains of that which has been once the tabernacle of the good Spirit.

This Octave is termed Duplex-minus, being slightly inferior in degree to that of the Ascension and the Epiphany, which were called Duplex-majus. The Lectios, of which the latter six are from Chrysostom and Jerome, are omitted; but instances are given of the Capitulum, which occurs at all the Vespers, Lauds, and the hours after the Psalms and Antiphones, and is followed at the hours by the short Responsory as here given. It may serve to shew the tone and

character of this interesting service.

"Words of heart-felt truth,
Tending to patience when affliction strikes,
To hope and love, to confident repose
In God, and reverence for the dust of man."— The Excursion.

#### IN THE FIRST VESPERS.

Ant. The righteous shall flourish as a branch: the root of the righteous yieldeth fruit.—Prov. xi. and xii.

Ant. Let their memory be blessed; let their bones flourish out of their place.—Eccli. xlvi.

Ant. Let their bones flourish again out of their place, for they comforted Jacob, and delivered them by assured hope.—Eccli. xlix.

Ant. These were merciful men, whose righteousness bath not been forgotten; and their glory shall not be blotted out.—Eccli. xliv.

Ant. Their bodies are buried in peace; but their name liveth for evermore.—Eccli. xliv.

## Capitulum. Rom. viii.

If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

r. I will comfort you; and when ye see this, your heart shall rejoice, and your bones shall flourish like an herb, and the hand of the Lord shall be known toward his servants.

v. God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, and your bones, &c.—Is. vi. 6; kev. xxi.

#### The Hymn.

Reverence their poor and sadly dear remains!
Folded in peace their earthly vesture lies,
Dear pledges, left below, but thence to rise
Pledges of heavenly bodies, free from pains!
And here ye may lift up your thankful strains,
Ye Christian companies. The Spirit files,
And hath its recompence in quiet skies,
And leaves with you below its broken chains.
Yet for their bones meck Piety shall plead,
Blest Piety, which honoureth the Dead!
Though scatter'd far and wide, yet God's own eye
Doth keep them, that they perish not; and when
The promised hour shall come, their God again
Shall gather them, and as he builds on high
His habitation, each there moulded by his grace
Shall live, and find a sure abiding place.

To us the places where your ashes lie
Shall be as altars, whence shall steadier rise
Our prayers to Heav'n; and that blest sacrifice,
Where God the victim cometh down from high,
Shall consecrate to holier mystery;
He here accepts your deaths as join'd with his,
Here builds all in one body, and supplies
Our dying frames with immortality.
And hence your graves become a tower of aid,
A refuge from bad thoughts, a sacred shade;
Until, fresh elad with new and wondrous dowers,
Our flesh shall join th' angelic choirs, and be
A living temple, crown'd with heavenly towers;
Where evermore the praises shall ascend
Of the Great undivided One and Three,
And God be all in all, world without end.

v. Right dear in the sight of the Lord—r. Is the death of his saints.—Ps. cxvi.

Ant. at the magnificat. Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.—Rev. xiv.

#### IN THE PIRST NOCTURN.

Ant. God said, I am that I am; the God of Abraham, the God of Isaac, and the God of Jacob; this is my name for ever.—Exod. iii.

Ant. I will ransom them from the power of the grave; I will redeem them from death.—Hos. xiii.

Aut. So will I do for my servanta' sakes that I may not destroy them all. While they are yet speaking I will hear. - Is. lxv.

v. Every one that is godly shall make his prayer unto thee\_\_\_\_\_r. In a time when thou mayest be found.—Ps. xxxii.

The Responsories which accompany the Scripture Lection are the following:

After the 1st Lectio. r. Abel obtained witness that he was righteous, God testifying of his gifts, \* and by faith, he being dead, yet speaketh......v. The Lord said unto Cain, What hast thou done? the voice of thy brother's blood crieth unto me from the ground....Heb. xi.; Gen. iv.

After the 2nd Lectio. r. When Pharaoh had let the people go, Moses took the bones of Joseph with him, for he had sworn the children of Israel, saying, \* God will sarely visit you: and ye shall carry up my bones away hence with you.—v. By faith Joseph, when he died, made mention of the departing of the children of Israel, and gave commandment concerning his bones. \* God will visit, &c.—Exod. xiii.; Heb. xi.

After the 3rd Lectio. r. They cast the man into the sepulchre of Elisha; \* and when the

man touched the bones of Elisha, he revived, and stood up on his feet.—v. By faith they received their dead raised to life again. When the man touched the bones, &c.—2 Kings

xiii.; Heb. xi.

#### IN THE SECOND NOCTURN.

Ant. I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do.-Luke xii.

Ant. Are not five sparrows sold for two farthings? and not one of them is forgotten before God.—Luke xii.

Ast. Even the very hairs of your head are all numbered. Fear not, therefore; ye are of more value than many sparrows.-Luke xii.

v. He keepeth all their bones,--r. So that not one of them is broken .- Ps. xxxiv.

# The Responsories after the Lectios.

After the 4th Lectio. r. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do: and whatsoever ye shall sak in my name, that will I do.—v. I will make you a name and a praise

among all people: \* and, &c. John xiv; Zeph. iii.

After the 5th Lectio. r. By the hands of the apostles were many signs wrought, insomuch that they brought forth the sick into the streets, that at the least the shadow of Peter passing by might overshadow some of them. \* And they were healed every one.—v. For thy mercy was ever by them, and healed them. \* They were healed every one.—Acts v.; Wis. xvi.

After the 6th Lectio. r. God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, \* and the diseases departed from them, and the evil spirits went out.——v. Who is like unto thee, O Lord, glorious in holiness, doing wonders!\* And the diseases, &c.—Acts xix.; Exod. xv.

#### IN THE THIRD NOCTURN.

Ant. O ye dry bones, hear the word of the Lord.—Ezek. xxxvii.

Ant. Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live.—Ezek. xxxvii.

Ant. I will lay sinews upon you, and will bring up flesh upon you, and cover you with akin, and put breath in you, and ye shall live.—Ezek. xxxvii.

v. That the bones which thou hast broken——r. May rejoice.—Ps. li.

# The Responsories after the Lectios.

After the 7th Lectio. r. Many of them that sleep in the dust of the earth shall awake to everlasting life, and shall shine as the brightness of the firmament, and as the stars, for ever -v. That the dead are raised even Moses shewed, when he calleth the Lord the God of Abraham, and the God of Issac, and the God of Jacob; for he is not a God of the dead, but of the living. \* They shall awake, &c.—Dan. xii.; Luke xx.

After the 8th Lectio. r. O my people, I will open your graves, and cause you to come out of your graves. \* Then shall ye know that I, the Lord, have spoken it, and performed it...

v. I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live. \* Then shall ye know that I, the Lord, have spoken it, and performed it. - Ezek. zxxvii.; John xi.

After the 9th Lectio. r. The Creator of the world, who formed the generation of men, and found out the beginning of all things, \* will also of his own mercy give you breath and life again .--- v. God, who quickeneth the dead, and calleth those things which be not as though they were, \* will also of his own mercy give you breath, &c.-2 Macc. vii.; Rom. iv.

v. Sing unto the Lord, O ye saints of his, \_\_\_\_\_r. And give thanks unto him for a remembrance of his holiness. — Ps. xxx.

#### AT THE LAUDS.

Ant. I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held .- Rev. vi.

Ant. They cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not

judge and avenge our blood?—Rev. vi.

Ast. White robes were given unto them; and it was said unto them, that they should rest for a little season, until their fellow-servants should be fulfilled.—Rev. vii.

#### The Cantician as on All Saints. Wisdom x.

Ant. They are before the throne of God, and serve him day and night in his temple, and

be that sitteth on the throne shall dwell among them.—Rev. vii.

Ant. The Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.— Rev. vii.

## Capitulum. Is. xxvi.

Behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain.

# The Hymn.

Ye holy ones departed, be around; Like incense are your memories; do ye not Hear our poor prayers ascend, And, hearing them, rejoice?

Your dear remains have moulder'd to their dust, Long since committed to the sorrowing grave, But from behind the veil Your presence breathes around.

Your hallowing and coothing influence Fills all our temples, softening our rude hearts, While ye are in new worlds
To higher service bound.

Your ashes, which beneath our altars lie, Do breathe a deep spell, divinely eloquent, To heal the heart-sick soul, And bid bad spirits flee.

To Father, Son, and Spirit, Three in One, Our Maker, Guide, and Saviour, One in Three, One praise, one glory be, Lasting eternally.

v. Let the saints be joyful with glory .--- r. Let them rejoice in their beds.-Ps. cl. Ant. at the Benedictus. Thy dead men shall live, together with my dead bedy shall they arise. Awake, and sing, ye that dwell in the dust. Allel.—Is. xxvi.

# AT THE THIRD HOUS.

#### The Capituhan. Romans viii.

We know that the whole creation groaneth and travaileth in pain together until new, and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of the body.

7. The dead bodies of thy servants \* have they given to be meat unto the fowls of the air. -v. And the flesh of thy saints unto the beasts of the land, &c.

According to the greatness of thy power \_\_\_\_\_\_\_r. Preserve thou them that are appointed to die. - Pa. lxxix.

#### AT THE SIXTH HOUR.

# The Capitulum. Coloss. iii.

Ye are dead, and your life is hid with Christ in God; when Christ, who is our life, shall appear, then shall ye also appear with him in glory.

Pa beer

#### AT THE NINTH HOUR.

The Capitulum. Philipp. iii.

Our conversation is in heaven, from whence also we look for the Seviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious

r. They shall walk \* in the light of thy countenance. - v. Their delight shall be in thy name, be. be. Here follow the Second Vespers.

# SACRED POETRY.

# THE COUNCIL OF TRENT.

As when a hillock of defiling earth, Let slip from some o'erhanging eminence, Into the bosom of a clear blue flood Comes falling, the pent current on each side Labours for outlet, and o'erflowing rills Are lost, in fen and reed untraceable. But, far above, gathering its own deep strength, Between the rocks an undefiled stream Forth issues, rolling clear its watery ranks; While the broad bed of the descending flood, With dark discolourings and miry weeds, Bears on its forward passage to the sea. Thus when the infatuate Council named of Trent, Clogg'd up the catholic course of the true faith, Troubling the stream of pure antiquity, And the wide channel in its bosom took Crude novelties, scarce known as that of old; Then many a schism overleaped the banks, Genevese, Lutheran, Scotch diversities. Our Church, though straiten'd sore 'tween craggy walls, Kept her true course, unchanging and the same; Known by that ancient clearness, pure and free, With which she sprung from 'neath the throne of God.

# THE UNSHEATHING OF THE SWORD.

What seest thou, holy watchman? One that saith, My bow is bent, my hand upon the string, And there an arrow ready forth to spring. It is the unsheathing of the sword of wrath.

That sword are the ungodly—they His path
Shall clear before Him, and around their King,
In fear and meekness, shall His chosen bring;
Taught by that chastening which the blessing hath.
The ungodly in their lusts let loose to slay;
His hated sword He then shall cast away.
Therefore, when theu behold'st the clamourous throng
Leagued against God's vicegerents, stand, and fear
Not man, but God! Keep thou thy conscience clear—
It is the sword which doth to God belong!

# ON THE CONSECRATION OF A CHURCH-YARD.

(See the Consecration Service.)

THAT we may here securely lay our dead,
In peace to rest, till that great trumpet call,
This spot henceforth we hedge around from all
Offence of careless or injurious tread:
And from henceforth this mould is hallowed,
So not by force alone or outward law,
But by a secret and invisible awe,
To guard them sleeping in their lowly bed.

Ye reverential fears, lest aught offend The unfeeling trunk, or outrage the dry dust,— Fears by this work attested,—hail, all hail, Sure pledge and proof that this is not the end; Till faith, and piety, and Christian trust Fail from among us, ye shall never fail.

R. C. T.

#### THE GROWTH OF GRACE.

ı.

This did not once so trouble me,
That better I could not love Thee;
But now I feel and know,
That only when we love, we find
How far our hearts remain behind
The love they should bestow.

2

While we had little care to call
On Thee, and scarcely prayed at all,
We seemed enough to pray:
But now we only think with shame,
How seldom to Thy glorious name
Our lips their offerings pay.

3.

And when we gave yet slighter heed Unto our brother's suffering need, Our hearts reproached us then Not half so much as now, that we, With such a careless eye, can see The woes and wants of men.

4.

In doing is this knowledge won,
To see what yet remains undone;
With this our pride repress,
And give us grace, a growing store,
That day by day we may do more,
And may esteem it less.

R. C. T.

#### TO THE COMET.

BEAUTIFUL Traveller from lands unknown,
Who once again through boundless æther roaming,
No unexpected guest, art visible
To earthly sight, with pride and joy we hail
Thy coming, which thus silently proclaims
How faithful are the promises of Him,

The All-sustaining God, who dwells on high, Ruling all worlds by laws immutable! And yet, (if unreproved such wish may flow,) Would that the Power who clothed thy form with light, And gave thee strength and motion, might vouchsafe To endue thee now with vocal utterance, That in articulate language thou mightst tell The wondrous secrets of those thousand isles, The heavenly Cyclades, 'midst which thy bark, Successively revisiting their coasts, Thrids its bold voyage everlastingly! Say, are the dwellers in those lucid realms Vassals of Time, like man? or does their will, Ever at war with Reason, stand exposed To the keen blasts of Mutability? Across their sunny paths, beloved by Faith, Does Doubt her shadow throw, and Sorrow walk A veiled companion by the side of Joy? Or may we hope that, as in the heaven of heavens With singleness of heart the Angels serve Their King and God, so those inhabitants Of shining orbs his high commands obey, In love, steadily active? Even as thou, Comet, no lawless wanderer of the skies, As once was deemed, nor to the nations bringing Discord and death, but with unerring speed Calmly fulfilling thine appointed course, Though hidden from some, to others still revealed, Cheerfully shinest on admiring worlds.

E. T.

# Lyra Apostolica.

Γνοίεν δ', ώς δή δηρόν έγω πολέμοιο πέπαυμαι.

NO. XXXII.

# 1.-THE RELIGION OF THE MAJORITY.

TRUTH! What is Truth! Shall Israel's king or state Bow down, in Salem's costly shrine, to Him Therein enthroned between the Cherubim, Because the Lord is God? Nay, we but kneeled Before the Ark, by yonder vail concealed, Because that solemn Ark to consecrate The people chose. Now, if that people's voice, With altered tones, in idol hymns rejoice, Lo! we obey the mandate. Raise the cry—Oh Baal, hear us! To the host on high Pour the drink-offering! Moloch's burning throne, Or Egypt's monsters, Israel's state shall own, If Israel's tribes such deities demand.

Truth! What is truth? Shall Levi dare to brand As false the creed the Gentile deems divine, Or point to miracle, or mystic sign

Wrought, as he dreams, to prove the truth of yore? Perish the thought: we heed such dreams no more; Let Levi, let his brethren, learn that now Kings to their people's Gods—to them alone—will bow.

# 2.-NATIONAL PROPERTY.

HARK! Baal's praise resounds from countless choirs— See! gladdening nations hail his festal day-While round the Lord's high shrine, the Levites' fires, Some seven poor thousands, with Elijah, stay. Then say, can they require that scanty band, Nay, can their puny sect presume to hold The wealth by monarchs erst, with lavish hand, Down on Moriah's favoured altars told? What kings have given, kings again may claim. Then onward! to the Temple! In the name Of David's line, of Judah's kingly throne, Tear down th' inlaying gold of Solomon. Nor view, ye timid few, our course with fear-We reverence, reared, the shrine we would not rear, And take not all. With thankfulness receive That portion of your own we deign to leave; And let the many, from your surplus store, Mould their own idols. We demand no more. Speak ye of rights? What right, in reason's eye, Outweighs the sanction of a nation's nod? Who shall condemn a people? Who deny That people's privilege to chuse their God?

#### 3.-NATIONAL DEGRADATION.

God of our Israel! by our favoured sires Once known, once honoured! And is this the creed Hailed, in their children's councils, with the meed Of godless acclamation; while the fires Burn low on Thy dread altar, and around Th' advancing Gentile treads the hallowed ground? Yea, it is thus; and nerveless rulers hear, Unhallowed triumph kindling in their eyes, And catch fresh ardour from each maddening cheer To urge the spoiler toward his glittering prize. Yea, worst of all: not Bethel's priest alone, Or Bel's adorer swells that plaudit's tone. Thine own apostate worshipper, to Thee, Mocking or self-deceived, who bends the knee, Dares join the clamour; dares, though sworn to wait, A faithful guard, before Thy vineyard's gate, Tear down her fence, and bid the forest boar Uproot Thy cherished vine on green lerne's shore.

#### 4.--PROSPECTS OF THE CHURCH.

AND where is now the Tishbite? Where is he Should wave his master's robe, and call on Thee,

The Lord God of Elijah? All is o'er. And while the Gentile scorns Thine awful frown, Th' apostate digs Thy hallowed altar down, We see no sign, we hear no prophet more. Nay, Bride of Heav'n! thou art not all bereft, Though this world's prince against thy power rebels; By thrones, dominions, wealth, and honours left, Within thee still the ETBRNAL SPIRIT dwells, Thy pledged possession. Seek nor seer nor sign, True Temple of that Habitant Divine; Thy part is simple. Fearless still proclaim The truth to men who loath her very name. Proclaim that HE, to Paul in glory shewn, E'en from that glory, calls thy wrongs His own. And, if thy night be dark,—if tempests roll Dread as the visions of thy boding soul,-Still, in thy dimness, watch, and fast, and pray; And wait the Bridegroom's call :—the burst of opening day.

#### CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

#### MOORE'S HISTORY OF IRELAND.

#### LETTER II.

HAVING in a former communication protested against the idea that papists in their missionary efforts among the heathen are regulated by the practice of the "early Christians," and having shewn also how far Mr. Moore is to be trusted in his use of old authors, or in his allusions to ancient customs, I proceed to give some further examples of his capabilities as an historian. In his account of Pelagius and Celestius, Mr. M. observes (pp. 206, 207)—

"That the latter was a Scot or native of Ireland is almost universally admitted; but of Pelagius, it is, in general, asserted that he was a Briton, and a monk of Bangor in Wales. There appears little doubt, however, that this statement is erroneous, and that the monastery to which he belonged was that of Bangor, or rather Banchor, near Carrickfergus. Two of the most learned, indeed, of all the writers respecting the heresy which bears his name, admit Pelagius, no less than his disciple, to have been a native of Ireland." Then follows, in a note,—"Garnier, in his Dissert upon Pelagianism; and Vossius in his Histor. Pelag. The latter says, Pelagius professione monachus, natione non Gallus Brito, ut Daneus putavit; nec Anglo-Britannus, ut scripsit Balæus, sed Scotus.—Lib. i. cap. 3."

Now, further than as a matter of literary curiosity, it might be considered scarcely worth while to inquire whether or not Pelagius and Celestius were one or both of them Irishmen; yet it may not be altogether useless to shew that Mr. M. is one of the last persons one can look to for a decision of this question. It is true, as it happens, that Vossius does pronounce Pelagius to be "a Scot;" but, with the exception of a quotation from Jerome, which he seems to misunder-

stand, he does not give a single authority for his ipse dixit, though his assertion stands opposed to Bede, to Prosper, and to Augustine, who all possessed better opportunities for information on such a subject than Vossius. With respect to Mr. M.'s other "learned" writer, Garnier, it is odd enough that he is so far from admitting Pelagius to have been "a native of Ireland," that he expressly decides that question to be a matter of uncertainty. After giving the opinions of Augustine and others on that point, he concludes—" id unum certo constat, ex transmarinis Britannis Albinum hunc canem, ut loquitur Hieronymus, Scotorum pulsihus prægravatum, advectum fuisse." (Garnier, Dissert. i., de primis Auctor. et Defens. Hæres. Pelag., cap. 4.) Furthermore, instead of allowing Pelagius to have been an Irish monk, Garnier does not admit him to have been a monk at all in Mr. M.'s sense of that word. And, to complete the story, the monastery of "Banchor near Carrickfergus," to which Mr. M., in his zeal for the honour and glory of "ould Ireland," will have Pelagius to have been attached, had no existence, except in the imagination of the poet, until more than a century after Pelagius' death. Mr. M., therefore, ought in fairness to have told us all this. As, also, he lays such stress on the authority of Garnier, he should have stated that this author is of opinion that Celestius was a native of Rome, or at least, of Campania, and not of Ireland; and that he was born about the year 370, exactly one year after he had, according to Mr. M., written three edifying letters to his parents from the monastery of Tours, A.D. 369, that monastery being not then founded. It may be further noted that the expression "de monasterio," which Mr. M. gives from Gennadius' account of Celestinus (not "Celestius," as Mr. M. has it), most naturally indicates, not the place from whence the letters in question were written, as Mr. M. interprets it, but the subject of them.\* Whether or not the letters afford an incidental proof of the art of writing being then known to the Irish, (Moore, p. 208,) will, of course, depend upon the fact of their having been written by Celestius at all; and if written by him, it must then be determined whether or not the native country of his parents was Ireland.

Your readers may, perhaps, be tempted to think that such history as this might as well have been left to find its level among other like papistical records; but on looking a little farther into the matter, they may see a probable reason why Mr. M. has indulged in all this questionable disquisition. Mr. M., as a strenuous advocate for the opinion that all the orthodoxy of the ancient church of Ireland was derived from Rome, must have some interest in identifying Pelagius and Celestius with his native country: for though it may be impossible to demonstrate that the gospel of Christ was unknown in Ireland before the mission of Palladius, yet if it can be shewn that both Pelagius and Celestius were Irishmen (all the rest of their history being unmentioned), there would be great natural plausibility in the supposition that the doctrines of these heretics would certainly be propagated by them in the land of their nativity. Hence Mr. M. writes—

<sup>\*</sup> Tertullian, in like manner, wrote a Treatise, " De Pallio."

"From some phrases of St. Jerome in one of his abusive attacks on Pelagius, importing that the heresy professed by the latter was common to others of his countrymen, it has been fairly concluded, that the opinions in question were not confined to these two Irishmen; but, on the contrary, had been spread to some extent among that people. It is, indeed, probable, that whatever Christians Ireland could boast at this period, were mostly followers of the tenets of their two celebrated countrymen; and the fact that Pelagianism had, at some early period, found its way into this country is proved by a letter from the Roman clergy to those of Ireland, in the year 640, wherein, adverting to some indications of a growth of heresy at that time, they pronounce it to be a revival of the old Pelagian virus." (Moore, pp. 208, 209.)

As we are not specifically referred to that "abusive attack" upon Pelagius in which "some phrases" import that the doctrines of the heretic were professed by "others of his countrymen," we have no means of judging how " fairly" it has been concluded from Jerome that Pelagianism "had even spread to some extent among the [Irish] people." On that head, therefore, Mr. M. must not complain if his assertion be taken only as an assertion; each individual taking, at the same time, the liberty of balancing probabilities for himself. It may, on the other hand, be asserted that, according to Garnier, there is no historical reason for concluding that either Pelagius or Celestius visited the British Islands after they had adopted their heretical notions; so that the orthodoxy or heterodoxy of the Irish Christians could in no way be affected by the personal influence of "these two Irishmen." Let us proceed, therefore, to examine the proof afforded by the letter of the Roman to the Irish clergy, "that Pelagianism had, at some early period, found its way into" Ireland. This proof is supposed to be contained in the expression, " et hoc quoque cognovimus, quod virus Pelagianse hereseos apud vos denuo reviviscit." (p. 209, note.) If, however, this passage be taken with the context, the "Pelagian virus" is alluded to only in such a manner as to lead to the conclusion that the heresy, which had been utterly exploded elsewhere, had begun to make its appearance in Ireland.\* Let your readers judge: "et hoc quoque.....denuo reviviscit; quod omnino hortamur, ut a vestris mentibus hujusmodi venenatum superstitionis facinus auferatur. Nam qualiter ipsa quoque execranda heresis damnata est, latere vos non debet; quia non solum per istos ducentos annos abolita est, sed et quotidie à nobis perpetuo anathemate sepulta damnatur; et hortamur, ne quorum arma combusta sunt, apud vos eorum cineres suscitentur." (Bede, lib. ii., c. 19; Usher. Vet. Epist. Hibern. Sylloge, Ep. ix.) But even supposing Mr. M.'s interpretation of this passage to be the true one, it should be borne in mind that the Roman clergy received their information from persons who, according to Mr. M. (p. 270) had, in this very letter, wilfully misrepresented the practice of the Irish Christians; why, therefore, are these false informants here stealthily produced as trustworthy witnesses in a matter of doctrine? Most persons who had not a cause to serve would, in Mr. M.'s circumstances, have naturally taken the side of

<sup>\*</sup> I find Dr. Lanigan (Eccl. Hist., vol. ii., p. 15, second edit.) takes the same view of this letter. He observes, also, that "there is not, in any Irish document, the least allusion to any Pelagian suct formerly existing in Iraland."

charity; and, having given the accused party the benefit of that doubt with which the testimony of a witness convicted of falsehood is to be received, would altogether have acquitted the ancient Irish of this charge of heresy. Had Mr. M. any misgivings on this point when he forgot to throw out the least hint as to where the letter he here quotes is to be seen? If this question should seem to convey any unjust suspicions, Mr. M. will, doubtless, bear in mind that he belongs to a communion which has of late acquired an unhappy notoriety for equivocations and mental reservations, if for nothing worse. Mr. M. may be assured, also, that such suspicions are not likely to be allayed by the unhesitating and somewhat crafty manner in which he has introduced Pope Celestine as the party who sent German and Lupus on a mission to England "for the express purpose of freeing" this country "from the infection of" the Pelagian" heresy" (p. 209). Roundly to assert, indeed, as undoubted matter of fact, that which is questioned or denied, may secure to Mr. M. the credit of being an unscrupulous partisan; but it will not gain him the reputation even of a well-informed, and conscientious historian. C. E. G.

#### THE OCTOBER FESTIVAL.

MY DEAR SIR,—It may be proper for me to trouble you with a few lines, in answer to your correspondent "Luther."

Your correspondent censures me for not having "condescended to inform him what law of the Church was broken by either those who preached against popery on the 4th of October, or those who submitted to public consideration reasons that would render that an appropriate subject for their sermon on that day." Now, as I neither asserted nor insinuated, of those who so preached, or of those who so submitted their reasons, that they broke, in so doing, any law of the Church, your correspondent has, in this instance, to use his own (not very elegant) expression, "built up a house of cards for me," and to him I will leave the triumph and delight of knocking it down. I stated was, that the appointment of a festival by mere presbyters was contrary to the principles of the universal church of Christ, and I gave my authority for the statement by referring to an apostolical father, who affirms that nothing is to be done without the decision of the bishop. This principle your correspondent ridicules. Of course I cannot answer a sneer; but when he thinks to expose the absurdity of this principle by asking, whether the bishop chose the subject of my sermon last Sunday, I beg to reply, that the bishop, so far, chooses the subject of all my sermons; that he knows that, as a conscientious clergyman, in obedience to the canon of 1571, I shall not "presume to deliver anything from the pulpit, as of moment, to be religiously observed and believed by the people, but that which is agreeable to the doctrine of the Old and New Testament, and collected out of the same doctrine by the catholic fathers and bishops of the ancient Church." Within these limits he has, by the fact of instituting me to my living, given me permission to use my own discretion. When I intend, in my preaching, to violate these rules, I shall honestly give notice to his lordship; and he, I trust, will suspend me. I hope your worthy correspondent will not take offence if I suggest to him a subject for his next Sunday's discourse, and for his own serious consideration, by quoting the following passage from Bishop Hurd:—

"In all moral matters, something—nay, much—must be left to the fairness and konesty of the mind. Without this principle, the plainest rule of life may be evaded or abused; and with it even that hard saying of loving our enemies, which is near akin to this of meekness," (the subject of his lordship's discourse,) "is easily understood, and may be readily applied."

Your correspondent proceeds to affirm that no festival was appointed. Except by public authority, no festival can be appointed, so as to expose to the penalties of the law those who refuse to observe it. What we complained of was, that presbyters should appoint it in their own parishes without having received any commands to that effect from their bishops; so that appointed and observed are, in this case, so far as the clergy are concerned, synonymous terms. Does your correspondent mean to say that no festival was observed? If he does, I have only to regret that, by my combat with a shadow, I disturbed his serenity. He is, however, mistaken, if he supposes that, if a festival had been observed, no special service could have been used, because no special service was appointed by authority. In the present lax state of our discipline, unauthorized hymns are frequently introduced into our churches, and unauthorized prayers offered before and after sermon. These might have been rendered special; but "Luther" says there was no such festival as that of which we dreamed, and, therefore, all controversy on this head shall cease between us. But if ever an attempt is made to get up a festival of the sort, though your correspondent ridicules us for referring to primitive practice, he may thank me for pointing out to him a source from which he may form his principle of conduct. He professes respect for the canons of 1603; and from what the 72nd canon decrees with respect to fasts, he may understand what the church intends as to festivals. canon runs thus:--

"No minister or ministers shall, without licence and direction of the bishop of the diocese first obtained and had under his hand and seal, appoint or keep any solemn fasts, either publicly or in any private houses, other than such as by law are, or by public authority shall be, appointed; nor shall be wittingly present at any of them, under pain of suspension for the first fault, of excommunication for the second, and of deposition from the ministry for the third."

Let your correspondent bear in mind the rule I have quoted from Bishop Hurd while he reads this canon; and if, I repeat, at some future period, an attempt is made to keep an unauthorized feast, he will probably be found on our side, although I cannot hope that "in main principles" he will ever agree with us.

Your correspondent is rather severe upon me because I said that it was proposed "to celebrate the publication of Bishop Coverdale's Bible as the first translation of the Scriptures into the vulgar tongue." It appears that, in making this statement, I misrepresented him,—unin-

tentionally, of course, since I know not who he is. The newspapers certainly endeavoured to impress the public mind with the notion that, before the publication of Bishop Coverdale's Bible, the Church of England, like the modern Church of Rome, had withheld the Scriptures from the people; and I addressed myself to contradict this assertion, by shewing that, until within 150 years of the Reformation, this had not been the case; and that the principle was not even then acknowledged by the Church, although it may have been acted upon by individual presbyters, who, nevertheless, were sometimes censured by their superiors, as in the case of Archbishop Thursby.\* Your correspondent's wrath, however, is excited, because I made the statement as given above, and he pronounces my error to be "really too bad." "Luther" tells us that "the day was" (not abserved) "but remarked, as the tricentenary of the completion of the first PRINTED version of the whole Scriptures in the English tongue." The word PRINTED is in capital letters, and, therefore, on this word, I presume, he thinks the whole weight of the affair rests. Had I thought so, I certainly should not have troubled you with the concluding part of my former letter. I do not for a moment doubt that it was this circumstance which rendered the day remarkable to your correspondent, "Luther;" and if he had kept a festival, it would have been to celebrate that event. But whether this was the event "remarked" by all who "remarked" the day, I may fairly be permitted to doubt, since I have before me one of the many hundred medals which were distributed in Birmingham and its neighbourhood on the 4th of October, on which the inscription is as follows:-- "To commemorate that glorious event, the publication of the first English Bible." Here, certainly, we have nothing about PRINTED; but we have a statement very similar to that which I am censured for having attributed to our opponent's statement, calculated to make the erroneous impression I deprecated, and which fully justified me in laying open what your correspondent (not very courteous in his expressions) calls my "mare's nest." But still I will, in all humility, and to save further trouble, admit that I was in error; but then I must take the liberty of appealing to Mr. Horne, whom your correspondent considers as "the prime mover in the affair," to prove that if I was wrong, "Luther" was not right. Mr. Horne first moved in the affair by the publication of a little tract, not compiled with his usual skill, of which the title is-4 A Protestant Memorial for the Commemoration, on the 4th of October, 1835, of the Third Centenary of the Reformation, and of the Publication of the first entire *Protestant* English Version of the Bible." Horne clearly lays the stress upon Protestant, and not upon printed. If, then, my unintentional alteration of the terms used by the founder of the imaginary feast was "too bad," the alteration made by your correspondent, "Luther" was much worse. His alteration was simply made for the not very charitable purpose of making his adversary appear ridiculous; whereas, if I had adopted the terms used by

<sup>•</sup> By an error of the press, copied by "Luther," he was called in my letter "Thurby."

Mr. Horne, I should have added to the strength of my cause; for we all know that a translation may very easily be made to assume the character of a commentary—that is to say, in disputed passages the peculiar opinions of the translator may have an undue influence.\*

But to return to "Luther." He evidently thinks I might have saved myself some needless trouble, when I was referring to the ancient English versions, had I transcribed half a page of Horne's Introduction. I will tell him why I did not do this. I could not have done so without animadverting, as I am now obliged to do, upon the following passage. Mr. Horne alludes to the convocation held at Oxford (as, he says, agreeing with Linwood and Collier, in 1408, though Archbishop Usher places it in 1407, and Archbishop Parker in 1406,) by Archbishop Arundel, and then states that it was decreed by a constitution "that no one should thereafter translate any text of Scripture into English, by way of a book, or little book, or tract, and that no book of this kind should be read that was composed lately, in the time of John Wickliffe, or since his death."-Vol. ii., p. 234, edit. 1823. In my former letter, I gave the constitution itself, as I found it translated by John Johnson, in the Ecclesiastical Laws; I will now give it as I find it in Anthony Johnson's Historical Account of the several English Translations of the Bible :-

"It is a dangerous thing, as St. Jerome assures us, to translate the Scriptures, it being very difficult in a version to keep close to the sense of the inspired writers; for, by the confession of the same father, he had mistaken the meaning of several texts. We, therefore, constitute and ordain, that from henceforward no unauthorized person shall translate any part of Holy Scripture into English, or any other language, under any form of book or treatise; neither shall any such book, treatise, or version, made either in Wickliffe's time or since, or which hereafter shall be made, be read, either in whole or in part, publicly or privately, under the penalty of greater excommunication, till the translation shall be approved either by the bishop of the diocese or a provincial council, as occasion may require."

Now I ask whether Mr. Horne has stated the case impartially?

<sup>\*</sup>It was, indeed, on this very account; it was because Coverdale's and other subsequent translations were not free from this defect that our present authorized version was undertaken, which was not published until, acting on the principles of Archbishop Arundel, the translators had submitted it to a provincial synod; and on this account, also, the papist objects even to our authorized version. He says, your translation is a partial one, and made for party purposes; and, therefore, we reject it, just as you do the improved version, so called, of the Socinians. We answer him by denying the charge, and by challenging him to compare our translation with the original. But when we talk of a Protestant Bible, and the great advantage our cause has derived from the publication of a Protestant Bible, we concede the very point in debate,—we plead guilty to the accusation; and the Romanist says, "If it be a fair translation, what matters it whether it be a Protestant version or not? What do you mean by talking of a Protestant version? If you mean anything, you mean that your translators, wherever it has been possible, have rendered a passage so as to make it favour your side of the question—that is to say, you appeal to Scripture as the sole judge in the controversy between us, and then endeavour to corrupt the judge. It is on these grounds that we refuse your version, and represent you to our people as corrupters of the truth." Of course, this argument of the papist may be refuted by any well-educated person; but why should we give them ground for the argument at all? why afford them an opportunity, by our indiscretion, for that declarmation, which, with too many persons, is considered in the light of argument?

The observation of Anthony Johnson is, I think, far more candid than the inference of Horne:—

"The reading of Wickliffe's translation was prohibited, as appears by this canon, not simply as a version in the vulgar tongue, but as disapproved of the Church, because the translator was not thought to have rendered the original faithfully, and according to the full import and meaning of the text, or, at least, because it was not a work of authority, it being not thought convenient to allow any private person the liberty of translating the Scriptures. Archbishop Arundel, one would think, could not be of opinion that it was simply unlawful to render or read the Holy Scriptures in the vulgar tongue; because he had justly applauded Queen Anne for reading them, (as was before observed,) and in those very constitutions which prohibit the reading of Wickliffe's books, or any other version by persons unauthorized, it is declared that this prohibition should only continue in force till such translation should be approved by a provincial council or the bishop of the diocess; which supposes, in the judgment of that prelate, there might be reason why such translation should be approved when faithfully done, and by persons duly authorized to that end."

I do not for a moment imagine that your correspondent will acquiesce in these remarks. No; he assumes the very point he ought to prove; and taking it for granted that the Church of England in 1408 was precisely what the Church of Rome has been ever since the Council of Trent, he insinuates, without shewing any reason for his suspicions, that Archbishop Arundel was, (by a slight anachronism,) if not a jesuit, one who acted on jesuitical principles; that both he and his suffragans ("diocesans" he terms them) were hypocrites; and states, as a new historical fact, but without giving us his authority, that "Queen Anne's was a mere case of permission." Surely he forgets that of charity it is said, δυ λογίζεται τὸ κακὸν,—it imputes no evil to any one by putting the worst constructions upon actions which have a doubtful appearance. But, at all events, I am not bound to receive his suspicions or assertions as facts; I am not bound to identify the Church of England and the Church of Rome even in 1408; and therefore I may, for the present, be permitted to conclude, that the quotation made above establishes my position, that, whatever may have been the conduct of individual clergymen, the Church of England, down to the year 1408, had not authoritatively asserted the Romish heresy, that the Scriptures ought to be withheld from the people, or that there ought to be no translation of them.

To the last paragraph in your correspondent's letter it is impossible for me to attempt a reply. I must content myself with reminding him that the three dialectic flaws are petitio principii, argumentum in circulo, and argumentum contra rem in premisso rem ipsam includente. Whether he be chargeable with one or all of these, I will leave it for his readers to decide, not having myself that talent for banter and

ridicule in which "Luther" indulges.

But before I conclude, I must be permitted to ask him whether, in his calmer and more serious moments, he thinks it was becoming in him to insinuate that I was an apologist for the Romish Church? In opposing the papists, I may not choose my weapons from his armoury; and, in attacking popery, I may be willing, at the same time, to defend Catholicism; but what right has he (because, perhaps, and I judge from his letter, he does not understand the difference of

the terms) to imply that I am an advocate of Romanism? Before "Luther" comes forward again in the character of a polemic, let me advise him to study carefully Hey's Canons of Controversy.

"It is (says that candid writer) frequently seen that men use arrogant and declamatory expressions, setting aside all doubt that the truth is on their side. But why may not their adversaries do the same? And if they do, one arrogant and declamatory expression is as good as another; and they are, altogether, so many hindrances to the settlement of the truth."

Suppose that I were to act on "Luther's" principle, I might point out some passages in his letter not apparently written in a charitable or Christian spirit, and on that ground I might speak of him as a patron of infidelity; or, pointing out other passages which seem to betray the special-pleader, I might remind him of what Henry Wharton said of Bale, Bishop of Ossory—"Veritas Baleeo parum curse erat dummodo Romanse ecclesise inimicorum numerum augere posset." But I shall not say any such thing. I have no doubt that your correspondent, though betrayed by a little warmth of temper into some incautious expressions, is a good and well-meaning Christian; and that, in spite of the errors into which, as you have ably shewn, he may occasionally be led, as an advocate of piety he will never intentionally compromise the truth. I will conclude, therefore, by requesting him to obtain from you my address, and if he will do me the honour of paying me a visit, I will exhibit to him certain letters, which will fully prove to him that I have incurred the censures concerning which he is sceptical, and that there are some outrageously pious persons who imitate your correspondent's celebrated namesake, if in nothing else, at least in the unmeasured violence of his language.

W. F. H.

#### POYNDER'S POPERY IN ALLIANCE WITH HEATHENISM.

SIR,—I cannot but regret that so zealous a defender of the Protestant cause as Mr. Poynder has shewn himself to be, should have marred his usefulness by (I think) an unfair and injudicious selection of his

weanons.

To establish the "Alliance," "Conformity," and "Identity" of a large portion of the church of Christ with heathenism, is a task so full of pain, and grief, and shame, that nothing but imperious necessity should compel the reluctant attempt. Admitting (as I freely do) that the course pursued by the bishops and clergy of the Roman schism in these islands both warrants and obliges us to set before our own people all that can in truth be alleged against the Roman system, yet, even under this pressure, Christian charity would rather lead us to seek, and to rejoice to find, any circumstances which might serve to exempt our brethren who are called by the name of Christ from the fearful charges above named, than to go out of our way causelessly to affix them. I cannot deny that, in some instances (especially as concerns image-worship), it must be difficult, if not altogether impossible, for the Romanists to acquit themselves of the charge. But in by far the

greater number of the cases cited by Mr. Poynder, the refutation appears to me so easy and obvious, that it must not only occur to every impartial reader of his book who is acquainted with the Scriptures, but must afford the Roman advocates a very plausible pretext for dismissing the whole of the charge. I would entreat him to consider what other effect he can look for from bringing obviously unsustainable accusations, but, on the one hand, to make ill-informed protestants doubt of the defensibleness of their position; and on the other, to make the Romanists reject every examination of the differences between us?

Now, to shew the reason for these remarks, I would ask any impartial Christian whether, when the practices of the church of Rome which differ from those of the church of England may be derived either from the Holy Scriptures or from heathenism, it is consistent with the golden rule of doing as we would be done by, to identify them with heathenism rather than the Scriptures? Yet this is the course which Mr. Poynder has pursued in the work before us. I do confess that I think a man might as well go about to prove an alliance between the church of England and heathenism, because we have a stated priesthood, temples, set times of devotion, music and postures in our devotions in common with the heathens, as to attempt to establish such a charge against the church of Rome on many of the grounds which Mr. Poynder has brought forward in defence of it.

Such are,—1. The use of incense in the public worship, a thing expressly enjoined, under the old dispensation, by the Almighty himself, (Exod. xxx.) and nowhere prohibited under the new. 2. The lights burned in the temples. To this the selfsame remarks apply. (Exod. xxv.) 3. The votive offerings, expressly sanctioned under the old dispensation (Levit. xxvii.), and nowhere prohibited under the new. 4. Tutelar saints, founded on Dan. x. 20, 21, and not improbably deduced from Matt. xviii. 10. 5. Canonization of saints; see Prov. x. 7, and the whole of Heb. xi. 6. The refuge of the sanctuary: in uncondemned usage among the Jews, (1 Kings ii. 28,) and countenanced, as to the principle, by Divine appointment; I allude to the cities of refuge, (Num. xxxv.) 7. The priesthood (essential to the existence of a church); under express appointment and sanction under all the dispensations, Patriarchal, (Gen. xiv. 18,) Levitical, (Num. iii. 10,) and Christian, (Mal. i. 11; Heb. xiii. 10.) 8. Religious processions; in uncondemned usage, to say the least, under the old dispensation, (Psal. lxviii. 25,) and nowhere prohibited under the new.

It would not be difficult to extend the list to several other instances adduced by Mr. Poynder, in proof of the alliance between popery and heathenism. But these will, perhaps, suffice to shew with what very little consideration, and therefore great, though I am sure unintentional, unfairness his work has been drawn up. Concerning these and all the other instances which he has adduced, which are not contrary to Divine appointment, unless we would deny to others that Christian liberty which we claim for ourselves, we must allow to the church of Rome, as an integral portion of the church of Christ, the liberty of adopting or rejecting any of these usages, according as the rulers of the church shall judge to tend most to edification; provided always that

they do not violate Christian liberty, and divide the body of Christ, by requiring an approbation of these indifferent things as a term of communion. I must repeat, it appears to me that the putting forward these immaterial and unimportant points of difference, can only have the effect of distracting the attention from, and enabling the Romanists to keep out of sight, the real point in dispute between us and them; which, after all, will be found to be this,—namely, the right of the rulers of any portion of the church of Christ, or even of the whole church, to require an assent to new articles of faith, and new terms of communion, which cannot be proved to have been required semper, ubique, et ab omnibus.

I do not wish to notice every inaccuracy in Mr. Poynder's publication, but there are some statements of his (pp. 80, 81,) concerning the Christian sacrifice, so contrary (I conceive) to Christian truth, that I must request permission to point them out. He says, "In the early age of the Christian church, sacrifice was, of course, unknown, since the advent of the expected Saviour had abrogated a rite which, having reference to himself alone, was necessarily at an end when he appeared who was the sum and substance of that, as of all other types of the Jewish dispensation." Let me request Mr. Poynder to re-consider this passage, and, having done so, to say,—lst, as regards the reason of the thing, to which the words "of course" and "necessarily" apply, why a typical sacrifice should of course be less necessary to keep up the memory of what has happened, than to keep alive an expectation of what will happen? 2ndly. As to the fact which he states, namely, that "in the early ages of the Christian church sacrifice was unknown,"-will he have the goodness to say, whether he states this as the result of his own examination of the records of the church or as his mere conjecture. If as the result of his own examination of the records of the church, will he have the kindness to specify those to which he refers? I can only say that, if he is right, I have been most unfortunate either in the copies which I have used or in the inferences which I have drawn from them. For the result of my own inquiries, such as they are, has led me to this conviction—that if there is one point of Christian truth more than another to which the fathers, the councils, the liturgies, in all ages, bear uniform testimony, it is to this, that the eucharist, or Lord's Supper, is a sacrifice, not merely, as Mr. Poynder admits, in that large and extensive sense of the word in which the Bible terms every religious performance—our prayers, our praises, and even ourselves—sacrifices to God, but in a strict sense which is not applicable to any of these,-namely, that there is a material offering placed upon the altar by priests ordained for that purpose. I conceive that in two senses the eucharist is rightly named a sacrifice: 1, strict and true, as regards the bread and wine; 2, commemorative, as regards the body and blood of our Redeemer, which are typified by those elements; and that the error of too many of the Roman writers consists in this, that they hold it to be strict and true as regards both.

Mr. Poynder farther observes, "The New Testament knows nothing of sacrificing priests, any more than the Old does of an unbloody sacrifice." I confess I was surprised to read the first statement, for I had

always supposed that when our blessed Redeemer (Matt. v. 23, 24,) and the apostle Paul (Heb. xiii. 10,) both spake of a Christian "altar" to which "gifts" were to be brought, and of which the faithful were to "eat," they implied that there must be priests to offer (i. e. to sacrifice) the gifts that were to be eaten. Nor was I less surprised at the second statement, when I remembered that the whole second chapter of Leviticus (to name no other places) was occupied with nothing but directions for the due performance of such sacrifices.

I hope Mr. Poynder will not (upon consideration) be displeased with these remarks, nor think I say more than is meet when I say that something more than worthiness, and amiableness of character, and zeal for religion, (all which I believe him largely to possess,) is required in one who would be an expounder of Christian truth, especially in so important and fundamental a part of it as the doctrine of the Christian sacrifice in the eucharist, the highest and most essential outward act of Christian worship.

Philalethes.

P. S. There is the more need to notice these defects, because the knot of zealous laymen who have assumed the title of "The Established Church Society" have deemed Mr. Poynder's publication worthy their patronage.

#### IRISH SYNODS.

SIR,—The author of the paper on "The Writings of St. Patrick," in the last number, has (in the note §, at p. 610,) this expression,—"One very remarkable peculiarity of the Irish church, introduced by St. Patrick, was the practice of annual synods, or councils of the bishops." May I be allowed to refer him to the thirty-eighth canon of the Ante Nicene code, the fifth of the Great Nicene, the twentieth of Antioch, the eighth of Chalcedon, the third of the fourth of Toledo, the seventy-first of Agele, and, in the English church, to the seventh of Theodore, the third of Cealchythe, and the fourth of Lanfram, by which it will appear that this, which he styles "a very remarkable peculiarity of the Irish church," was the uniform rule throughout all Christendom, enjoined by the primitive, the catholic, and the provincial codes.

P.S. "Hibernicus" will find some of these canons cited at length in the August number of this Magazine, p. 149.

# DIVINITY FELLOWSHIPS.

Sir,—In the paper on "Clerical Libraries," the following passage occurs: "Among the residents,"—i.e. the resident fellows,—"the time of a large number is consumed in teaching the undergraduates the rudiments of knowledge; and the peculiar pursuits of the day have induced many others to devote their splendid powers—not to their professional studies—but to the prosecution of physical science."

I have often thought, that could we but excite a due measure of consideration among persons holding the divinity fellowships of their

various colleges, we might reckon upon inducing many to change the subject of their studies; for but a slight inquiry into the intentions of those foundations would make it evident that they were at present in

no wise fulfilling them.

It will of course be conceded that divinity fellowships (and such are the great majority in the university) were founded with religious intentions; sometimes, it may be, they were the mere product of a futile expectation that a parting act of piety would serve to atone for the sins and negligences of a misspent life; but let us hope that they far oftener owed their existence to a deliberate desire for the advancement and perpetuity of theological erudition. In either case, the latter is the ostensible and recognised purpose; it is also the purpose to which a conscientions feeling would have them appropriated. How is this intention answered? Can men whose time and energies are devotedly given up to scientific research be expected to make any contribution to sacred literature, or even to arrive at a decent degree of acquaintance with it? Yet, that they might become proficient therein, and impart the sounder views resulting from that proficiency, was the chief object of the endowment which supports, or helps to support them. Little, indeed, did the founders of college fellowships imagine that what they had set apart for the glory of God should in after times become the reward of, and an instrument for promoting, scientific skill.

May I then respectfully propose this question,—Are not those who derive an income from religious foundations bound in honour to devote their endeavours towards the increase, or at any rate the acquisition, of the closical learning?

of theological learning? Cambridge, Nov. 11, 1835.

A CAMBRIDGE MAN.

# SPONSORS AT BAPTISM.

Sir,—It would, I think, be satisfactory to many persons, if you, or some experienced correspondent, would give advice to young clergymen in a matter of great importance, and of some difficulty and delicacy — I mean the admission of persons, not communicants, to the office of sponsor at the baptism of infants. Our church, in her twenty-ninth canon, requires that no person be admitted to the office of godfather or godmother before he have received the holy communion. Is this injunction to be considered in all cases strictly binding; as, for example, in small country parishes, where the difficulty of procuring sponsors thus qualified would prevent many infants from being brought to the font? and thus not only deprive the infant of the benefits of that holy sacrament, but perhaps gradually weaken the people's sense of its necessity, or have the effect of irritating them against the minister for thus (however conscientiously) refusing to baptize their children, and even drive many to the meeting-house for what they cannot get at church.

No one, of course, will deny how greatly "it is to be desired" that such godly discipline could be restored, and the sacrament not profaned, as it very frequently is at present, by the admission of sponsors

whom no stretch of charity can make us think properly qualified fortheir office. No one will deny the duty of endeavouring to bring about a better state of things, but is a sudden strictness in adhering to the canon the most likely means of doing so? or may it not be better to suspend such strict adherence until, by much instruction on the subject, the people are prepared for it? I am inclined to think so, (though speaking diffidently,) 1. Because the admission of infants to this grace of baptism is a practice so undoubtedly apostolical, and an object of such transcendant importance, that it seems cruel both to child and parent to throw difficulties in the way of this charitable work. I am satisfied that very many children would continue unbaptized if the canon were strictly adhered to.

2. Because, in a country where Christian instruction is increasingly diffused, the *necessity* for sponsors properly qualified (however desirable that they should be so) is not so great as was probably the case in former times.

3. Because our church, by substituting her communion service for that ancient discipline the return of which is so greatly to be desired, seems to teach us that regard must be had to the circumstances of the age in which we live, (where principle is not compromised,) and that we must act on the principle of gaining what we can, in matters of discipline, where we cannot gain what we would.

4. Because (as is evident from the title of the canon,) it is directed against the admission of "children too young yet to communicate" to the responsible office of standing surety for infants; and therefore the admission of grown persons, who, though not communicants, are professing Christians, and understand the nature of what they undertake, may not, perhaps, be deemed a violation of our engagement to comply with the canons of the church.

I should much value your opinion on this subject; and am
Your obedient servant, A COUNTRY CLERGYMAN.

# ORDINATION SERVICE .-- Acts, vi. 2-7.

Sir,—The argument of the dissenters, drawn from this passage, "to prove the right of the people to elect their own spiritual ministers," to which your correspondent "B." has called the attention of your readers, (see the last number, p. 655,) does not seem very difficult to "refute." When the deacons, as at first appointed, were entrusted merely with "the daily ministration" of alms to the "widows," (Acts, vi. 1,) and with "serving-tables," (ibid. 2,) it might be matter of small moment what share the congregation had in their election. But when, in process of time, they were employed in the administration of spiritual offices, it might very well be deemed expedient by the rulers of the church to dispense with that process, lest the deacons should be tempted to seek to "please men," and so cease to be the faithful "servants of Christ." (Gal. i. 10.) Accordingly, in the directions which St. Paul has left on record to the chief pastor of Ephesus, no allusion whatever is made to any choice on the part of the people.

The instructions imply, that the election, as well as appointment, rested with the bishop.

The only thing, indeed, which causes the passage in Acts to give even an apparent sanction to the dissenters is, the forgetting to draw the distinction between elect and appoint. These are equivalent with the dissenters; in the passage before us they are not: the multitude elected, but the chief pastors "appointed." (ver. 3.) The responsibility of the appointment requires, of necessity, the liberty of refusal. When the dissenters shall have chief pastors, in whose breast it shall remain whether to appoint or to reject those who are elected for spiritual ministers by the congregations, then, and not till then, may they (according to outward form) appeal to this passage to sanction their proceedings. I say according to outward form, because, of course, the mere form of episcopal government will not restore to the apostles' fellowship any body of Christians who have unhappily cast away the apostolic commission. Vide "Churchman's Manual," p. 8.

BURIAL FEES.

Sir,—I was glad to see the information in your last respecting burial fees, but it is not what we want. It is quite clear that, in Romancatholic times, nothing could be demanded pro terra vel pro officio, though a customary payment pro quolibet mortuo, a mortuary or corsepresent, was allowed. All this is clear, from the authorities cited in Gibson's Codex, and Spelman. But notwithstanding the ancient canons, burial fees have, for about two centuries and a half, been authorized and received; but considerable doubt exists as to the time and how they were introduced. Lord Stowell alludes to the subject, in his judgment in the Iron Coffin case, but does not speak with any certainty or precision; and I am not aware of any printed book which contains any satisfactory information respecting the origin of these fees, and how the practice of the church was changed in this particular. The question was once discussed in a court of law, but nothing beyond the common and trite matter was elicited. Now, from what I have found, I entertain a strong hope that much may be gleaned from old parish books and documents; therefore, pray, again press some of your numerous and competent readers to look into their stores for facts to assist us in this historical dilemma. N. C. T.

# PLURALITIES.

MB. EDITOR,—Among the many wholesome reforms so warmly advocated and urged upon us (churchmen) by our "dissenting brethren," not one has been more loudly cried up than the abolition—the total abolition—of anything like pluralism or non-residence in our clergy. Now, whatever may be the merits of the question in itself, or whatever may be the right of those who glory in not belonging to our Church, to interfere at all in its internal arrangements, there is one

trifling thing, which, before they undertake to reform us, they certainly are bound to do, but towards which they have hitherto done Before they set us to rights upon the point of little or nothing. pluralities and non-residence, why do they not make all things square with regard to these matters among their own ministers? If it were for no other reason, it would be worth while for the sake of the example. We all know how far that goes; and who can tell what effect such a perfection of system as they recommend to us might have, were it realized among themselves, upon our opinions and conduct? At present, I am sorry to say, no such realization of their own theories is to be found in the practice of the dissenters. To have two meeting-houses, if not more, served by one minister, is a most common arrangement with them in rural districts. How often, in the country, upon asking, in front of a decent-looking dissenting place of worship, where the minister resides, the answer is, "Oh, Sir, he does not live here; he lives at ----, and only comes here on Sundays to preach?" The excuse for this pluralism and non-residence is, that as each village alone is too poor to support a "gospel preacher," two (or more) are either forced to go without altogether or else to have one between them. To me this seems a very fair excuse; so much so, that I do not see why, if it may be used by dissenters, it may not in some cases be used by churchmen also. And if they will not give us the benefit of it, let them not take the benefit of it themselves; let them rather hasten to get rid of the abuse, and do away with pluralities and non-residence among themselves before they begin to bring us into The ministerial office of a dissenting teacher either does or does not extend beyond mere preaching and praying. If it does, the absence of a pastor from his flock is just as great a practical evil in their system as it would be in ours. Five or six miles is as much of a journey for the dissenter as for the church clergyman; indeed, the latter is generally said to be so "rich," that, perhaps, we may allow him a horse, and so turn the scale in his favour, and make the practical evils springing from his non-residence much less than those resulting from the non-residence of the dissenting minister, who, it may be, is forced to walk all the way. But if, on the other hand, the ministerial office among dissenters does not extend beyond mere preaching and praying, then it is, as a system of Christian instruction, manifestly inferior to ours. And, however imperfect in some respects ours may be, still, inasmuch as it confessedly often not only attempts but establishes a pastoral supervision, it must in this respect far exceed any system which does not even attempt this. However, my comparison of non-residence in the church with non-residence out of the church is yet incomplete. A non-resident in the church is, in general, one who holds two livings,—on one of which he resides himself, whilst on the other he is obliged to keep a curate. A non-resident out of the church is one who serves two meeting-houses; they may be, and often are, half-a-dozen miles apart; he may, or he may not, reside near one of these; he cannot be very near both. Some few of our country parishes, where there is no glebe-house, are still served by clergymen residing at some distance. But still the dissenters beat us.

Some few of their country meeting-houses are served by young men, sent for that purpose from their various "academies," to places—"destitute places"—within a day's journey of them. In such places not even the shadow of pastoral supervision can exist. As to the evils, then, of pluralities and non-residence, the weight of them is not upon our backs alone; our brethren, the dissenters, may bear their share in the burden. Indeed, if it could be ascertained, I have no doubt there are more places in England and Wales which have a meeting-house, and no dissenting minister resident, than there are places which have a church or chapel and no clergyman resident.—I am, yours, &c.

M. P.

# CARE OF YOUNG PERSONS AFTER LEAVING THE NATIONAL SCHOOLS.

Mr. Editor,—It will be remembered by many of your readers, that during the last year the National Society sent round a circular to all schools in connexion with them, containing, among other inquiries, a series of questions respecting the present condition, moral and religious, of their former scholars. I have not a copy of the circular by me to refer to, but I think it required a return to be made of the following particulars:—"Names of former scholars. How long they had been in the school? How long they had left it? How long they had remained in the situations to which they went on leaving school? Whether married or single? Whether attendants at church? Whether communicants?" At all events, if not quite correct, this will give some idea to those we have not seen them of the nature of the in-

quiries which were made.

Now I have little doubt but that the perusal of this circular, and the very difficult task of filling it up satisfactorily, produced upon the minds of many of those to whom it was sent the same effect as it did upon my own mind; and it is with the hope that some of your clerical contributors may be induced to give their opinions upon the subject that I trouble you with these few lines, in case you think them deserving a place in your Magazine. All who are in any way engaged in the instruction of the children of the poor in our charity schools, must often lament that, after they have once left the school, (at the early age, perhaps, of twelve or fourteen,) there are but few opportunities of getting at them, or of striving to keep their feet in those paths in which, in their childhood, they were diligently taught to walk. We sow the good seed, and just as the blade is springing up we are obliged to give up the lease of the field, and are able neither to water nor to weed. The children leave our schools, and returning either to (what are but too frequently) their godless homes, or entering into the busy scenes of a sinful world, there is every reason to fear both for their morals and for their religion. In a country parish, where the inhabitants for the most part live and die on the soil which gave them birth, the young persons who have left school are still, in some degree, under the

<sup>·</sup> See the " Voluntary System," part 2nd, letter 7th.

eye of their "spiritual pastors and masters," and much may be done by a watchful shepherd to keep them from wandering from the fold; but I am speaking rather of what happens in large towns or suburbanparishes, in which, except in a few individual cases, the children on leaving school become merged in the mass of population, and are entirely lost sight of. In by far the majority of cases, it is to be feared that they "forsake the guide of their youth, and forget the covenant of their God;" for how few there are who continue to be constant attendants at church, who in due time are partakers of the rite of confirmation, and finally become communicants! I would ask, therefore. (and I have been almost inclined to believe that the circular of the National Society was partly intended to originate such inquiries,) whether it might not be possible to devise a plan for keeping up some kind of connexion with those who have left our schools? or, if this has been done in some places, I would beg of those who have tried any thing of the kind, to state what their plan has been, and what is the result of their experience.

I believe at Bath there is a benefit club, or friendly society, to which those only are eligible who have been educated in the national school, and have left it with credit: this must serve to keep the old scholars in some degree under the eye of their former instructors, and is, without doubt, incidentally influential upon their moral conduct,—for they have a character to keep up in the eyes of their old school-fellows.

At the London Orphan Asylum, again, (an institution, I am well aware, possessing opportunities which no parochial school can enjoy,) there is a regularly organized plan by which those young persons who have left with good characters, and continue to preserve them, are annually brought under the eye of the masters and directors of the institution, and receive a small pecuniary reward if they continue in the situations to which they were sent from the asylum. But, as I have already said, my purpose is to ask for, rather than to give, information,-to learn what plans have been devised by others, rather than to suggest any of my own. The subject has very frequently crossed my mind, and the above-named circular of the National Society tended to bring it back more forcibly than ever, because it convinced me that other minds were engaged upon the same subject; if not, indeed, in thinking upon the means, at all events in looking forward to the desired end—viz. that those who are brought up in the nurture and admonition of the Lord, should, as they increase in years, increase also in favour with God and man; and that the life of the man should not bring disgrace upon the education of the child.

Tyro.

# POST-OFFICE REGULATIONS.

Sir,—As you prudently keep your readers in mind that you are not responsible for the opinions of your correspondents, will you allow me to express one which some persons may think foolish, and others pharisaical; but which, nevertheless, I desire to lay before the public,

because I think it of importance, not merely as it respects the convenience, but the morals of the higher and middle classes of society.

I consider thisving as a very bad thing; and so far I am sure that you, and most of your readers, will agree with me. For cheating and swindling I have the same disrespect; smuggling I cannot approve; in short, I am inclined to think that it is a real sin to break the laws of the land, whether good or bad. Perhaps I am not quite singular in these views, and some readers may think them quite commonplace\* and not worth stating; and yet I find people in general acting as if they had never heard or thought of any thing of the kind. I find many persons—even those who might dine at one's house a hundred times, and never steal a spoon—nay, even those who would not smuggle a pocket-handkerchief-who will, and who do constantly, and to the utmost extent of their power, and without remorse or concealment, cheat the Post-Office. I suppose that a man does as truly and as sinfully break the laws in sending a letter by a stage coach, or (except under the prescribed limitations) by a private hand, as by smuggling a ship's cargo of brandy and tobacco. The matter, it may be said, is trifling—in other words, the sin, being committed by small instalments, ceases to be sin: but not only was I taught in my youth that "it is a sin to steal a pin," but since I grew up, I have been inclined to think that the principles of the educated classes are more injured by familiarity with this sneaking, petty-larceny kind of sin than they would be by now and then breaking out into assault and battery, or even an occasional highway-robbery.

The only excuse that I know of, if it is any excuse, is the extreme absurdity of the law. One is tempted to say, " of course the government do not expect it to be kept; they know that it is broken with impunity ten thousand times every day; but the law is suffered to remain, in order that if the abuse should get to any enormous height it may be checked; and, indeed, with the same view, it is every now and then enforced." This, however, is a most abominable and absurd mode of legislation, by which the conscientious part of society are the only sufferers, and those who are unprincipled or thoughtless are encouraged to break the law; and all, as far as I know, for no good

purpose whatever.

Let me ask you how far it is rational to expect that such a law should be kept? and, with a view to illustrate the matter, let me state one or two cases. Take, for instance, the following:—A, B, and C, are three out of the six ports of England which, judging from the amount of customs, do the most business. A merchant in A receives a letter from C, which would arrive in A, I think, by six o'clock in the morning, and we will suppose on Monday. I do not know exactly how soon it would be delivered, but I suppose as early as it is convenient for business to begin. Its contents are such as to make him wish to write to a merchant at B. Coach after coach starts for B, and performs the journey in less than four hours; backwards and forwards, all day long, are they rattling and smoking.

The use of this word is a pledge that " Iota" is not a rask writer, ... ED.

"Aye!" says his Majesty's postmaster, "I guess what you are thinking of; but you must use no such unhallowed means of conveyance, on pain of being procecuted as a thief. I shall have a nice lawful mail at seven o'clock this evening, and I'll take your letter to B." "Much obliged," replies the merchant, "but that is the same mail which would take my answer to C, and I hope to use it for that purpose this evening, only I want to send to B in the meantime. You brought my letter this morning from C, and you are pleased to take an interval of thirteen hours and a quarter before you will set out with my reply; and may I not, in the meantime, send to B, (to do so and get a reply will take but seven or eight hours,) that I may know better what to write to my correspondent at C?" "Pardon me," rejoins the postmaster, "I must insist on having the pleasure of conveying your letter to B. I will, as I told you, set it off at seven this evening; it will get to B between ten and eleven; my agent will take great care of it till morning, and if he does not deliver it very early, it will make no great difference, for your correspondent at B will have the whole of Tuesday before him, as his answer to you cannot leave B until the next (that is, Wednesday,) morning, and you will get it at the same time as you did that from C this morning."

Now here it will be observed that a letter and shower thus passing between two great commercial stations (A and B), and actually travelling less than seventy miles, will have delayed the letter from A to C just forty-eight hours; of which time, it will only have been about seven hours actually travelling, the other forty-one hours being entirely lost time. To put it in another light, the postmaster says to the merchants of A, "I know that you can send a letter to B in four hours, at almost any time of the day; but you cannot be permitted to send, or to receive, more than once, in the twenty-four hours; and it so happens that it is convenient for me to take your letters at so late an hour in the day that they cannot be delivered that night, and to take up the answers to them at B so very early in the morning that they must be written the preceding day: if you do not like this, you may have a post-office express, whenever you please, or you may send an express of your own."

Now, Sir, I had actually written the foregoing, and had some more cases in my mind which I was about to state, when I took up the newspaper (St. James' Chronicle, for Nov. 5), and read a paragraph which has given quite a new turn to my ideas. To say the truth, I am quite puzzled, and do not know what to make of it. Except that I omit the name of the party and of places, it is verbatim as follows:—

"CAUTION TO FERSONS SENDING LETTERS BY COMMON CARRIERS.—A short time since, Mr. —, of —, having occasion to write to a person at —, in view to recover a debt, forwarded a letter to him by the van. Instead of replying to the communication as he ought to have done, he gave notice to the post-office that he had not received it by the ordinary means. The post-office immediately required a sufficient reason from Mr. —, for having deviated from the Act of Parliament, and that reason being insufficient, he has since been fined in the full penalty of 5l., with other costs, amounting to at least 2l. more."—Kentish Chronicle.

This, as I have said, really puzzles me. I have not the act at hand, but does it contain any provision that I may, for a "sufficient reason," or what appears so to "the post-office," deviate" from it? Surely, if the matter is on such a footing as it appears to be from this story, the post-office should publish what are and are not "sufficient" reasons, and a list of indulgences or penalties in consideration of which it will permit us to break the law, or, to use the milder term, to deviate from the act. If they will do this, I shall be extremely happy to

pay for permission to do what seems to be sometimes almost inevitable, but what at present cannot be done without breaking the law; and what, indeed, I should not like to do, even if I was sure that the post-office would be so kind as to consider my reason "sufficient," and not to fine me in the penalty of 51., put me to 21. expense for costs, and shew me up for a cheat in the newspapers. Again I say that this puzzles me; and before I proceed to what I was about to offer to the attention of your readers, I do beg, that any of them who may be able will inform me and others how the matter stands—not as to morality, that is clear enough, but as to fact and practice. In the meantime, I am, Sir, your obedient servant,

# ST. MARTIN OF TOURS.

Sir,—Your correspondent "H." will, I hope, not be offended if I beg him to consider, that nothing is gained, in any case, to truth or charity, by bringing railing accusations against the deceased servants of God, even when the truth of such accusations is undeniable, unless the occasion makes it compulsory to bring it. But when such vituperation is brought against one whose memory the church of Christ has seen fit to honour, and that as well since the Reformation as before, it is not charity only, but decency, that is offended. The terms "most notorious and detestable personage," in which "H." has spoken of Bishop Martin of Tours, whose name the church of England has twice recorded in her calendar, and in whose memory many of our churches are named, was surely most wanton and gratuitous. (See the last number, p. 657.) I have not much knowledge of the history of that prelate, but "H." must not be offended if I say, that his own acts of piety and benevolence must be great, indeed, if they will bear comparison with those which are generally ascribed to St. Martin. And even if there be ground for condemnation in the former part of his life, yet the words of the Son of Sirach are not to be forgotten-" Reproach not a man that turneth from sin, but remember that we are all worthy of punishment." A RECTOR OF ST. MARTIN'S.

# DESTITUTION OF THE CLERGY IN NORTH AMERICA.

Sir.—The publications of the Society for the Propagation of the Gospel in Foreign Parts have recently reached me. To how many and how painful feelings do they give rise! In those periods which we are accustomed to denominate the dark ages—periods unquestionably of much ignorance and corruption of doctrine—a district in a Christian country without a church was a thing inconceivable to our rude forefathers. Yet, with our boasted light and purer creed, with our ample means and accumulated mercies, what is the state of British North America? I quote from the 6th page of the correspondence published by the Society. The Bishop of Nova Scotia writes:—"I have allowed Mr. Elias Scovil to remain at present at

Kingston, but have encouraged him to expect no more than the Society's limited allowance of 50l. a-year. Mr. Gilpin is so much in want of help at Annopolis, where he has now four churches and five regular congregations under his charge, and so anxious to obtain assistance, that I left Mr. Townshend for a few weeks with him. My only difficulty is to determine to which of the numerous calls upon me I shall first give attention." See again (p. 80) a letter written by Rev. T. Wood to the bishop, in which he states that for nine months of the year he has only been able to draw 151. 12s. 6d.: that he has denied himself and his family many common comforts to which they have been always accustomed; that their food, for a long time, has been that of a humble fisherman; yet, with all this, he finds himself 601. in debt—his dwelling a wretched dilapidated cottage, which has been abandoned by a distressed planter; and he requests permission to return to England. How much of a similar character might be extracted a very cursory examination of the correspondence would shew.

Now, let me ask, if the labourer, notwithstanding the Lord hath declared him worthy, be left without his hire—if the opportunities for God's worship, and for Christian ministrations and instructions, be not provided for "hungering and thirsting" souls\* in these extensive regions—shall not our forefathers, in the ignorance and corruptions of the eighth and nine centuries, rise up against us in the day of judgment and condemn many?

But, alas! it is to be feared that these considerations are likely to prevail little with those whom it were most to be desired that they might reach. Cannot some means, then, be provided for relieving more effectually the necessities of our fellow Christians, and the

laborious clergy of those territories?

One thing has suggested itself to me:—Might not some sort of tabular statement, exhibiting the number of churches served by each clergyman, and the number of miles travelled in serving them, together with the salary obtained for performing these duties—and again, the number of places without churches and without clergymen, together with the population of such places, where it could be learnt—might not, I say, a statement of this kind be effectual in making known more widely the wants of our Christian brethren, and of their laborious and necessitous clergy? Could any of your correspondents be induced to undertake a statement of this kind? I do hope there are many in this yet Christian country who would respond to it.

It is a miserable thought, that with a revenue of so many millions yearly, and with all the luxury which abounds in the country, there cannot be found the comparatively small sum requisite for enabling our fellow-subjects to worship the God of their fathers, and to obtain

the benefits of stated and regular ministrations.

I fear I have scarcely written with the calmness which, on such a subject, were desirable; but who can think on the destitute congrega-

<sup>•</sup> See Correspondence, p. 36, 90, &c. &c.

tions and necessitous\* clergy of North America; who can think of the measures attempted with respect to our Church in Ireland, and the present state of her clergy, and not experience something almost too painful for tranquil and subdued feeling? Still, my trust, I hope, is in Him who is beyond all human help; and my unfeigned prayer is for the pardon and repentance of those who have done His Church this wrong.—I am, Sir, your obedient

November 23rd, 1835.

C. S.

#### ON THE DAYS OF CREATION.

Sir,—In order to attain unto a correct understanding of the first and second chapters of Genesis, the Rev. W. B. Clarke, in a courteous spirit of investigation, has canvassed my opinions on that portion of Scripture in your December Number, p. 672. The following remarks are in answer to the difficulties which he has suggested against my

interpretation.

With respect to my applying the vegetation of the third day to the coal measures, I would observe, that my interpretation does not at all require that the climate in which they grew should be "tropical and insular,—which is merely a geological inference,—but only that the climate was very different from what it now is, or from what it was at the creation of the plants and herbs of the field in the time of Adam. It is remarkable, that the vegetation of the third day is said to have existed before the appearance of the sun (on the fourth day), and it therefore must have been such as would grow in a clouded atmosphere: that the atmosphere was humid, also, I infer from the circumstance that these plants flourished "when the Lord God rained not on the earth, but there went up a mist from the earth, and watered the whole face of the ground." The purely scriptural inferences are, that the climate in which they were native was clouded and humid; the other geological additions must stand upon their own intrinsic merits. Whatever plants may possibly have disappeared from the coal measures, through long maceration in water, (and the experiments of Professor Lindley on this point are very interesting,) it is certain that tree ferns are abundantly found in those strata; and Humboldt (as quoted by Mr. Lyell, book i., chap. 7.) observes, "that it is in the mountainous, temperate, humid and shady parts of the equatorial regions, that the family of ferns produces the greatest number of species." The coal plants brought from arctic regions present a difficulty to the geologist; for even supposing those countries to have possessed at that time a high temperature, and consequent humidity, could plants of tropical forms have flourished without the bright light of equatorial regions, and have lived through an arctic night of several months' duration? Mr. Lyell has fully considered this point, and

To avoid all appearance of disingenuousness, I would mention, that I am aware
of the partial relief subsequently granted to the present clergy of North America.

concludes thus:-- "Nor must we forget that we are always speaking of living species, formed to inhabit within or near the tropics; the coal plants were of perfectly distinct species, and may have been endowed with a different constitution, enabling them to bear a greater variation of circumstances, in regard to light," (b. i, ch. 6.) This I conceive to be the true solution of the difficulty, for I seem to discover that those primeval plants were created under a sunless sky. If a gigantic vegetation, such as that of the coal measures, necessarily entails rain, as well as a humid atmosphere, I shall, of course, be happy to see Mr. Clarke's promised explanation of this phenomenon upon natural principles; but I would draw his attention to the important consideration, that the coal plants grew under circumstances very different from any on the present face of the earth—viz., in a continually clouded atmosphere, and under an increased protection from the direct rays of the sun; nevertheless, his arguments may be successfully applied to the period between the first appearance of the sun and the deluge.

Mr. C. farther objects: "If then there were no ruminantia before Adam, why was there grass, or green herb, (Gen. i. 11.) We may be certain that they were not created without a use; and I believe that Moses has stated nothing respecting the creation which is not strictly and scientifically true." Now I am not aware that any of the Hebrew words can be strictly limited to the botanical family of grasses; and, to find some use for the green herb, there lived before Adam (1) the herbivorous saurians, of the secondary formations, and (2) the paleothere, &c., of the tertiary strata, which were herbivorous,

though not ruminant.

The introduction of carnivorous animals presents another difficulty. At whatever period of the earth's duration the gigantic Saurians, of the secondary formations, may have lived, some of them were herbivorous, others carnivorous, (Lyell, b. i., ch. 6;) and ferocious animals have existed through the different successive creations from that time to the present day. Mr. C. supposes that the first pairs of herbivorous creatures, at the time of Adam, must have been permitted to make considerable progress before the creation of the first pairs of wolves or lions; or rather, before the ferocious properties of the latter were developed. Now, if we are to be confined to first pairs of animals, I should say, by a similar mode of reasoning, that the first specimens of herbs and plants must likewise have been allowed to disseminate themselves widely before the creation of the first pairs of herbivora; but I do not see any authority for either case; although the coats of skins for Adam and his wife seem to imply, either that Adam lived for some length of time in his innocent estate, or that more than single pairs of herbivora were originally created. My opinion is, that the whole dry land was variegated from the first with thicket and jungle, and the green herb, and was filled at once with the various genera of animals, in such proportions as would preserve the balance nearly as it is at the present day. And I farther suppose that the antediluvian hyenas, tigers, bears, &c. (all of species now extinct,) were created contemporaneously with the numerous "beasts of the field,"

or pasture; yet since beasts of the field were alone taken into paradise to Adam, no mention is made of the creation of carnivora, for the history there seems confined to those transactions only in which Adam was personally concerned. I unequivocally state that this is only supposition, but it appears quite as reasonable as the opinion supported by Mr. Clarke, that the lion originally ate straw like the ox, and that the ferocious properties of beasts of prey were developed as man became tainted with sin. Indeed, if any of the animals, on leaving paradise, were rendered savage, as a punishment for Adam's transgression, might we not expect that this important change in animal nature would have been expressly mentioned, together with the other part of his penal sentence—the curse upon the ground?

W. B. WINNING.

Bedford.

#### BAPTISM.

Str.,—In districts in which there is a Baptist teacher situated, there are usually many persons who have never received the rite of baptism. It frequently happens, from a variety of causes, that some of these persons forsake the meeting, and become constant attendants at their parish church, and yet do not feel the privilege and necessity of receiving baptism, having been brought up in the idea that baptism is not only unlawful, when administered to infants, but that it is unnecessary, and of no avail in any case where the person does not feel a special call urging him to it. The same class of dissenters are at great pains to deter churchmen from having their children christened, by crying down the rite itself, and by raising difficulties in the minds of those who are called upon to undertake the office of sponsors. Some good might perhaps be done in counteracting these dangerous errors, by putting into the hands of those who are wavering a short and comprehensive treatise, which should point out, in a plain and comprehensive manner, the value and importance of baptism generally, and not merely with reference to infants, or the manner in which it is administered by our church. If you would inform me of any tract most proper for this purpose, you will confer a great favour on, Sir, your obedient servant.

### LAWSON'S ROMAN-CATHOLIC CHURCH IN SCOTLAND.

Sir,—Mr. Lawson, at p. 291 of the above work, has the following passage:—

<sup>&</sup>quot;The Roman-catholic church in Scotland, at the present time, has no hierarchy, such as it possesses in Ireland, where it has all the apparatus of an establishment, the Romish bishops calling themselves by the names of the respective sees which belong to the protestant church, and boldly claiming to be the indigenous clergy of the country. In Scotland, and in England, the Romish church was not only deposed,

but its episcopal succession became extinct; while in Ireland it was simply deposed, and supplanted by the protestant established church."

If I understand his meaning correctly, it is this—that while the Romish church in England and Scotland became extinct, by reason of the deprived bishops not keeping up a succession, the case was otherwise in Ireland; and that the Romish bishops there did keep up the succession; and that the present Romish bishops in that country are the descendants and representatives, by episcopal succession, of the original Irish church.

That such an assertion has been made on the part of the Romans, I am well aware, having heard it myself from a priest of that communion; but the result of all the inquiry that it has fallen within my reach to make, leads me to the conclusion that it is utterly without

foundation.

As the truth or falsehood of this alleged fact is, at the present moment, of more than ordinary interest, very materially affecting the light in which the protestant episcopal church in Ireland must be regarded, Mr. Lawson, I hope, will not be displeased at having his attention thus plainly called to it, and an opportunity afforded him of either verifying his assertion, if he is able to do so, or of openly withdrawing it, if, upon inquiry, he shall find that it is not borne out by historical evidence.

On this subject the learned Mr. Palmer, in his "Origines Liturgiæ," (vol. ii., p. 251), has the following remarks:—

"The Irish bishops almost unanimously consented, in the beginning of Elizabeth's reign, to remove the jurisdiction of the Roman pontiff. See Leland's History of Ireland, vol. iv., ch. l. The consequence was, that for a length of time there were scarcely any popish bishops in Ireland. Macgaeran, titular Archbishop of Armagh, was sent over from Spain, and slain in the act of rebellion against his sovereign. In 1621, we are informed by O'Sullivan, (Hist. Cath. Ibernize,) that there were two popish bishops in Ireland, and two others who resided in Spain. These persons were ordained in foreign countries, and could not trace their ordinations to the ancient Irish church."

From the tables in Beatson's Political Index, drawn (if I recollect right) from Sir James Ware's Catalogue, it appears that, out of the twenty-six or twenty-seven Irish bishops, whom Queen Elizabeth, at her accession, found possessed of the Irish sees, two only—that is to say, William Walsh, Bishop of Clonard, A.D. 1563, and Thomas Liverous, Bishop of Kildare, A.D. 1560—were deprived for refusing to acknowledge the Queen's supremacy. There was one other, John Brady, Bishop of Kilmore, deprived, but that was for immorality. Two others, namely, Lacey, Bishop of Limerick (1556) and Skiddy, Bishop of Cork and Cloyne (1557) resigned.

If these documents are to be relied on, it will appear that the Romish church in Ireland, at the time of the Reformation, was not deposed, but reformed itself, its spiritual rulers themselves rejecting the Roman yoke to which their church had been the last in Europe to submit; and that the protestant episcopal church now established there is the sole representative, by episcopal succession, of the ancient Irish branch of the catholic church.

A. P. P.

### THE OCTOBER FESTIVAL.

[The following P.S. to "W. F. H's" letter arrived too late to accom-

pany it; but it is important, and is therefore given.]

P.S. Since writing the above, it has occurred to me to quote an authority which even "Luther" will respect, for I find that Abp. Cranmer, in his preface to the Bible, makes precisely the statement for making which I have drawn down upon my head the wrath of your correspondent. In defending the publication of an English Bible, in 1540, that excellent prelate, to whom our church is, on many accounts, deeply indebted, remarks:-" If the matter should be tried by custom, we might also allege custom for the reading of the Scripture in the vulgar tongue, and prescribe the more ancient custom. For it is NOT MUCH ABOVE ONE HUNDRED YEARS AGO since the Scripture hath not been accustomed to be read in the vulgar tongue in this realm; and many hundred years before that, it was translated and read in the Saxon's tongue, which at that time was our mother's tongue, whereof there remaineth yet diverse copies, found lately in old abbeys, of such antique manners of writing, and speaking, that few men now been able to read and understand them. And when this language waxed old, and out of common usage, by cause folk should not lack the fruit of reading, IT WAS AGAIN TRANSLATED INTO THE NEWER LANGUAGE, whereof yet also many copies remain, and be daily found." (Jenkyn's Cranmer, vol. ii., p. 105.) So that, if I erred, Cranmer erred likewise. He asserted all that I ventured to assert-viz., that the study of the Scripture was considered a duty in the church of England, proved by the fact of there being translations thereof till within a little more than one hundred years of the Reformation. Cranmer professed only to return to the good old practice, and he therefore would not have considered the publication of Bp. Coverdale's Bible in the light in which it was regarded by those who remarked the 4th of October.

"Luther" seems, in one part of his letter, to lay a stress upon authorized translations, as if he imagined that the translations of the bible was authorized in 1535, whereas, if he wished to celebrate the first authorized version, he ought to have waited awhile—there having been no authorized version till the publication of Matthew's Bible in 1537.\*

It was thought better that "Luther" should see "W. F. H's" letter (as he might like to reply to it) before his own reply to the Editor's note was printed. If he does not wish to reply to "W. F. H.," that letter shall appear in the next number. The Editor very much regrets that what has been said has produced so uncomfortable a tone of correspondence. His own note, certainly, merely defends his own opinion, and says not one word either unkind or disrespectful to "Luther." Surely it is allowable to defend one's opinion without giving offence. "Luther" will see, by "W. F. H's" reply, that his tone of remark is felt, and that it gives pain.

### NOTICES AND REVIEWS.

On the Mental Illumination and Moral Improvement of Mankind, &c. By T. Dick, LL.D. Glasgow: Collins. 1335. 12mo. pp. 672.

This book ought to be very popular with all the improvers of education, for it is full of all their usual harangues on the folly of occupying so much time with Latin and Greek, and gods and goddesses, and the necessity of teaching children ideas and not words. All human beings hitherto, it seems, have been educated in the most absurd manner-all schools were bad, children ill-dressed, ill-taught, kept too long in school, too much whipt, &c. &c. In short, that we all escaped being rickety and idiots seems next to a miracle. However, Dr. Dick is going to set all right. There is a grand chapter on the intellectual instruction of infants, explaining how they are to be taught the sonorous qualities of bodies, &c. &c. Commencing at this point, prescribing the proper dresses for little girls, and giving instructions as to rocking the cradle, Dr. D., in this one volume, goes through all the sciences, and teaches how they should, and may, and ought to be taught,-gives plans for building schools, where all is to be done, explaining the machinery to be used,—gives long lists of philosophical experiments, and ends with some grand chapters on the benefit of general education, the progressive glories of humanity, and the assurance that the Millennium may begin whenever we please. The only impediment, as he seems to hint, to any of his plans, is, that people will not give money. To do him justice, there is a great deal of truth in what he says in this part. They who call out loudest about the low tone of morality and religion, are very unwilling to give money to raise it; and, strange to say, Dr. D. declares that the Irvingites, expecting what they do, still keep a very resolute hold on this world's goods.

The fact is, that Dr. D. seems a sincere Christian, and is, doubtless, very anxious to do good; but like a great many other visionaries, he makes himself rather ridiculous by thinking that he can do every thing, and that all his plans are feasible, when nine-tenths at least are mere dreams. He had better speak, too, a little more decently and charitably of persons rather wiser than himself, though they do defend the political and religious institutions of past times.

Dissent exploded; or the Bubble burst. By Parrhesiastes. London: Hatchards, &c.

What possible good can be done by such harsh words and weak arguments? The author has, doubtless, the best intentions, but he can only injure the cause he wishes to serve by the use of language and expression of feelings which are any thing but such as the spirit of the church would countenance.

The Manual of Family and Private Devotions, consisting of Prayers, Original and Selected. By James Cochrane, A.M. Edinburgh: Fraser and Co. 1835.

Is it right or proper to send round with a new book lithographs of letters of recommendation from persons like Dr. Chalmers? Would he approve of this puffing of a book of *Prayers?* Dr. Chalmers' recommendation would have the greatest weight on almost all subjects. But perhaps one may be allowed to differ in taste sometimes from one whose powers, and application of those powers, deserve and obtain the sincerest and most hearty respect and reverence. Now, certainly, the taste of very many of these prayers seems terrible. In the very first day's prayer (which, as well as all in the first week, is from Toplady,) imagine such a play on words as this in a prayer—"May we inwardly experience the grace of the means while we attend on the means of grace, and enjoy saving intercourse with the God of ordinances, in frequenting the ordinances of God." (p. 3.) There is hardly one of Mr. Toplady's prayers (often vigorous and warm) which has not some strange, and unintelligible, and almost slang phrases.

Of this, as of almost all large collections of prayers, it must be said, that they may be very useful to those who have knowledge and taste to reject what is unsound in opinion, and bad in composition and feeling. This, especially, contains a very large number of prayers from

good authors.

Fisher's Juvenile Scrap Book. By Bernard Barton. Fishers and Co. 1836. 8vo.

MESSES. FISHER have been very fortunate in procuring the assistance of a poet whose writings are always so pleasing, from their vein of poetry, their kind feeling, and from their moral and religious character, as those of Mr. Barton. There are many copies of verses (take the first as an example) to bear out this character in the present volume. Mr. Barton has also an assistant, of no ordinary powers. "The Green Church Yard," from his pen, is of great beauty.

The Providence of God Illustrated. London: Hamilton, Adams, and Co. 1835. 12mo. pp. 531.

This is a collection of remarkable *Providences*, arranged under heads. Though unable to agree at all with many of the collector's views, or deduce the same inferences as he does, and doubtful about the authenticity of many of his stories, the reviewer must say that he can never take up such a volume without deep interest. Taking even those stories which are known to be authentic, and rejecting others, such a collection cannot but awaken reflexions of a very impressive kind.

Sermons. By W. E. Trenchard, M.A. London: Rivingtons. 1835.

MR. TRENCHARD has attempted to beguile the hours of sickness and absence from duty, by preparing some discourses for the press. It is

only justice to him to say, that they are pleasing in composition, and bear ample marks of a thoughtful, judicious, and Christian mind.

A History of the Christian Priesthood, in Reply to Howitt's Popular History of Priestcraft. By J. B. Mills. Oxford: Vincent. 1835.

Mr. Mills has exposed Mr. Howitt's extraordinary tissue of baseless assertions, and malicious inventions, with clearness, diligence, and ability, and has drawn together a very large mass of useful information. Wherever there is a candid mind, his reply will be deemed satisfactory. To Mr. Howitt himself, who knew that what he was writing was not true, and the many Mr. Howitts now abroad, all reply is vain.

Mr. Mills should have stated the sources from which he derived his information more clearly. That on the quadrupartite division seems

to come from Mr. Hale's excellent pamphlets.

An Examination of the Ancient Orthography of the Jews, and the Original State of the Text of the Hebrew Bible. Part. I.—An Inquiry into the Origin of Alphabetical Writing. By the Rev. T. Wall, D.D., Fellow of Trinity College, Dublin, &c. &c. London: Whittaker and Co. 1835. Royal 8vo. pp. 378, and plates.

Dr. Wall's book is one of no common occurrence in these days, for every page of it displays close, and hard, and long thinking. Whether the reader assents to the opinions contained in it, or not, he will at least feel that he is not annoyed by being set to read the flimsy effusions of a self-sufficient person, delivering his opinion on a matter on which he has hardly thought for an hour consecutively, but the work of a very powerful mind, rich in learning, which has done ample justice to the reader, and to itself, and given ample time to the important

subject of which it undertakes to treat.

Dr. Wall holds, that we have no sort of proof that alphabetic writing was an human invention—and that although learned men have very carelessly and coolly talked of the easy transition from hieroglyphics to alphabetic writing, it has been only from carelessness. For in truth, not only a link, but the most important link in the chain, is wanting. It is true, that men may have passed from mere symbolic to phonetic writing—that is, they may have used a certain symbol, which first represented a thing, to represent the name of that thing, in a given language, and to stand for its sound. But that sound has meaning. What should lead them the next step, namely, to make such a symbol represent a simple element which has no meaning at all? A picture of a Dog may suggest, first, the thought of a Dog, and then the word Dog; but what is to induce men to make it represent the letter D? Is this the next, or a necessary step to the process? Surely not.

But much farther than this. What is to lead them to aim at this? An alphabet is a means of expressing all sounds by a *limited* number of symbols. This is the proper definition of an alphabet—*limitation* is its essence. But to suppose that people would seek to make the picture or symbol of a Dog, stand for D, is, to assume the

thing to be proved, that is, it is to assume that they had already arrived at the notion of a system where the number of symbols *might be limited*. Before we can assume that they aimed at the execution of this purpose, we must shew that they had got the purpose itself in their minds.

This is a very rough, brief, and imperfect sketch of Dr. Wall's very

powerful argument.

Dr. Wall afterwards goes on to inquire into the evidence from facts (mostly negative indeed, but curious and valuable) that alphabetic writing was not of human invention. The facts that the Egyptians never arrived at it (alphabetic writing) till the third century of the Christian æra, nor at the phonetic use of characters till their connexion with Greece,—that the Chinese, in all the many ages of their civilization, have not arrived at it, nay, have only come to a limited phonetic use of characters since their intercourse with foreign nations, are very striking. And Dr. Wall's researches into the subject of hieroglyphics, and his discussion of the discoveries of the late Dr. Thomas Young, and of the limited lengths to which the system discovered by him was probably carried, as well as his severe castigation of Champollion, deserve great attention. He has bestowed the closest thinking and severest labour on them.

Dr. Wall's object is to shew that alphabetic writing was a revelation, and for a most worthy purpose. For had the truths given to Moses been recorded in hieroglyphics, they must, in all probability, have perished in a very few generations, as the understanding hieroglyphics must altogether depend on oral tradition. For the arguments by which he supports his assertion, and the very ingenious answers to objections, as well as for the interesting suggestions that Moses (learned in all the wisdom of Egypt) had probably been accustomed to hieroglyphics, and that his style bears marks of it, the reader must refer to the work itself. The work and the subject will fully repay him. The reviewer feels that perhaps other arguments would not be wanting to confirm Dr. Wall's hypothesis. That the Greek alphabet (and its derivatives of course) came from the Phenician (or Hebrew) the order and names of the letters seem to shew to conviction. Let it then be considered to what an enormously remote antiquity (by pure historical grounds) we can trace the existence of Hebrew as an alphabetic language. The finding the book of the law in Josiah's time, which could be read then, and yet was clearly of the remotest date, takes us even farther back than the separation of the Samaritan language; yet, in this remote antiquity, the Jews were almost barbarous, and the polished Egyptians had no alphabet for centuries. On the other hand, would it not seem that Moses speaks of the writing on the tables as if it could be read by the people then?

Dr. Wall's work will make no small sensation, and they who may differ from him will, at all events, agree in admiring his learning,

his diligence, and his steady habits of deep thinking.

The Naturalist's Poetical Companion, with Notes. London: Hamilton, Adams and Co. 12mo.

This is, on the whole, a pleasing selection of poems on subjects of Vol. 1X.—Jan. 1836.

natural history. The collector, however, instead of apologizing for inserting any old poems, would have done well to insert more. His notes are sensible enough.

A Letter to Lord Melbourne on the Idolatry and Apostacy of the Church of Rome. By the Bishop of Salisbury. Salisbury: Hern. 1835.

This tract is a short and able summary of the leading corruptions of the Roman church, and, if taken out of the form of a letter, would make a most useful tract.

Hymns for the Service of the Church, with a Selection of Music. London: Hatchards. 1835. 4to.

THERE are a great many hymns of considerable beauty here selected, and set to very agreeable tunes. But are not many of them rather sacred poems, fitter for the closet than for congregational use? For example, Herbert's "Sweet Day," (p. 75.) The reviewer, too, must loudly protest against any poem of Mr. Moore's being admitted among religious poems. The remembrance suggested by it cannot be favourable. But a judicious selector could make excellent use of this volume.

A New Edition of Dr. Valpy's Useful Greek Grammar, the second volume of Mr. Edmond's Life of Washington, and the following single Sermons and Pamphlets should be noticed:—An excellent Sermon, by the Dean of Norwich, preached in September, before the Corporation; The Written Word, our Hope, a Sermon, preached in October 4, by Charles Marshall. (London: Rivingtons, 1835.) The Jubilee of the Bible, a Sermon, by Rev. M. Kinsey, Fellow of Trin. Coll., Oxford. (London: Rivingtons.) Visitation Sermon, The Doctrine of Justifica-tion by Faith, by C. E. Kennaway, Vicar of Campden. (Rivingtons.) Popery, whether of Past or Present Times, shewn to dishonour the Word of God, and to obstruct its Free Diffusion, a Sermon, preached October 4th, by the Rev. T. Davis, A.M., Curate of All Saints, Worcester. (Rivingtons. 1835.) Religious Education of the Poor a National Duty, à Sermon, by Rev. P. C. Nicholson, published by request. (Manchester. 1835.) Sermon, preached in Exeter Cathedral, On the Anniversary of the National Schools, by Rev. John Rogers, M.A., Rector of Mawnan, published by request of the General Meeting, Falmouth. (London: The Church of England a Bulwark between Rivingtons. 1835.) Superstition and Schism, two Sermons, preached in the Collegiate Church, Manchester, October 4th, by the Rev. Richard Parkinson, M.A., Fellow of Christ's College. (London: Rivingtons. 1835.) The Substance of a Lecture on Astronomy, delivered before the Mechanics' Institution, Chester, by H. Raikes, Esq., Member of Cam. Phil. Society. (London: Simpkin and Marshall.) A Sermon, (of singular beauty and composition,) by the Bishop of Winchester, preached before their Majesties on Oct. 4.

MR. GILBERT improves his excellent Clerical Almanack every year. That for 1836 is full of information.

### MISCELLANEA.

### FANATICISM.

Amone the singular instances of fanaticism daily rising to view, one exhibited by a correspondent of the "Record" deserves notice. He is a clergyman in one of the midland counties, residing in another person's parish, and at a few miles distance from his own. He writes a letter in the public papers, pronouncing, on his own authority, that the clergyman of his parish, and all those near it, deliver such deadly poison that he has been obliged to forbid his family to have the privilege of public worship. He assembles a few persons with them in his own house, wishes to find a barn in order to collect more, and calls on the bishops to establish a home mission and send teachers into the dark pa-

rishes where the gospel is not preached.

To comment on the strange conduct of one who chooses to assume that he is infallible, and that those who differ from him in their view of the scheme of salvation are retailers of deadly poison,—who forbids his family to discharge a solemn duty because he does not like the preacher, and thus teaches every one to slight public worship on such pretences,-who makes preaching everything and worshipping God nothing, would be idle and useless. Such an one must be too far gone in delusion for any remonstrance to avail with him. But he ought to be called on to give his name. No man, especially no minister of the church, has a right to spread such injurious assertions, and to state that there are parishes where it is a duty to forbid persons to resort to the temple of God without supporting his assertion by his name. The person in question is here called upon for his name, if he wishes to be thought an honest man,to be thought of in any other light, indeed, than as one who is willing to malign his brethren, but not willing to do so in the light of day. He need not fear that any evil can happen to him. The men whom he has maligned will doubtless pity him, and pass his censure by in silence. But, on principle, it ought always to be required that such serious accusations should be made openly and boldly, if they are made at all. If not, occasion is given to every one who wishes either to wreak his bad temper on the church, or to injure particular persons.

### MR. WOODWARD AND THE DUBLIN UNIVERSITY MAGAZINE.

It is not very usual, or very advisable, for one periodical to consider how another deals with particular books. The "Dublin University Magazine" has thought proper to infringe this rule by complaining of the article in this Journal on Mr. Woodward, as misrepresenting him. It is not possible to reply to the "Dublin University Magazine," because it breaks off its accusation in the midst of a paragraph which seemed likely to contain the heaviest inculpation. All that shall be said here is, that if there is any misrepresentation of Mr. Woodward's meaning, it was perfectly undesigned. But if his essay first noticed does not mean that children of religious parents suffer because their parents are religious, the writer can only say that he really cannot comprehend Mr. Woodward's meaning at all. If that is his meaning, it certainly seems to lead to the consequences noticed in the review. The truth is, that what Mr. W. says is a mere fallacy. If religious parents are injudicious as well as religious, which may very well be, their children may perhaps be as likely to turn out ill as the children of careless parents. For if religion is injudiciously and overvehemently, or too constantly, pressed upon a very young mind, that mind may recoil from it. But then the child suffers, not from having a religious, but from having an injudicious, parent. It is not worth while to go into a long defence of the review of the other essays noticed. The impression made

on the reviewer certainly was, that Mr. Woodward was a lover of paradoxes. But he does not pretend to be infallible. A reviewer's duty is to convey his own impressions honestly, and not to pretend that they have any other value than as being the honest impressions of a single person,—just as likely to be

wrong as the person whom he is reviewing.

All this, indeed, would not have been said, had not the "Dublin Magazine" thought proper to find fault with the tone as well as the matter of the review. If any thing which could convey the slightest feeling of disrespect to Mr. Woodward was said or done, it was most contrary to the writer's intention; and Mr. W. is entreated to believe this, and to accept the apology, if one is due. The review stated the impression made by his work, that it was the production of a powerful, original, pious, and active mind. It was recommended, and honestly recommended, to general notice. Does the "Dublin Magazine" expect that, in addition to such commendation, one should agree in every opinion expressed?

But the article was facetions! Alas! there may be persons who may approach to the work connected with a periodical with minds disposed to be light or facetious. But, surely, they can be few. A sense of duty, a desire to be useful, or a stern necessity, may induce some and compel others to give up the cherished and passionate pursuits, and thoughts, and hopes, and studies of other years, for the devouring, wasting, odious calls of periodical literature. But the seasons are so rare when they who work in such a spirit can come to the task with anything of a festive or facetious mind, that this wrong may

perhaps be forgiven them.

Let the "Dublin Magazine" pursue its own course. It is a very able, a very useful, and a very highly-principled journal. The writer of these lines will not say that he always admires all its taste, or agrees in all its views. For example, the ground on which the critic of Mr. Woodward rests the Divine origin of the church is one which assures him that he and that critic are very wide asunder indeed. But still the Journal deserves all respect and praise. Let it, then, pursue its own course, and leave its well-wishers to pursue theirs without interference.

### ECLECTIC REVIEW.

It is perhaps worth remarking that the journal to which the dissenters refer as their best and most creditable one, the "Eclectic Review," is so ill supported by them that Dr. Pye Smith is under the necessity of attempting to secure its continuance by writing letters of recommendation of it to the newspapers. Surely this can never answer. If a journal cannot go on without appeals of this sort to the public, it will never go on at all. At the very same time, that peculiarly Christian journal, the "Christian Advocate," comes forward with a long story about its efforts to revolutionize Methodism and the large sums of money expended for that purpose, all which has been sadly rewarded. It does not pay, as it seems; a thousand pounds are wanting to carry on the revolution scheme for a year, and a long advertisement has been put out shewing that either advertising in the paper, buying it, or giving money to it, is quite necessary. The Patriot, too, declares, that it has not arrived at the paying point. How is this?

The article on "Lord Brougham" was first rate. But why was it so printed as to be almost unintelligible? Many errors of the press must be found in periodicals, and must be forgiven. But to have full stops in the middle of sentences, &c. &c., is very lamentable, when the article is of the greatest value. One might, perhaps, complain justly of the odd and sudden break off in the attack on this Magazine, for where an attack is made, a little care should be taken. But it is enough to notice this, and to profess, as well as feel, perfect goodwill.

## BIBLE STATISTICS, (or rather) ABSURD NONSENSE.

Is was stated by Mr. Dudley, at the late meeting of the Gloucester Bible Society, that the parent society had printed and distributed nine millions of bibles and testaments since its formation in 1804, and that during the whole of last year, excluding Sundays, and allowing twelve hours to each day, there had been a continual stream of the waters of life flowing from the depository in London, at the rate of nearly three copies of the sacred Scriptures every minute! Of upward of three hundred known languages which are spoken in the world, no portion of the Holy Scriptures had ever appeared in print in more than forty-nine, before the establishment of the Bible Society; but that now, by the blessing of God on the labours of that institution, the number printed, translated or translating, amounts to one hundred and eighty-five different languages. If the sacred volumes already issued by this society were placed side by side, allowing two inches to be the thickness of each book, they would extend upwards of four hundred and seventy-six miles. And yet there remain upwards of six hundred and twenty millions of human beings whom the light of the gospel has never reached !- Home Missionary Mag. Nov. 1835, p. 433.

# ASSOCIATION INCORPORATED FOR DISCOUNTENANCING VICE, &c. (From a Correspondent.)

THE reader's attention is requested to the advertisement at the end of the

Magazine, and to the following statement:-

The Association is the only National Society in Ireland which is intimately connected with the established church. It is perfectly similar in its constitution, principles, and mode of proceeding to the venerable Society for Promoting Christian Knowledge. However, as it has not adopted the attractive plan, pursued by some other religious societies, of holding large public meetings, at which eloquent speeches can be made, the Association is comparatively little known; its schools, being founded and conducted on true church-of-England principles, it has not found any favour in the eyes of dissenters. Parliamentary aid used to be granted, but has been withdrawn now for more than two years. Out of 1900 members, 1400 are clergymen; and the distress to which they have been reduced by the non-payment of tithes has prevented their contributing their usual subcriptions. Under these circumstances, the Association ventures to make this appeal to the friends of the church in the sister country, but wishes to do so modestly, and as unobtrusively as possible, without "lifting up her voice in your streets."

### CHAPEL AT WALSALL WOOD.

THE attention of the friends of the established church is earnestly requested to

the following statement :---

The inhabitants of Walsall Wood, in the parish of Walsall, amount to upwards of eight hundred, and are situated at a distance of from three to four miles from the parish church. It is intended, with the aid of the Diocesan Church Building Society, to erect a chapel for the use of the district, and the assistance of the friends of religion is requested in furtherance of this desirable object. The people are for the most part too poor to pay pew-rents, consequently a larger endowment than usual will be necessary.

<sup>\*</sup> There are nearly 18,000 children in the schools, of whom more than 4000 are Roman catholics. The sale of Prayer Books averages 8000 copies in the year.

The chapel is intended to contain three hundred and ninety sittings, of which three hundred and ten are to be free and unappropriated.

Subscriptions will be thankfully received by the Rev. John Barron, vicar; Mr. Henry C. Windle; Mr. R. Jesson, jun.; or at the banks of Messrs, Forster, and Messrs. Barbor and Marshall, all at Walsall.

[In all such cases would it not be well to mention some London banker who would receive subscriptions? Persons at a distance who wish to add their mite in such cases do not know how to send it, and thus such appeals are ineffectual.

There is, of course, in this case, a district annexed. Why cannot this be done, by the way, in every case, so that the great and admirable principle of pastoral charge may not be broken up, as it is in every case where a chapel is built, which is not either a dependent curacy on the mother church, or has a district annexed.—Ed.]

# DOCUMENTS.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A MEETING of this society was held at their chambers in St. Martin's Place, on Monday, November the 16th; the Lord Bishop of Chichester in the chair. There were present the Right Hon. Sir John Nichol; Rev. Archdeacon Cambridge; Rev. Archdeacon Pott; Rev. Dr. Shepherd; Rev. Dr. D'Oyly; Rev. John Lonsdale; Rev. T. Bowdler; Rev. C. Benson; Joshua Watson, Esq.; J. S. Salt, Esq.; George Bramwell, Esq.; George Gipps, Esq.; James Cocks, Esq.; William Davis, Esq.; William Cotton, Esq.; Benjamin Harrison, Esq.; Newell Connop, jun., Esq., and others of the committee.

Among other business transacted, grants, varying in amount according to the exigency of the case, were voted towards building a chapel at Leavenheath, in the county of Suffolk; repewing the church at St. Ishmael, in the county of Carmarthen; repairing and repewing the church at Spittal, in the county of Pembroke; building a chapel in the parish of St. Sidwell, in the city of Exeter; rebuilding the tower of the church at Hellingly, in the county of Sussex, and providing additional sittings therein; building a chapel at Out Rawcliffe, near Garstang, in the county of Lancaster; building a gallery in the church at Earls Colne, in the county of Essex: repewing the church at Gotham, in the county of Nottingham; building a new gallery, and re-arranging the seats in the present gallery in the church at Lutterworth, in the county of Leicester.

Another Meeting of this society was held at their chambers in St. Martin's Place, on Monday, the 21st of December; the Lord Bishop of London in the chair. There were present the Lord Bishop of St. Asaph; Joshua Watson, Esq.; James Cocks, Esq.; Rev. H. H. Norris; H. J. Barchard, Esq.; J. S. Salt, Esq.; N. Connop, jun., Esq.; Rev. Dr. Richards; E. H. Locker, Esq.; Rev. Thos. Bowdler; William Davis, Esq.; Rev. John Lonsdale; Benj. Harrison, Esq., and others of the committee.

Among other business transacted, grants, varying in amount according to the exigency of the case, were voted towards building churches at Ovendon, Halifax; and Barnstaple, Devon: and chapels at Northop, Flintshire; and Danekill, Sussex: enlarging the churches at Pulverbatch, Salop; Middle Chinock, Somerset; (by rebuilding) at Westley, Suffolk; (by rebuilding) at Slebeck, Pembroke; Ancroft, Durham; Shepton Mallet, Somerset; and the chapel at Denton, Durham: and building galleries in the church at Blanford, Dorset.

# EXTRACT FROM MR. NANGLE'S LETTER TO LORD JOHN RUSSELL.

Ir is distinctly stated in "Dens's Theology," pp. 88, 89, that heretics (a word which your lordship is aware includes all dissenters from the church of Rome) are, ipeo jure, infamous; that their temporal goods are confiscated and that they may be justly punished for their religious opinions by banishment, imprisonment, and death. Dr. M'Hale, Roman-catholic Archbishop of Tuam, in a letter addressed to your lordship, has deemed it expedient to disclaim this principle. I trust, however, to make it manifest in this letter that his professions and practice are sadly at variance.

A few protestant gentlemen, of the highest respectability, formed themselves into a committee with a view to promote the temporal and spiritual interests of the inhabitants of this island, a district which, even in the west of Ireland, is proverbial for its destitution. They procured a tract of wild mountain, purposing to reclaim it by native labour, and on this and other improve-

ments they have already expended a sum exceeding 1,600l.

The oversight of the spiritual concerns of the infant settlement was intrusted to me, with the full approbation of his Grace the Archbishop of Tuam. It pleased God to grant such a blessing to our exertions that several families and individuals abandoned the communion of the church of Rome, and connected themselves with us as members of the protestant church. No exertions were spared by the Roman-catholic priests to exasperate the peasantry, who were disposed to regard us with the kindest feelings, against us, and to urge them on to such repeated acts of violence as might exhaust our patience or our courage, and oblige us at last to abandon our post in the island. These things have been already detailed in a petition which was presented to the House of Lords, in June last.

Finding that the means which the priests had employed had failed of success, Dr. M'Hale visited the island at the beginning of this month, hoping that the exercise of the spiritual authority with which the ignorant peasantry supposed him to be invested, might prove more effectual. The day after the bishop's arrival, the congregation was assembled at the parish chapel, the persons who had joined the protestant church were held up to abhorrence in the strongest terms which language could furnish, and their neighbours were forbidden to speak to them, or to sell them provisions, or shew them any kindness. Before Dr. M'Hale left the island, these inhuman injunctions were again repeated, and a solemn curse pronounced against any who dared to violate them. In consequence of this, our poor people have been subjected to much inconvenience, and sustained much loss; their kind salutations of their former friends meet no return; the stream of social kindness has been embittered at its source by the gall and wormwood of religious rancour; some of these faithful sufferers for conscience' sake have been inhospitably ejected from their dwellings, their neighbours alleging no reason for conduct so much at variance with the redeeming virtue of Irish character, but the will of the bishop; others have been obliged, at considerable cost and inconvenience, to purchase provisions in a distant village, for though there are some of their neighbours whose good nature is stronger than their fear of Dr. M'Hale's curse, yet they dare not sell them potatoes, as a murmur has already gone out among the people, that any one who violates the bishop's orders may expect to have his cattle houghed, and to suffer other injuries in his property and person.

In this island there are many who abhor the doctrines of the church of Rome, who loathe the thought of giving the honour which is due to God to the pastry idol of the mass; but they dare not break the chains which gall their spirit—they sigh for freedom, but the fear of the driver's lask restrains their from claiming their birth-right. I must remind your lordship that I am prepared to prove the facts which I have stated, by competent witnesses, before any tribunal: and I do most earnestly desire that an opportunity of doing so may be afforded

me, in order that, if at a future period the inhabitants of Achill should swell the catalogue of our national atrocities, the British public may trace their crimes, not to any peculiar depravity in them, but to the baneful influence of popery and its teachers.

I have the honour to be your lordship's obedient humble servant,

EDWARD NANGLE.

Dugort, Island of Achill, Sept. 9th, 1835.

# EXTRACT FROM MR. NANGLE'S LETTER TO DR. M'HALE.

I must first notice a gross misrepresentation which arrests my attention in the very first paragraph of your letter. You state that you were engaged "in receiving back into the fold the few who were straying around its enclosure." If in this sentence you mean to assert, that through your influence all or any of those persons who had abandoned the communion of the church of Rome and joined themselves to our congregation were induced to return, I say the statement is untrue. I write what if it be false may be easily proved to be so, that not even a solitary individual who stood connected with us as a catechumen, much less as a communicant, was either induced by your blandishments or intimidated by your curses to break his connexion with us; but, on the contrary, the very day after you proclaimed to the public, under your hand and mark, and assumed episcopal title, that the Achill mission was a complete failure, I had the happiness of receiving at the Lord's table, as communicants for the first time, seven persons, five of whom, including your priest's former schoolmaster, had been converted from popery since I came to the island. I should not have mentioned the fact at all were it not to shew the public that your most confident statements should be regarded with extreme caution.

The most which you, and the numerous staff of priests which accompanied you, could accomplish was, to intimidate some of our poor labourers, whose industry had been relieved of a heavy clog by a disregard for your holidays, into a promise of their future observance. Your own conscience, sir, can tell you by what heartless tyranny even this poor semblance of submission to your authority was secured; you know that the delinquents were warned by name, in the public congregation, that the result of non-compliance would have been your curse: this, indeed, might easily be despised were not its utterance followed by a suspension of all the kindnesses of friends and neighbours, and exposedness to all that is physically, as well as morally, distressing and painful. "I know well," said one of those serfs of a despot church, "that God never commanded us to keep the holidays, but I thought it better to beg his (Dr. M'Hale's) pardon, than to have the tongues of the flock upon me." "Don't I know well," said another, "that they (the Romish clergy) have forsaken the ancient catholic faith, and that they are teaching a new religion, which Christ and his apostles never taught; but what could I do? If I did not humble to him (Dr. M'Hale), I feared my cattle would be houghed; and how did I know what might happen to myself if I only went to Newport?"

There is at Achill-bay a large coast-guard station, composed principally, if not exclusively, of protestants; being desirous to establish a school among them, I authorized the chief boatman, a respectable protestant, to engage a house for the master. On making application to some of the peasantry, they expressed their entire willingness to afford the desired accommodation, as the pecuniary remuneration which they were to receive, though in itself small, was to them an object of considerable importance; but at the same time they said they had received such strict orders from the priest, that they could on no account yield to the applicant's wishes, or their own inclination, without the priest's special permission. The chief boatman finding them inexorable,

in his anxiety to have the school established at the station, wrote a respectful note to the priest, stating the only hindrance which stood in the way of his obtaining possession of the house, and requesting him to grant the desired

permission. This request was met by a stern refusal!

The national schoolmaster is not less zealous than his patron, the parish priest, in enforcing your anti-social doctrines. The day after your departure from the island, seeing one of the peasantry walking and conversing with a man who had left the church of Rome and joined our congregation, he openly reproved him for holding any intercourse with such a heretic, asking him did he not know "THAT HE WAS CUREED BY THE PRIEST FOR DOING SO?" The National Board of Education was framed for the specious design of uniting the Roman catholics and protestants in kindly feeling to each other. The public may judge with what wisdom the board pursues its design, when they are informed that, with full knowledge of the fact to which I have alluded, this teacher is still retained in their service.

I speak without exaggeration—I testify what I have seen and heard:—As I walked in company with a few of my brethren through a neighbouring village a few days after you had bestowed your parting benediction on Achill, even little children of so tender an age that their articulation was imperfect cursed us as we passed. In this very village, but a short time since, the little kindnesses which we occasionally conferred upon the poor people used to meet a rich return of grateful blessings. To what is the change in the spirit of the villagers to be attributed? You well know they have been accustomed to hear the most frightful imprecations uttered against us from the altar by men whom they regarded as heaven's messengers; you well know that they heard the

bitterest of these effusions applauded by yourself.

I can testify that the people of this island are kind and peaceable, and very grateful for any kindness conferred upon them. I have always been able to trace any manifestation of contrary dispositions to the altar of the parish chapel, and to him who stands there as their religious teacher. This now but a few days since an intelligent girl who came to our school, and who had received the rudiments of her education at one of the national schools which are established in this island, exhibited much surprise at hearing that command of our blessed Saviour which relates to the duty of loving our enemies, and which has been quoted in another part of this letter. She doubted if a command so much at variance from what the priest had taught her could have come from Christ whose minister she believed the priest to be. "Ye," said she, with a natural frankness which Romish discipline had not yet taught her to repress, "ye hate us and we hate ye, for the priest teaches us to hate ye and to curse ye."

The week after you left Achill, a naval officer, distinguished in the scientific world as one of the explorers of the polar regions, visited the island, and during the few days of his sojourn among us he gathered some of the fruits of intolerance which you had sown. In the immediate neighbourhood of the chapel which a few days before had resounded with your anti-social harangues, he inquired of a peasant the nearest track to a point which he wished to reach; but as this gentleman came from the protestant settlement, this faithful son of the church, in obedience to your injunction, refused to give the desired information. The courtesy which he had often received from the savage Esquimaux was withheld by an Irish peasant, evidencing that human nature, in its wildest state, may produce some social virtues which it cannot yield under the full cultivation of Popery.

So far I have only noticed those parts of your letter to the Bishop of London which relate to the Achill mission. I cannot, however, conclude without briefly animadverting upon a few of the other particulars contained in that composition. Your vulgar and indecent allusion to the personal infirmities of one whom you assailed as an intellectual antagonist deserves little notice; it can only be attri-

buted to the influence of notions imbibed, and habits framed in early childhood, which continually prompt you to violate the conventional proprieties of cultivated society. Your heartless exultation over the sufferings of the protestant clergy is still more discreditable to you. If you had no pity for the men, the sufferings and privations of virtuous women and innocent children, involved with them in a common calamity, should have softened your tone of insulting exultation into that of generous sympathy.

In reference to the Bishop of London's statement concerning the increase of protestantism in Ireland, I must testify, even at the hazard of again exciting your indignation, that it quite accords with my own experience. I have travelled much through this province, and in every parish I have found among the most exemplary of the protestants a greater or a less number of persons who had been educated in the church of Rome, and lately abandoned its communion. Of ten individuals who have from time to time assisted me in the spiritual work of this mission, as readers or schoolmasters, eight were persons of this description-all (and some of them with large families) had come out from popery. EDWARD NANGLE.

Dugort, Island of Achill, Sept. 28, 1835.

### SELF-SUPPORTING DISPENSARIES.

[These dispensaries are for the purpose of providing medical relief for the poor, much on the plan of friendly societies. They are established at fifteen or sixteen places, and are stated to succeed. Mr. Smith, a surgeon, of Southam, who was the projector of them, states that the Poor Law Amendment Act allows no medical assistance to persons receiving other relief. The plan seems to deserve attention, but the Editor knows nothing personally of it. And, in this Coventry branch, he does not see one or two honoured names, ever first in the cause of Christian charity, among the subscribers!

# Extracts from the Rules of the Coventry Benevolent or Self-Supporting Dispensory. GENERAL RULES.

1. The object of this institution is to enable the labouring classes to ensure to themselves and their families efficient medical advice and medicine during illness, by their own small periodical payments during health; and by the contributions of the more opulent, to assist them in attaining this object, and to afford them other comforts in sickness, which their own wages are insufficient to procure.

2. The funds of the institution are derived from the payments of the working classes, who becoming denors of ten guineas at one time, or annual subscribers of one guinea, shall be governors. The subscriptions of the governors commence on the 25th of March, and shall be paid in advance.

3. The funds shall be kept in two distinct accounts, to be called "The Free Members' and," and "The Honorary Fund." The Free Members' Fund, consisting of the payments Fund," and "The Honorary Fund." The Free Members' Fund, consisting of the payments of the free members, (who are of the working classes,) shall defray the cost of drugs, and the remainder be divided among the surgeons, in such proportions as the committee may decide, at the end of every half-year. The Honorary Fund, which is derived from the donations and subscriptions of the governors, shall be expended in the support of the establishment, and in the supply of such comforts, in broth, cordials, linen, gr., as the patients may need.

10. A committee of ladies, appointed at the annual meeting of the governors, shall be requested to promote the general objects of the institution, by visiting the sick free members, and superintending the distribution of loans of linen, and of such other comforts, in wine, broth, &c., as the medical officers may deem necessary. The surgeons shall leave with the matron a list of those patients whom it may be proper for the ladies to visit.

14. The medical officers shall be elected at a general meeting of the governors. No person shall be eligible to the office of surgeon who has not obtained a diploma from the College of Surgeons of London, Dublin, Edinburgh, or Glasgow.

15. The surgeons shall prescribe daily at the dispensary, at an appointed time, for those

15. The surgeons shall prescribe daily at the dispensary, at an appointed time, for those patients who are able to attend there; but when any patient is too ill to go to the dispensary, the surgeon he prefers shall visit him at his own residence.

16. The surgeons shall keep a register of the name, age, residence, date of admission, and discharge, of each patient; with the result of the case, and any observations they may deem important. No operation of importance to be performed without a previous consultation of all the medical officers of the institution.

17. The surgeons, in cases of difficulty, or where the patient may wish it, and it may seem

desirable, shall call in the aid of the consulting physician.

18. The dispenser shall be appointed by the surgeons, subject to the approval of the committee. He shall take charge of the drugs and stores of the establishment, and give an account of all articles received by him. He shall not absent himself from the dispensery without the permission of the surgeons, and shall dispense the prescriptions of the medical officers at the appointed hours, and in the intermediate time, if they require him to do so.

#### RULES FOR THE FREE MEMBERS.

1. The Free Members consist of working persons and servants, their wives and children not reseiving parish relief, and who are unable to pay for medical advice in the usual

2. Any such person wishing to become a free member, must leave his or her name, age,

residence, and occupation, at the dispensary, and deposit one month's subscription.

3. Every free member above twelve years of age shall pay one penny, and under that age, one halfpenny a-week; except in a family consisting of more than two children, when one penny a-week shall be considered sufficient for all under twelve years of age. Servants shall pay five shillings a-year, and in not less than half-yearly payments.

4. The payments of the free members shall be made in advance. No one will be entitled

to the benefits of the institution, if in arrear, and each family shall pay a fine of one penny for the arrear of every week. If any member shall be more than four weeks in arrear, his or her

name shall be erased from the books.

5. Benefit societies will be received as subscribers to the dispensary, and their members entitled to all the benefits of the institution. The rate of subscription shall be three shillings a-year for each member. The payments to be made by the stewards quarterly, and in advance.

6. No one actually labouring under sickness can be admitted a free member unless two bealthy persons above twelve years old eater at the same time, and each pay the whole year's subscription in advance. Any such person, anable to procure two others to enter with him, shall, by paying ten shallings, be entitled to the privileges of a free member for three months; and may afterwards continue a member by paying the usual rate of subscription.

7. If any free member shall be discovered by the committee to be ineligible to the benefits

of the institution, his or her name shall be erased from the books.

8. Every free member shall have the choice of whichever surgeon he may prefer; but it will be expected that he do not change his medical attendant during his illness. He may have

a consultation of the medical officers, if it be thought advisable.

9. Those patients who are able to do so, must attend at the dispensary between ten and eleven in the morning, bringing their admission ticket at the first visit, and afterwards their prescription paper. Those who are too ill to attend at the dispensary, must send their tickets, before nine o'clock in the morning, to the surgeon whom they wish to call upon them, and he will visit them at their own homes. In cases of accident or sudden illness, they can have the attendance of either of the surgeons, on sending their ticket to his residence.

10. No free member will be visited at his own home, if he reside beyond one mile from the

11. Any married free member, being pregnant, may have the attendance of whichever arguen she may prefer, on depositing, at the dispensary, ten shillings and sixpence, one month before her expected confinement.

12. When considered necessary by the medical gentlemen, linen will be lent, and cordials,

broth, and other comforts, given to the free members by the ladies committee.

13. Patients must find their own bottles, bandages, &c.

14. The children of free members, and of all poor persons, may be vaccinated, gratis, on any Wednesday or Thursday morning at eleven o'clock.

15. The surgeons will attend at the dispensary at ten o'clock every morning, except Sunday,

in the following order:

Mr. Nankivell, on Monday, Wednesday, and Friday. Mr. Bicknell, on Tuesday, Thursday, and Saturday.

# Wellesbourne Self-Supporting Dispensary.

At a general meeting (held the 23d of June, 1831,) of the Wellesbourne \* Self-Supporting Dispensary, the accounts of the half year were audited, and a balance of 3l. 10s. 10d. carried to the next half year's account.

<sup>\*</sup> Wellesbourne is a village with a population of 800 or 900.

The former report (to Christmas, 1830,) was laid before the meeting, by which it appeared, that from the time of the commencement of the club, at Missummer, 1828, the number of subscribing free members had gradually increased from 140 to 225, and that the sum of 95.6. 10d. from the Honorary Members' Charity Fund had been expended in providing broth, meat, wine, linen, nurses, &c. for the sick.

It appeared that the sum of 69l. 16s. 6d. had been expended in a supply of medicines and

It appeared that the sum of 69th 10s, 6sth had been expended in a supply of medicines and drugs during the same period, and that the number of persons relieved at the dispensary had amounted in all to 1233, including all casual applicants of every class.

It appeared also that only two or three persons had applied to the honorary members for charity tickets, a circumstance highly gratifying to the committee, and shewing that there was no disposition on the part of the labourer to solicit gratuitous relief, while, by a small contribution from the honest earnings of his own industry, he was allowed to provide against the time of illness and necessity.

receipts.—half year from midsummer to christmas, 1890.	expenditure.—Half tear from mid- summer to cheistmas, 1830.
Honorary or Charity Fund. £ s. d.  Donations and subscriptions 43 1 0  Balance from former account 1 14 11	For broth, gruel, meat, wine, grocery, nursing, linen, and other requisites for the sick
Free Members' Fund.	free members 23 11 2 For half a year's rent for former
Subscriptions at fourpence per month 21 12 2  Parish Overseers' Fund.	Dispensary House
Received for medicine and attend- ance on the parish paupers 9 9 0	
receipts.—Half year from christmas, 1830, to midsummer, 1831.	expenditure.—Half year from christ- mas, 1830, to midsummer, 1831.
Honorary or Charity Fund.  Donations, &c. continued 20 0 0  Free Members' Fund.  Subscriptions at fourpence per month 23 7 10  Parish Overseers' Fund.  Received for medicines and attendance on the parish paupers 9 9 0	For broth, gruel, meat, wine, matron, nurses, &c 31 1 11 For dispensing and attendance 20 0 0 For medicines, &c 12 2 6 By balance to next account, in the hands of the treasurer 3 10 10
£128 13 11	£128 13 11

PURENTIONS THANK I PER I	~~	-	
SUMMER TO CHRISTMAS, 1	Ran		
DUMMEN IO CHIMINEN, I			_
	£	s.	d.
For broth, gruel, meat, wine, grocery, nursing, linen, and	_		
other requisites for the sick free members	23	11	2
For half a year's rent for former		10	^

ror brotn, grues, meat, wine,			
matron, nurses, &c	31	1 1	11
For dispensing and attendance	20	0	0
For medicines, &c	12	2	6
By balance to next account, in			
the hands of the tressurer	3	10	10

By the sixth half year's report, from Christmas, 1890, to Midsummer, 1831,—it appeared, 1. That the number of industrious contributing free members was still on the increase, and that several new candidates were on the list for approval and admission.

2. That the dispensary this last half year paid its own expenses as far as medical attendance and medicines, so that the amount given by the honorary members had been expended in providing broth, meat, wine, nurses, linen, and other requisites for the free members of the blue class.

3. That 194 persons had received relief from the dispensary during the last half year,

including all casual applicants of every class, and four patients with charity tickets.

4. That one member only had left the club, and that the arrears from the blue members amounted only to five shillings.

It is stated that at Coventry there have been patients admitted, from the commencement of the institution, July 18, 1831, to March 25, 1832, ... 1505

Cured	•••		•••	• • • •	•••	1189	
Relieved	•••	•••	•••	•••	•••	101	
Dead	•••	•••	•••	•••		19	
Under trea	atment		•••	•••		186	
Midwifery	Cases	•••	•••	•••	•••	10	
							15

at an expense of 126l. 7s. 11d.; viz., 45l. 10s. 3d. the cost of medicine, and 80l. 17s. 8d. paid

The importance of these facts will be apparent, by comparing them with the expenses of honorary dispensaries, where the average cost in drugs has been fourfold, and whereby the character of man, as a provident being, is undermined, and he is daily taught not to "provide for his own household;" the amiable, but mistaken, distributors of eleemosynary charity having come in aid of the worst part of our Poor Laws, till they have destroyed in millions the "prospective feeting" altogether, and have denationalized the English artisans and labourers, who come at length, in their hunger and despair, with a knife in one hand and a brand in the other, demanding that property and bread, from the comparatively industrious, they have been tanght to waste and destroy for themselves, by the misplaced charity of those who thus make "beggary a better trade than the spade and the workshop." The blame rests on those who are too idle, too ignorant, or too rich, to discriminate.

### Birmingham Self-Supporting Dispensary.

The report read at the second annual meeting states, that there has been "not only a great increase in the total number of patients, but a more than proportionate increase in the independent class. By the report of the surgeons it appears, that 1406 cases have been attended during the past year;—of this number 34 were midwifery and 1372 sick,—and of the latter, 1195, more than six-sevenths, are independent patients, who have paid their own expenses."

# CHURCH MATTERS.

### IRISH CLERGY.

THE lay fund for assisting the Irish clergy to proceed at law for the recovery of their just debts appears to have already had very good effects. Mr. Grattan and other persons have, according to the newspapers, at last come forward to pay their arrears. These gentlemen, one may say, have at last been brought to a sense of justice-justice objective, not subjective. All honour is due to both kinds of justice; and all respect to those who act on the latter. To Mr. Grattan and the gentlemen of objective justice, none. It is simply a good thing that men pay their just debts, whether they do so because they ought, or, as in Mr. Grattan's case, because they find that they must. It would seem, too, that in the eleventh hour and fifty-ninth minute it has occurred to the Irish government that, whatever becomes of the Irish clergy, it would be an awkwardness that his Majesty's Court of Exchequer should be put down by the priests, as it may be wanted for other purposes, and consequently they have been pleased to allow that where an exchequer process is to be served, and oath is made that a riot is expected, aid may be given by the police and military. This small shew of the exertion of common law on behalf of the ruined and persecuted clergy they owe to the lay fund, which enables them to apply to their last resource. But what is to be said to this fact, that an actual member of the English government, and a lord of the Treasury, Mr. More O'Ferral, is, according to statements made publicly, one of the persons who resist the law, who will not pay tithes, and is, if the newspapers be correct, exchequered at this very moment for his unlawful proceedings? As to Mr. More O'Ferral, he is himself neither better nor worse than any other of Mr. O'Connell's friends, nor is any personal attack upon him meant. But would any government before have allowed one of its members openly to resist the law; and not only to resist it on some individual ground, but to join one of the most fearful combinations to resist the law which has ever been known—a conspiracy organized by the priests, and executed by those who are subject to them with a degree of violence and cruelty which would disgrace New Holland? Such, however, is the fact.

One of the lords of the Treasury has joined in this fearful combination, and remains a member of a government which declares that it is not hostile to the reformed church! Doubtless we are bound to believe them, but will the poor Irish peasantry believe that they are not acting in full accordance with the wishes of government, when they are

taking the same line as one of its own members?

Since last month, a fresh subscription for the distressed Irish clergy has been opened, and filled with a rapidity which is doubly gratifying. It is gratifying, from the testimony which it gives to the character of the Irish clergy, and yet more gratifying because it shews clearly that there is a feeling left in England on this momentous subject. It clearly rests with the English people at this moment, whether the reformed religion shall be trampled under foot, and, in the words of the Bishop of London, (whose eloquent speeches on this occasion, and in the House of Lords, deserve an expression of warm gratitude,) starved out of Ireland. The case is quite a clear one. From the time that the Roman priests in Ireland have had a glimpse of power, they have clearly resolved that the popish and the reformed faith should not subsist together in Ireland. The obvious increase of the latter probably stimulated them to more active measures—and in order that they might themselves give the practical proof that their corrupted form of religion is indeed unchanged, they have begun to use all its former weapons—curses, threats, famine, and the sword—against their unfortunate victims, and to take the most effectual measures for extirpating the religion by the murder, ruin, or banishment of its preachers. Till the present moment the law has been powerless, the government has given no protection to the oppressed, and the persecutors, who have begun the work of blood and destruction, exult, with a fiend-like malice, in the achievements of their own cruelty. Archbishop Mac Hale, when he hears of the reformed clergy starving, says in public and private, "They will learn to fast now!" and when he hears of families broken up from want and famine, declares "that they will now learn the virtue of celibacy." One of their party, who should have been of a better mind, and who went to the meeting for the Irish clergy at the Freemasons' Tavern, declared, that though he was sorry that any body should suffer, he felt a proud consciousness in being probably the only person in that assembly who could trace, in the sufferings of the clergy, as described by the Bishop of London, the just retribution of Providence, which is paying back, to the ministers of a false religion, the evil which it has done to Ireland! When such is the resolution taken by those who have the physical force, when these are their dreadful feelings, when the government will give no aid, but in a great degree appears to countenance the popish priests, where is the reformed religion to look, except to the voice of those in England who care for religion?

The "Patriot," which declares itself to be one of the organs of the dissenters, has shewn a spirit just as bad. It is really high time, if, as is said, there are many dissenters who are not political dissenters, to avow themselves, and shame such people. But the Northsmptonshire dissenters, who, as is said, to a man, voted for Mr. Hanbury, are not likely to dissow the "Patriot!"

and they only, can settle the question with the popish priests, and say whether the reformed religion is to subsist in Ireland, or whether popery is to expel it by force, and to reign alone. "No nation," as an able friend of the writer said, the other day, "was ever condemned till it had deliberately chosen evil. The choice," he added, "is now offered to the English nation. Will they, or will they not, chuse a corrupted form of Christianity as the sole form for Ireland, and chuse that it should achieve its triumph by fiend-like cruelty, and then exult with fiend-like malice? Will they, in a word, deliberately, and with their eyes open, chuse Barabbas?" The answer is not, and cannot be doubtful. The ready answer to the call for the Irish clergy, and many political events, shew that the English heart is awakening; and when it is fully awakened, even the present House of Commons, and the Government, will listen to its voice, because they must.

The history of the meeting at Brighton is a very instructive one. The weapons used by those who oppose the cause for which Mr. O'Sullivan went to plead are curiously characteristic. They prepared for the attack by placards, uttering the grossest falshoods and personalities—they got possession of the room by forged tickets—they preferred a radical hairdresser as chairman, instead of an educated gentleman—and, besides trying to interrupt Mr. O'Sullivan by every kind of indecent noise and expression, at last, in their passion at finding that all was in vain, and that truth and right would have its way, even near them, they resorted to blasphemy of the lowest and most revolting kind. Are these the persons who are hailed as allies by gentlemen, by religious Romanists, by religious dissenters? Will Englishmen long tolerate such men as these?

### DESTITUTION OF GREAT TOWNS.

THE following table and remarks on this momentous subject are due to the kindness of the same friends who supplied the invaluable information in the last number:—

TABLE III.

Comprising Towns containing between 10,000 and 30,000 Inhabitants.

	•		•		
Name of Town.	Population.	No. o Churche Chape	s &c	No. of Sittings in Churches.	Approximate proportion of Sittings to Popu- lation.
Bromwich, West	15.327	2		2,492	One-sixth, P.
Bromwich, West Bury St. Edmonds	11,496	2	•••	4,750	One half, P.
Cambridge	•			8,372	One-halfto one-third. N.B. This includes Barnwell newchurch, which is only licensed, and contains 1320.
Canterbury	14,463	15	•••	6,726	One-half, P. N. B. The Cathedral and St. Margaret's are not included.

Or, deducting 1750 for the University, 19,167.

Name of Town.	Population.	Ch	No. o urche hapel	5 &	No. of Sittings in Churches.	Nearest approximate proportion of Sittings to Population.
Chatham	17,936	•••	2	•••	<b>3,600</b> ≺	2400 sittings in 3 churches, besides the cathedral.
Chester	21,363		11	•••	9,350	One-half, P.— Cathedral and St. John's not included, contents being un- unknown.
Chester-le-Street	10,493	•••	ì	•••	1,000	One tenth.
Carlisle	20,006	•••	5	•••	3,880	One-fifth, P. Cathedral not in- cluded.
Cheltenham Deptford	22,942 19,795	•••	5 2	•••	6,500 1,900	One-third, P. One-tenth, P.
Greenwich	24,553	•••	2	•••	3,800	One-sixth, to one- seventh P.
Gloucester	11,983	•••	7	•••	4,966	One-half, P. Cathedral not in- cluded.
Hereford	10,280		4	•••	3,350	Two other Churches, and the Cathedral, contents not known.
Houghton-le-Spring, with	20,524	•••	3	•••	3,600	One-fifth, E.
Heapy-in-Leyland	11,238	•••	1	•••	304	One-thirty-seventh, E
Ipswich	20,454	•••	9	•••	5,250	One-fourth, P.— N.B. One Church
Kidderminster Lincoln	20,865 11,892		3 19	•••	3,978 4,365	one given. One-fifth. One-half to one-third
Maidstone	15,387	•••	2	•••	4.400 \$	One-third to one-
Merthyr Tydvil, with de-	12,404	•••	8	•••	1,450	fourth. One-eighth, P.
Mottram-in-Longdendale	15,536	•••	1	•••	1,000	One-fifteenth, E.
Northampton	16,743	•••	6	•••	4,540	One-fifteenth, E. One-third to one- fourth
Oxford	20,434	•••	13		6,850	One-unru, r
Reading	15,595	•••	4	•••	5,450	One-third.
Southampton	19,324	•••	6		6,300	One-third.— N.B. Content of St.  Mary's not given.
Sunderland	17,060	•••	2	•••	2,904	One-sixth.
Shrewsbury	19,706 16,000	•••	7 1	•••	6,018 650	One-third.
Stayleybridge Tynemouth	24,778	•••	i	•••	2,000	One-twenty-sixth. One-twelfth
Tipton	14,951	•••	ī	•••	1,000	One-fifteenth.
Walsall, and dependencies	15,066	•••	3	•••	4,300	One - third to one- fourth
Walton-on-the-Hill	22,575	•••	6		5,610	One-fourth
Wakefield	24,588	•••	6	•••	5,450	One-fourth
Winwich (parish)	17,961	•••	4	•••	3,082	One-fifth to one-sixth

Name of Town.	Population.	Ct	No. of turches Chapels	ı&	No. of Sittings in Churches,	Nearest approximate proportion of Sittings to Population.
Warrington (parish)	19,155		4	•••	4,900	One-fourth
St. John's	16,225	•••	2	•••	2,400	One-seventh
Worcester	20,396	•••	10	•••	4,607	One-fourth.— Cathedral not included.
Wrexham (with dependencies	) 11,515	•••	8	•••	<b>2,32</b> 0 `	One fifth.
Wrexham (with dependencies Whitby	11,725	•••	4	•••	2,800	One-fourth.
Yarmouth	21,115	•••	4	•••	5,800 }	One - third to one-
York (City of)	24,375	•••	22	•••	10,551	One-half.

"Having, in a former paper, given examples of the utter destitution of some of our large towns, as respects church-room, and noticed some of those methods of calculation which have been adopted with the view of ascertaining what proportion of a given population may reasonably be expected to require sittings in places of public worship each Sunday, it may be not uninteresting to inquire what principle seems to have been recognised in olden time, by the church of England, in a matter of so great importance.

"Previously, however, to entering on this inquiry, one remark may be made, which will be obvious from the table which is given this month. It is, that, in our cathedral towns, the church-room, if not absolutely sufficient, is much more nearly adequate to the population than in other places of about the same magnitude. In Carlisle, indeed, the proportion of sittings to population is only one-fifth, but in most of the others, it varies from one-half to one-third, while in other towns the proportion seems generally to run from nearly one-fourth to one-tenth, except in some extreme cases. Let those who sneer at our cathedral establishments remember this fact, and remember that the sense of obligation diffused from these, as centres of religious principle and feeling, has induced either the members of the chapter, or those whom they could influence, to provide adequately for their own and for succeeding generations. Let those who cast the first stone at them, say how far they are superior themselves.

"To proceed, however, with the investigation now undertaken. If we select those counties in which the population has not been greatly augmented during a long series of years, and divide the number of inhabitants in each county by the number of parishes which it contains, we shall approximately ascertain the numbers of persons for whose use one church was formerly considered to be sufficient. The time occupied in compiling these tables has not admitted of an examination of the last Population Returns in reference to this particular; but the calculation having been already made in 1815, by the industry and public spirit of Mr. Yates, to whom the church of England is indebted for two able pamphlets,\* this gentleman's results will be made use of, under the persuasion that the present state of the counties referred to

<sup>&</sup>quot; 'The Church in Danger," &c. London: 1815. And, "The Basis of National Welfare," &c. 1817. By the Rev. Richard Yates.

does not materially differ from that of 1815. Mr. Yates, then, ("Church in Danger," &c. pp. 35-43,) takes the case of counties, forming a circle of about 100 miles round London, and in which the population has not materially increased during the last 200 years; he ascertains the amount of the population, the number of houses, with the number of parishes, hamlets, and liberties, in each county, and thence deduces the average number of persons and houses which, as regards the whole of these counties, are attached to one church, and assigned to the care of one clergyman. Exclusive of London and Middlesex, this average, at the time at which Mr. Yates wrote, was about 106 houses, and 604 persons, for each church throughout the whole of seventeen counties. So far, therefore, as those counties, in which the population has remained, in a great measure, stationary, may be taken as examples, it would appear, that, 200 years ago, 106 houses and 604 inhabitants were considered of sufficient importance to have a church provided for their use, and a clergyman to look after their spiritual and temporal welfare. When, however, the legislature contemplated the building of fifty new churches in and about the suburbs of the cities of London and Westminster, it is presumed that no inquiry was made as to the ancient practice of the country, for it was agreed by a committee of the House of Commons, in 1711, that 4750 souls might very well be assigned to one church, and be efficiently served by one clergyman.\* And well, indeed, would it have been if even that scanty supply of churches had been provided for the almost heathen population of the metropolis; but the acknowledgment that fifty churches were absolutely necessary ended in the building of only twenty, and legislators were then, as now, content to die and meet their God without having made any adequate efforts to provide religious instruction for the many thousand souls whom they had solemnly recognised as perishing for lack of knowledge. It may seem that this is spoken strongly, and what but strong language can suit such an occasion? Is there anything in the spirit or the letter of God's word to warrant the idea that a nation, in its legislative capacity, can be held guiltless for regarding the population of a country as so many brute machines, to be used merely for the political advantages of some party in the state, or to swell the commercial produce of the land, and not rather as so many immortal spirits, "for whom Christ died," and for whose spiritual, as well as temporal, welfare the rulers of the nation will be held responsible at the judgment-seat of Christ?"

The preceding tables and remarks must surely be enough to impress every Christian with a sense of the deplorable condition of our great towns, and an earnest wish to remedy it. How much is it to be deplored that attempts, in which it is impossible for consistent and reflecting men to join, are made to remedy these evils, and thus difficulties are thrown in the way of finding remedies of a sounder and better kind. Within these few days, we have seen the establishment

<sup>&</sup>quot; "Church in Danger," pp. 160, 161.

of what is called a City Mission Society, the express object of which is to pay as large a number as possible of uneducated lay agents of any sect or denomination, and to send such persons forth to teach and preach in the heathen parts of the city! Doubtless, the case is as deplorable as a case can be, and cries out for remedy—nay, demands the sacrifice of all minor points, of all conventional arrangements, of everything but principle. But where principle is sacrificed, it would be worse than idle, it would be a mockery of God, to hope for a blessing. In the present case, not only are the most essential principles sacrificed, but the most extraordinary absurdities admitted. Ridicule is quite out of the question in treating of the efforts of wellintentioned men, and least of all in such a deplorable case can there be any disposition to it. But nothing but a strict sense of its impropriety could make one refrain from smiles at the extraordinary rules and schemes of operation of this society (exhibiting at every line a very natural distrust of its own agents), or at the speeches made by its friends. What can shew more distinctly the hopelessness of good from the society than the finding one of its chief supporters expressing preference of unlearned men for such a work? What can be expected from those who go on the principle—that the greater the difficulty, the weaker and worse should be the means used to overcome it? But his whole speech led to the same conviction. He very evidently cannot receive any other notion of the church of Christ, except that it is an established sect. When, towards the conclusion of his speech, he says, that some persons may think that the principles of this society are not in harmony with sound church principles—his answer to this objection is, that he is a friend to religious establishments, but, that the time for compulsory unity is gone for ever! When a gentleman who has been considering religious subjects for years does not even recognise the notion of Christ's church as a means of carrying forth the gospel, as the appointed channel in which the graces of God's Holy Spirit are to be conveyed, but treats of it as a religious establishment, protected by acts of parliament,—as an established party—it would seem hopeless to expect from him the adoption of those clearly consistent and reasonable views on which alone God's blessing can be implored and expected, and idle to expect any recognition of just principles in a society of his formation. It is not a casual expression which has escaped him, but the same thing goes through all he says. He illustrates his notion by saying, that he values this religious establishment, certainly, but not so much as the gospel—any more than he would think the casket of the same value as the jewel within. Here is the same fallacy. He imagines that persons value the church for itself, and as something separate from the gospel, and not because it is by the church that God delivers, from age to age, the jewel of the gospel to mankind. Of course, under these circumstances, the whole society goes on the regular amalgamation principle, and unites for one object persons who, on deliberation and in their consciences, if they have ever deliberated conscientiously, must believe that that great object is to be attained by opposite methods. It is strange enough, that while in America, after a long and full trial of the amalgamation scheme,

it has failed so utterly that it is given up on almost all sides, we are going on as if it was the only sensible and Christian plan of proceeding.

It may be well to notice here the publication of a thin quarto volume, called "Hints for the Building of Churches and Parsonagehouses," by the Rev. W. C. Wilson, Rector of Whittington, and printed at Kirby Lonsdale. It contains much useful information as to plans, expenses, and modes of proceeding, with a full account of the last act on the subject. It is painful to disagree with Mr. Wilson and other excellent persons as to that act, but it is quite certain that it is founded on principles totally destructive of the parochial system. It goes on this principle, in short,—that after the cure of souls has been solemnly committed to one man, another, not dependent on him, nor connected with him in any way, may be sent to occupy the same The act does more than this, for it gives facilities to this interference by allowing a small joint-stock company, so to speak, to raise the money necessary when one man cannot or will not; and to become patrons of the benefice they have thus erected. Indeed, this is the very point in which the excellence of the act is made to consist. That the act takes the ready and direct mode to set the two clergymen thus placed in juxta-position on the most unfavourable terms for co-operation, no one who knows human nature can deny. That it does all that can be done to prevent the one who has cure of souls from discharging his trust in peace, no one can deny. And what is the excuse for not avoiding these evils, by assigning a district in each case, so that, where men are independent on each other, they may have distinct spheres of duty, and that he whose flock is taken from him may be relieved from the charge? Is the excuse this,—that he could not take care of all, and that many were left without a teacher? An excellent and most cogent reason, doubtless, for relieving him, and for cutting permanently off from him what he could not superintend, but no reason at all for leaving him in the full responsibility in which he was at first placed, and sending a person who, at his pleasure, may occupy the very ground and visit the very houses which are most within the lawful pastor's reach. Here, again, we commit the absurdity (is it not something more?) of setting up two opposite principles, and expecting God's blessing. We do evil, and expect good to come. It is impossible to doubt that this step must increase party differences in the church, and it may be feared that in some cases the act has been used for party ends—not to send teachers where there were none, so much as to send teachers where the old ones were not approved. This was the very evil which Laud made so gallant a struggle to remedy, seeing the evil intended and too often achieved by the party who were buying up impropriations, in order to further, not the gospel, but their own views of it. They who really seek the great end of supplying Christian instruction where the regular pastor cannot, from the extent of his charge, do his duty to it, will take care to have a district annexed to their endowment, and will thus save themselves

the pains of thinking that they have done much to perpetuate party strife, sow discord, and contravene the great principles which the church has laid down. Let this be done, let all party feelings on this point be laid aside, at least till all places are supplied with a minister and full means of profiting by the ordinances of God.

#### MANAGEMENT OF UNIVERSITIES.

WE often allow precedents for fearful evils to be raised without protest against them, when the cases in which they are established are distant or seem unimportant to us. It can only be from such feelings that greater attention was not excited by a Bill introduced last session by Mr. Bannerman, respecting King's and Marischal Colleges at Aberdeen, and to be, as he said, re-introduced in the next sessions. The principles involved in this Bill, and (if it pass, receiving parliamentary sanction) the spoliation, the interference of ignorant and presumptuous men with matters of which they cannot know anything, and, above all, the determination to make the House of Commons the executive, even in details, or, in other words, to bring every institution under the direct management as well as controul of Parliament, require careful consideration. They may come nearer and sooner home than we imagine.

The case has been ably stated by a friend, whose remarks follow:—

The policy which has lately guided the movements of this vast empire, while it claims for all classes of men the highest degree of freedom, is, in fact, silently withdrawing from all the power which they already possess, and vesting it in the executive body, centralized, compact, and entire. Society is most free when its members have obtained security with the smallest sacrifice of their independence. They again are least free whose land is overshadowed by one great Power; and this is the very idea of despotism, and, nevertheless, the very state towards which we are unconsciously tending.

This is the essence of our liberty;—that all unnecessary restraint and vexatious interference have been avoided, that no functions have been assigned to the crown which local bodies were competent to discharge, and that the nation has been as nearly as possible self-governed. But there are those who conceive, that the whole kingdom should throb with every pulsation of the central power; and that this power cannot be too great, provided it be held at the will of the popular section of the legislature. They are anxious, therefore, that the Supreme Power should act directly upon education,—partly, that it may be aggrandized, in the first instance, by the subjection of this wide province to its sway; and partly, that by education it may mould to its wishes the minds of the electors.

The adventurous and unwearied zeal with which the people of Scotland have improved their slender natural resources,—their self-denial too, and good conduct, qualities which do not mark their early history,—are owing, in great measure, to the sound instruction afforded by the universities. Their clergy have studied in those seats of learning; teachers of parish schools, and of families, commonly obtain the same means of improvement; as do many of the country gentlemen, and all the lawyers and medical men, and others whose success in all countries, and in all situations, has made Scottish sagacity proverbial. The universities, then, being the chief source of knowledge, any infusion of new principles into them must affect, in the end, the habits and opi-

nions of the whole community, while the administration of their patronage and endowments would form a very convenient accession to the prevailing influence.

Accordingly, efforts were made during the last session of Parliament to subject the universities of Glasgow and Aberdeen to the feverish action of contemporary politics. As the bill relating to Aberdeen took precedence of the other in time, and also in audacity, it has a prior claim upon attention. Professedly founded upon a very inconsiderate report of the commissioners for visiting the Scottish universities (with which, however, it is wholly at variance), this measure emanated from Mr. Alexander Bannerman, a wine-merchant in Aberdeen, who was sent to the first reformed Parliament by the new

constituency.

Towards the end of the fifteenth century, James IV., with the Pope's concurrence, erected the small and tranquil cathedral town of Old Aberdeen into an university. He also founded within it a place of learning, called from him King's College, which was amply endowed by William Elphinstone, the pious and enlightened bishop of the diocese. About a hundred years later, the Earl Marischal, seeing that the university was distant a mile from the important borough of Aberdeen, gave the buildings and revenues of the Grey Friars, which had come into his possession, to support a school of arts in the town; and this gift was confirmed by Act of Parliament, but the institution was never created an university, though it has by slow advances assumed that title. Both colleges have produced eminent men; and they have pursued a course of quiet usefulness, and entirely fulfilled the purposes of their respective foundations; as Marischal College affords instruction to the town, and, in some measure also, to the surrounding country, while the University and King's College is the chief place of resort from the northern counties. Its buildings are stately and religious, and the students, greatly outnumbering those of the other college, are required to attend divine service in the chapel,—a custom which does not prevail in the other Scottish places of education. Marischal college is ruinous, and is about to be rebuilt, with money obtained from the Treasury, aided by subscription.

Such being the position of the two bodies, Mr. Bannerman brought into the House of Commons a bill for uniting them,—the nature of which he had not deigned to communicate to either, at least, certainly not to King's College.

The following are the most important of the proposed enactments:-Both institutions to be incorporated forthwith into one college and

university.

Those departments of knowledge of which there is a professor in each college, Greek for instance, or mathematics, each to be assigned to a single professor in the united university. The salaries thus saved to be transferred to new professors of other branches of science. (It should be remembered that there are no tutors in the colleges of Scotland.)

The professors of theology to lecture in King's College—all the others in

Marischal College.

The bill contains some blundering and impracticable devices for keeping the colleges separate for a time, that the double professors may be got rid of.

All property held by the colleges to be vested in a rectorial court, consisting of seven members; a rector and a dean (not to be members of the senate), chosen triennially,—the former by the principal and professors, graduates, and students,—the latter by the principal and professors; the principal—the provost of Aberdeen, or if he be rector or dean, the eldest bailie-and three members to be nominated from time to time by the crown.

The writer of an able letter, signed "Senex," thus remarks upon "the constitution of the tribunal under which the whole affairs of King's College are destined immediately to pass. Of the seven members, three are nominally appointed by the crown; practically, however, such nomination will be made by the member for the burgh of Aberdeen. It happens, that at present the nominee of the said gentleman to the civic chair of Aberdeen is Deam of Faculty; the eldest bailie therefore possesses a seat in the rectorial court. Of the seven members, therefore, composing this illustrious court, the three nominated first by government continuing in power for above three years, no fewer than five are the creation of the member for this burgh, i.e. persons belonging to what the people here, who use the political alang of the day, call the Bannerman clique."

The rectorial court to have power to sell such part of the college buildings as may not be required for university purposes. (This description would include

the whole of King's College, except a divinity lecture-room.)

The same court to have "the exclusive power to institute general rules for the government of the United University, to adopt and carry into effect from time to time regulations for the granting of degrees, for the curricula of study, for the mode of teaching, for the hours and extent of teaching, and for the extent of the sessions, or for otherwise modifying the internal system of the United University, as the rectorial court may deem expedient," (after consulting the senate.)

The same court to have power to censure a professor, or to suspend him for a year, "on account of contumacy, of neglect, or violation of duty, or for immoral conduct;" and if a professor has been unable to lecture for four years, or has reached the age of sixty-five, the court to have power, with the assent of the chancellor, to supersede him, and assign a meagre pittance for his support. The principal is instructed how to deal with "a delinquent professor, or lecturer;" but is himself subject to the salutary control of the rectorial court, which may visit class-rooms at the hours of teaching, and exercise a supreme and irresponsible dominion over the whole university.

supreme and irresponsible dominion over the whole university.

Professors to be chosen by public competition. "Every professor elect shall make and subscribe a declaration, that so long as he shall remain a professor in the United University, he will never directly or indirectly do or cause, or wilfully suffer to be done, anything to the subversion, or to the

injury or prejudice of the established church of Scotland."

"By this clanse," to adopt the remark of an able anonymous writer, "that article of the union of Scotland with England which requires that every person filling a university office shall have subscribed the Westminster confession of faith, in the presence of the presbytery of the bounds, is superseded." "Thus are the chairs of the United University thrown open to men of every or of no religious creed; and this in reliance of a declaration, the value of which, as lately exhibited in the operative effect of declarations of a similar kind, every one may readily appreciate."

The surplus bursary funds, that is, the excess of the money now paid to exhibitions over the small sums originally bequeathed for their support, to be at the disposal of the rectorial court, for the payment of monitors or under-

teachers, to be appointed at discretion by the court-

In other words, the ancient, loyal, and popular university and King's College was to be extinguished, the property of its members to be transferred to men who had no interest in managing these aright, and were to give no security for doing so; and its funds for the maintenance of poor scholars, which had been twice doubled by its dexterous and faithful stewardship, to be anatched from those for whose benefit they were expressly given, and to whose education they are essential, to swell the patronage of a body which, whatever might be the views of its projector, must soon have become an engine of political jobbing. It is not pretended that local circumstances are changed, or, that Old Aberdeen stood in a different relation to Aberdeen when Bishop Elphinstone erected his college. The objection to two colleges, being within a mile of each other, is ridiculous to any one who knows the constitution of Oxford and Cambridge. Mr. Bannerman must know that it is as ridiculous as an objection to two wine-shops being within the same space. The supposed

inconvenience of two neighbouring universities does not exist; and if it did exist, might be remedied without suppressing either of the colleges.

Notwithstanding the imperious and impertinent tone in which Mr. Bannerman answered all applications for delay, a tone which his very middling station and abilities ought to have prevented him from assuming, in a matter so far beyond his range,—and although the heads of his bill reached Aberdeen four days after it had been read a first time, and the bill itself only two days before the time fixed for the second reading,—yet so universal was the indignation which it excited, so numerous the declarations and petitions against it from public bodies of every kind,-from synods, presbyteries, boroughs, and parishes, all over the north of Scotland, that by the intervention, the "molliter manus imposuit" of Sir Robert Peel, Mr. Bannerman was compelled, with a

very bad grace, to withdraw it for the time.

What, then, has been attempted? It has been attempted, and by a professed adherent of the popular cause, to enrich the college of the town with property which was expressly given to the college of the country, to dry up, in great measure, the bounty which assists indigent merit, to remove the seat of education from a village to a manufacturing town, to transfer to a political board of his own nomination the patronage which was entrusted to an independent literary body, and to call in the strong and wide hand of the central power in matters which have hitherto been suffered to adjust themselves to the wants and feelings of society. With offensive arrogance, he has proposed to subject a reverend and learned body to the ignorant and presumptuous intermeddling of a board consisting of men like himself, incapable, from their commercial habits and limited attainments, their personal partialities, and connexion with the details of local politics, of forming any conception of those subjects over which they vainly hoped to exercise an unchecked and irresponsible do-

The picture here given is a very singular one. But it assumes a still more singular appearance when brought into connexion with the steps taken in Parliament and elsewhere as to the London University. We thence learn who are esteemed in these days the proper persons, founders, legislators, and governors for universities. Mr. Bannerman, a wine merchant at Aberdeen, brings in the Bill to re-mould an ancient university. Mr. Hume,\* who made a fortune in India, Mr. Warburton, and a large posse of gentlemen who took shares of 1001. each, are the active persons in forming the new one. In the former case, it is settled that the dean of faculty, and either the provost or first bailie of Aberdeen, with three persons appointed by government, shall be members of the governing body-i.e., in the present case, a practising attorney, a respectable clothier and tailor, and, in all human probability, Mr. Bannerman and his brother and partner in the wine trade. In the new University, in like manner, Mr. Spring Rice (in its constitution as detailed by him in a despatch written on Sunday, Nov. 22nd) tells the Gower-street College that the members are to be nominated by the Home Office, and the examinations approved also by that same tribunal, remarkably qualified as it is for exercising academic sway and promoting academic knowledge. But the meaning is clear enough. It is hoped that the House of

Lord Brougham's name is not mentioned, because, on different grounds, it is quite absurd to think that a practising lawyer and leader in the House of Commons can take up such matters except for political reasons.

Commons will, in fact, be the executive; and that giving power to government is, in fact, giving it to the House of Commons. They who have lately read Mr. Mitchell's invaluable "Commentaries on Aristophanes," want no other or more lively picture than those which he has drawn of a Mob King, which made laws for everything, ruled everything, ruined everybody for its own enjoyment, spoiled and fattened on the spoil, sold every thing, and carried away an infinite treasure of bribes, plunder, and presents in its own pocket. The difference, in our case, seems likely to be that the same monster will be duly paraded to terrify some and plunder others; but, instead of being allowed to pocket the spoil, fill his own purse, and gratify his own palate, will, after he has done his part, have the mortification to see all these small advantages subtracted from him by gentlemen who intend to do him the particular favour of establishing themselves as his representatives on such occasions.

But is it intended, by any chance, to attempt remoulding our Universities in any such government or Bannerman mould?

### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE attention of the reader is most earnestly requested to the following paragraphs from the "Record," of Dec. 17th:—

"We believe, at the ground of our hearts, that it was not the gospel of Christ—the glad tidings of the kingdom—which was, in the general, for an extended period of darkness, circulated in the publications of the society, but "another gospel which was not another." We believe, that when Whitfield and Wesley, and other veterans of that early age, began to act as "a blister" on the dead and sleeping church, the society remained among the most insensible and unaffected portions of the entire body. We believe that, in our own day, its leaders of the "standing committee" have shewn the strongest aversion to that blissful change which has been gradually proceeding over the body of the church; and we know that it has been with the most extreme reluctance that they have unwillingly submitted to the changes which have already been effected in the publications of the society, and that it is the earnest desire of the majority of them to tolerate no more. We firmly believe, that so far as its own publications—its own proper work—are considered, it has, in all later times, hindered and not advanced the knowledge of the gospel, "the promotion of" true "Christian knowledge;" and, accordingly, we must allow Mr. Harvey to glory over its triumphs, while we weep over its past deadness and perversion of the truth."

"The fact we allude to is, not that the experience of all ages proves to us that bodies constituted like the "standing committee" have ever resisted change and improvement till it was forced upon them; not even that the conduct of the committee has strikingly illustrated and harmonised with this previously-ascertained fact; but that it has been only in consequence of the publicity (which is now covertly sought to be shrouded and lost,) that those changes have been effected in the tracts and in different other matters, which are now held, by UMIVERSAL confession, to be great improvements."

# ECCLESIASTICAL INTELLIGENCE.

# ORDINATIONS.

Archbishop of Canterbury, Lambeth	Dec. 20
Bishop of Winchester, Chapel, Farnham Castle	Dec. 13
Bishop of Oxford, Cathedral Church, Oxford	Dec. 20
Bishop of Chichester, Chichester Cathedral	
Bishop of Salisbury, Salisbury Cathedral	Dec. 20
Bishop of Gloucester, Gloucester Cathedral	
Bishop of London, St. James's Church	Dec. 20
Bishop of Lincoln, Buckden	Dec. 20

### DEACONS.

Name.	Degree.	College.	Iniversity.	Ordaining Bishop.
Abraham, Thomas E.	B.A.	Balliol	Oxford	London
Austen, George	. B.A.	St. John's	Oxford	Winchester
Barlow, George	. M.A.	Sidney Sussex	Camb.	Lincoln, by let. dim. from the Bishop of Norwich
Brooke, Thomas R		St. Mary's Hall	Oxford	Gloucester
Burton, L. B		Trinity	Camb.	Lincoln
Burgess, Frank		St. John's	Oxford	Oxford
Champnes, C. J	. B.A.	St. Alban's Hall	Uxtord	Lincoln
Chapman, Richard		St. John's	Camb.	Lincoln, by let. dim. from the Bishop of Durham
Cheyne, Charles		Lincoln	Oxford	London
Churton, Henry B. W	. M.A.	Brasennose	Oxford	Oxford
Coates, Robt. Patch	. В.А.	St. John's	Camb.	Chichester, by let. dim. from the Bp. of Norwich
Cockin, William		Brasennose	Oxford	Gloucester
Coleman, Richard, (Li				London
Comyn, Henry	. B.A.	Exeter	Oxford	Winchester
Cookesley, T. M		Oriel	Oxford	Lincoln, by let. dim. from the Bishop of Norwich
Core, Henry James F		St. John's	Oxford	Oxford
Croft, Richard		Exeter	Oxford	Oxford
Curry, Henry Thomas		Trinity	Camb.	London
Cumberlege, S. F		Christ's	Camb.	Lincoln
Dalton, Chas. Brown.		Wadham	Oxford	Oxford Oxford
Dayman, Edw. Arthu	r M.A.	Exeter	Oxford	(Chichester, by let. dim.
Dashwood, Chas. John		Corpus Christi	Camb.	from the Bp. of Norwich
Ellis, Edward C		Trinity	Camb.	London
Evans, William		Queen's	Camb.	London
Eyre, Fred. Kinneer . Fawssett, John		St. John's	Oxford	Salisbury Lincoln
· ·		Jesus	Camb.	Schichester, by let. dim.
Fennell, Alfred		Queen's	Camb.	from the Bp. of Norwich
Forster, Chas. Manner		Oriel	Oxford	Chichester
Fowler, Wm. Strode		Trinity	Camb.	Winchester
Fraser, Robert, Giraud, A. F., (Liters		St. John's	Camb.	Abp. of Canterbury    London, by let. dim. from
	•			the Bishop of Jamaica
Goldhawk, T. Woods	. B.A.	Worcester	Oxford	Gloucester
Good, Wm. Fulford .		Trinity	Camb.	Winchester, by let. dim. from the Bp. of Exeter
Green, Edward	. M.A.	University	Oxford	Winchester
Hall, Tansley	. B.A.	St. John's	Camb.	Lincoln, by let. dim. from the Bishop of Norwich
Hankinson, E. F. E	. B.A.	Trinity	Camb.	Winchester, by let. dim. from the Bp. of Norwich

Name.	Degree.	College.	University	. Ordaining Bishop.
Harwood, Charles Earle	B. A.	Oriel	Oxford	Winchester
Haygarth, John Sayer.	B. A.	Trinity	Camb.	Gloucester
Hawtrey, Stephen T	M.A.	Trinity	Camb.	Winchester
Heming, Henry	B.A.	St. John's	Oxford	Oxford
Hill, Benjamin	B.A.	Trinity	Dublin	Lincoln
Hocker, Charles	B. A.	Exeter	Oxford	Winchester, by let. dim.
			<b>01101</b>	from the Bp. of Exeter
Hodgson, Richard	M.A.	T-1-14-	C	Winchester
Hohler, F. Williams	8.C.L.	Trinity	Camb.	Gloucester Chichester by let dim
Hotham, John Hallett.	B.A.	Magdalen	Oxford	Chichester, by let, dim. from the Bp. of Norwich
Hubbard, Charles, (Lite	erate)			London
Irons, Josiah William	M.A.	Queen's	Oxford	Abp. of Canterbury
Jackson, Charles	B.A.	St. John's	Oxford	Winchester
Jamieson, William		St. John's	Camb.	Chichester
Johnstone, C. J. W	B.A.	Emmanuel	Camb.	Lincoln
Levy, Thos. Bailey	B. A.	Queen's	Oxford	Oxford
Longmire, Daniel	M.A.	St. Peter's	Camb.	Salisbury
Maberly, T. Astley	B.A.	Christ Church	Oxford	London
Malet, Wm. Wyndham		Magdalen Hall	Oxford	Chichester, by let. dim from the Bp. of Norwich
Marsh, George Thos	B.A.	Christ Church	Oxford	Oxford
Mahew, William	B.A.	Trinity	Camb.	Chichester, by let. dim. from the Bp. of Norwich
Medwin, Thomas Rea.	M.A.	Worcester	Oxford	Gloucester London
Mencie, John Peter, (Li Moore, Robert		Christ Church	Oxford	Abp. of Canterbury
Muston, C. Ralph	B.A. M.A.	Christ Church	Oxioiu	London
			<b>-</b> .	London, by let. dim. from
Osborn, George		Queen's	Camb.	the Bishop of Jamaica
Pideock, William	B.A.	Queen's	Camb.	Winchester, by let. dim.
Pigott, Wellesley Pole.	B.A.	New Inn Hall	Oxford	from the Bp. of Norwich
Pigott, William	8-C.L.	New Inn Hall	Oxford	Oxford
Puekle, John	B. A.	Brasennose	Oxford	London
Pulteney, R. T. P	B.A.	Trinity	Oxford	Lincoln Gloucester
Rashdal, Robert	B. A.	Corpus Christi		Gloucester, by let. dim.
Richards, David			-	from Bishop of Landaff
Sanders, Henry	B.A.	Trinity	Camb.	Chichester, by let. dim.
		-	(	from the Bp. of Norwich
Scott, F. T	B. A.	Worcester	Oxford	Lincoln Oxford
Scott, Robert Shute, Hardwicke	B. A.	Balliol Pembroke	Oxford Oxford	Gloucester
Simons, Nicholas	B.A.	Christ's	Camb.	Gloucester
Smyth, Geo. Watson	B. A.	Trinity	Camb.	Winchester
Spry, Arthur Browne	B.A.	Trinity	Oxford	Chichester, by let dim.
			(	from the Bp. of Norwich
Stothert, William	B-A.	St. John's	Camb. Oxford	Lincoln Winchester
Terry, Stephen	B.A.	Trinity		Gloucester, by let. dim.
Thomas, R. J. F	8. C.L.	Christ Church	Oxford	from Bp. of St. David's
Thomson, John, (Litera	te)			London
Trevor, George	8. C.L.	Magdalen Hall	Oxford	Lincoln, by let. dim. from the Bishop of Norwich
Walker, W. P	M.A.	St. John's	Camb.	Lincoln, by let. dim. from the Bishop of Durham
Wallace, William	B. A.	Jesus	Camb.	Chichester, by let. dim. from the Bp. of Norwich
Walpole, Joseph Kidd.		Trinity	Camb.	London
Weeks, John, (Literate)		•		London

Name.	Degree.	College.	University.	Ordaining Bishop.
Whorwood, Thos. H Widdrington, S. H	B.A.	Magdalen Magdalen	Oxford Camb.	Oxford Chichester
Wilson, William	8.C.L.	St. Peter's	Camb.	Chichester, by let. dim. from the Bp. of Norwich
Wrench, H. Ovenden	B.C.L.	Worcester	Oxford	London
		PRIESTS.		
Allen, James	M.A.	Trinity	Camb.	Gloucester
Alston, Edward Atkins, W. H. M	B.A.	St. John's University	Oxford Oxford	Oxford . Salisbury
Bates, John Ellison	M·A·	Christ Church		Oxford
Backhouse, P. B Baker, Thomas	B.A.	Clare Hall St. John's	Camb. Camb.	Abp. of Canterbury Abp. of Canterbury
	B.A.			(Lincoln, by let, dim. from
Blackley, William		St. John's	Camb.	the Bishop of Norwich
Blumhardt, C. H., (Li	terate)			Chichester, by let. dim.
Booth, Leeds Comyn	B. A.	St. Peter's	Camb.	from Bishop of Norwich
Bowstead, John	M.A.	St. John's Merton	Camb. Oxford	Lincoln London
Boys, Charles Boys, Thomas James	B.A. B.A.	St. John's	Camb.	Abp. of Canterbury
Brown, Arthur	M.A.	Christ Church	Oxford	Oxford
Brooksbank, Henry C.	M.A.	Wadham	Oxford	Gloucester  S Lincoln, by let. dim. from
Buston, Roger	M.A.	Emmanuel	Camb.	the Bishop of Ely.
Byng, John	B. A.	Merton	Oxford	Chichester, by let. dim.
Carden, George	M.A.	Exeter	Oxford	Salisbury
Chapman, W. S Christie, J. F	B.A. M.A.	Pembroke Oriel	Oxford Oxford	Oxford Oxford
Cobb, John William	B. A.	Queen's	Camb.	Chichester
Copleston, R. E		Exeter	Oxford	Oxford
Coope, Joseph R Collison, J. B	B. A.	Christ Church Trinity	Oxford Dublin	London Lincoln
Cory, R. W	B. A.	Pembroke	Camb.	Chichester, by let. dim.
Curtis, Francis	B.A.	Balliol	Oxford	Abp. of Canterbury
Dawes, Richard Jesson		Worcester Clare Hall	Oxford Camb.	Gloucester Lincoln
Denshire, Henry Dencon, G. E		Corpus Christi		Oxford
Emerton, James A	M.A.	Magdalen Hall	Oxford	London
Evanson, Charles Fane, F. A. S		St. Edm. Hall New Inn Hall		Salisbury Oxford
Forster, Henry Brooks	B.A.	Corpus Christi		Gloucester
Franks, George Henry		Exeter	Oxford	Lincoln
Goodchild, C. W		Magdalen	Camb.	Chichester, by let. dim.
Green, Charles Stroud . Greenslade, William		Christ Church Trinity	Oxford Camb.	Oxford Winchester
Hales, James Tooke	B. A.	Christ's	Camb.	Chichester, by let. dim. from Bishop of Norwich.
Hall, G. C Harley, Henry, (Litera	B.A. te)	Magdalen	Oxford	Oxford London
Heathcote, Thomas		Catharine Hal		Lincoln
Hilton, Henry		Worcester	Oxford	Abp. of Canterbury  Chichester, by let. dim.
Hurnard, W. B	M.A.	Corpus Christ	Camb.	from Bishop of Norwich Chichester, by let. dim.
Hull, William (Literat	•	**. 1	0.4.1	from Bishop of Norwich
Jackson, W. Ward Jefferys, Henry A		Lincoln Christ Church	Oxford	Gloucester Gloucester
		James Charles	- JAVIU	~

Name.	Degree.	College.	University	. Ordaining Bishop.
Jones, Edward	M.A.	Corpus Christi	Camb.	Abp. of Canterbury
Knoth, John Henry, (	Literate			London
Kitson, Francis John		St. John's	Oxford	Oxford
Letts, John	B.A.	Sidney Sussex	Camb.	Abp. of Canterbury
Mears, William	B.A.	Queen's	Oxford	Chichester, by let. dim: from Bishop of Norwich
Mengé, Charles Casar,	/I itemat	•1		London
Newmarch, Charles F.	M.A.	St. Alban's Hal	Over	Gloucester
Ormerod, T. J.		Brasennose	Oxford	Oxford ·
_				( Lincoln, by let. dim. from
Preston, H. E		Queen's	Camb.	the Bishop of Norwich
Ratcliffe, Thomas		St. John's	Camb.	Lincoln
Ray, John		Exeter	Oxford	London
Rolfe, G. C		St. John's	Camb.	Oxford
Roberts, John B		Corpus Christi	Camb.	Abp. of Canterbury
Sale, Richard		St. John's	Camb.	Winchester
Scott, G. H. C	B.A.	Exeter	Oxford	Chichester
Scott, Charles T	3.4.	St. John's	Camb.	Chichester, by let. dim. from Bishop of Norwich
Shurlock, John Russell	B-A.	Queen's	Camb.	London
Stonhouse, Arthur	B.A.	Wadham	Oxford	Salisbur <del>y</del>
Thompson, T. B		Queen's	Oxford	Winchester
Trye, John Rawlin	B. A.	Jesus	Oxford	Gloucester
Vallancey, H. E. F	M.A.	King's	Camb.	Chichester, by let. dim. from Bishop of Norwich
Walker, Thomas	. M.A.	Christ's	Camb.	Lincoln, by let. dim. from the Bishop of Ely
Walker, G. E. C	B-A.	Merton	Oxford	Winchester
Walker, Richard		New	Oxford	Oxford
Wasey, W. G. L		Christ Church	Oxford	Oxford
Watherston, Peter J		Emmanuel	Camb.	London
Warth, Christian F.,			•	London
West, Washbourne		Lincoln	Oxford	Lincoln
Wilberforce, H. W		Oriel	Oxford	Winchester
Wilson, H. J		Queen's	Oxford	Salisbury
Wood, R. M		St. John's	Camb.	Lincoln
Woodd, G. Napoleon	. s.c.L.	Wadham	Oxford	London
Yard, Thomas		Exeter	Oxford	Chichester

The Lord Bishop of Bath and Wells intends to hold his Ordination at Wells, on Sunday, the 17th of January.

The Lord Bishop of Ely's next Ordination will be holden in London, on Sunday the 7th of February. Candidates for Holy Orders are desired to transmit the requisite papers to the Bishop, at Ely House, Dover Street, London, on or before the 6th of January; after which they will receive notice of the time and place of Examination and Ordination. Ordination.

The Bishop of Lincoln's next Ordination will be held at Buckden, on Sunday, the 28th of February. Candidates are required to send their papers to his lordship before the 17th of January.

# CLERICAL APPOINTMENTS.

Bayly, F. T	Minor Canon of Gloucester Cathedral
Buckle, Bentley	Archdeacon of the County of Dorset
Cartman, W	English Master of the Škipton Grammar School, York- shire
Cooke, Dr	Chaplain to the Duke of Beaufort
	Chaplain to the Workhouse, Poole, Dorset
	Domestic Chaplain to Lord Thurlow
King, James, Rector of Hen	lley-on-Thames, a Surrogate for the Diocese of Oxford
Lawford, J. G.	Master of the Grammar School, Aylesbury

Mason, Thomas	Chaplain to the Workhouse in the Bosmers and Claydon Union			
Richards, H	Chaplain to the Duke of Beaufort			
Rushton, J. R	Chaplain to the New Workhouse, Banbury			
Sargeant, R	A Minor Canon of Worcester Cathedral			
	Chaplain to the Duke of Beaufort			
Sidgwick, W	Head Master of the Skipton Grammar School, Yorkshire			
Stephens, Townsend	Chaplain to the Duke of Beaufort			
Walter, H	Archdescon of Dorsetshire			
Were, E. B., Vicar of Chipping Norton, a Surrogate for the Diocese				
	Second Master of Shrewsbury Grammar School			
Woodward, Charles	Evening Lecturer of the Parish Church of St. Mary,			
•	Woolwich			

# PREFERMENTS.

Name. Bagot, C. W	Preferment. Islip R.	County. Oxford	Diocese. Oxford	Patron. D.& C. of Westmin.
Bamford, H. L	Aconbury P. C.	Hereford	Hereford -	Govs. of Guy's
Bennett, Thomas.	Mythom New Ch., Halifax Birdham and East	York Sussex	York	Hospital Rev. C. Musgrave, V. of Halifax
Blake, H. J. C	Wittering C. S Ilketshall St. John's ?			-
Bosanquet, G. H.	R.	Suffolk	Norwich	The King
Carwithen, Wm Cree, J. R Day, Charles	Bovey Tracy V. Ower Moine R. Christ-at-Theale P. C	Devon Dorset Somerset	Exeter Bristol B. & W.	The King Hon. Mrs. Damer V. of Wedmore
Dew, —	All Hallows, St. Mary V.	Kent	Canterb.	D. & C. of Rochest.
Edgell, Harry }	Nacton R. w. Le-	Norfolk	Norwich -	J. T. Ord, and A. Edgell, Esq.
Evans, T	Brookthrop V. Ormesby V. Misterton R. Wolverley V. Stoke Prior V. Kennett R.		Worcester Worcester	D. & C. of Glouces. D. & C. of Norwich J. H. Franks, Esq. D. & C. of Worces, D. & C. of Worces, W. Godfrey, Esq.
Hamick, St. Vin- )	Milton Abbots V.	Devon	Exeter	Duke of Bedford
Cent L	Lavington V.	Lincoln	Lincoln	Sir G. Heathcote, bt.
Hillcoat, H. B. W. {	St. Matthew's P. C. Liverpool	Lancaster	Chester	40 000
Hewett, Charles	Swallowcliffe P. C.	Wilts	Sarum {	Rev. F. R. Spragg, Preb. of Swallow- cliffe, in Coll. Ch. of Heytesbury
Horner, J. S. H {	Mells R. w. Lye C. annexed	Somerset	B. & W.	T. S. Horner, Esq.
Hotham, — Lawson, John	Sutton-at-Hone V. Seaton P. C.	Kent Durham	Rochester Durham	D. & C. of Rochest. Mrs. Lawson
Molesworth, John,	Crowan V.	Cornwall	Exeter {	Sir J. St. Aubyn, bart.
Morgan, Evan {	Lantwit V. and Lys- } worneg R.	Glamor.	Llandaff	D. & C. of Glouces.
Morrell, R. P }	Woodham Mostimos )	Essex	London .	C. G. Round, Esq.
		Berks	Sarum ·	Dean of Salisbury
Oakham, R {	Martock V. w. Load } Chapel	Somerset	B. &. W.	Rev. R. V. Law, Treasr. of Wells Cathedral

Patron.

Rev C. Jackson, v.D.

Marquis of Bristol

New Col., Oxford

Trinity Col., Camb.

St. John's Col.

Camb.

County.

Diocese.

Sarum

Norwich

Norwich

Oxford

Preferment.

Name.

Robinson, Thomas

Rogers, George ... Sproughton R. Smith, Robert R. Adderbury V.

Walker, William... Layham R.

Young, Thomas ... East Gilling R.

274111150	1 rejerment.	County.	Divient.	T LETURA
Parker, Edward	Bicester V.	Oxford	Oxford {	Trustees of Sir G. P. Turner, bart.
Poole, Robert	St. Decumans V.	Somerset	B. & W.	Earl of Egremont
Reece, George	Mathon V.	Worcester	Worcester	D.&C. of Westmin.
Rowe, Samuel	Crediton V.	Devon	Exeter	Gov. of Cred. Char.
· · · · · ·	North Sunderland ?		D (	Ld. Crewe's Trus-
Taylor, R. M	P. C.	Durham	Durham {	tees
Towlson, Charles . `	Blackford P. C.	Somerset	B. & W.	Bp. of Bath & W.
Vaughan,	Chart Sutton V.	Kent	Canterb.	D.& C. of Rochest.
Walker, T. H	Stonehouse Chapel ? P. C.	Devon	Exeter	Rev. J. Hatchard
Wilder, Sam. Parr	Great Bradley R.	Suffolk	Norwich	On his own petition
Witherstone,	Kingsdown R.	Kent	Canterb.	D. & C. of Rochest.
	CLERGYMEN	DECEA	SED.	
Bull, John	Stowmarket C.	Suffolk	Norwich	
Bull, John	St. Clement's V.,	Suffolk Camb.	Norwich Ely	Jesus Col., Camb.
	St. Clement's V., Cambridge	1		Jesus Col., Camb.
Cautley, T	St. Clement's V., Cambridge Preben. of Chichester	1		Jesus Col., Camb.
	St. Clement's V., Cambridge Preben. of Chichester Cathedral	Camb.	Ely	·
Cautley, T	St. Clement's V., Cambridge Preben. of Chichester Cathedral Bressingham R.	Camb.	Ely Norwich	Duke of Norfolk
Cautley, T	St. Clement's V., Cambridge Preben. of Chichester Cathedral Bressingham R. & Shermanbury R.	Camb.  Norfolk Sussex	Ely Norwich Chichest.	Duke of Norfolk Maria L. Challen
Cautley, T	St. Clement's V., Cambridge Preben, of Chichester Cathedral Bressingham R. & Shermanbury R. Kenchester V.	Camb.	Ely Norwich	Duke of Norfolk
Cautley, T	St. Clement's V., Cambridge Preben. of Chichester Cathedral Bressingham R. & Shermanbury R. Kenchester V. Archdeacon of Dorset	Camb.  Norfolk Sussex	Ely Norwich Chichest.	Duke of Norfolk Maria L. Challen Lord Chancellor
Cautley, T	St. Clement's V., Cambridge Preben, of Chichester Cathedral Bressingham R. & Shermanbury R. Kenchester V.	Camb.  Norfolk Sussex Hereford Dorset	Norwich Chichest. Hereford	Duke of Norfolk Maria L. Challen
Cautley, T	St. Clement's V., Cambridge Preben. of Chichester Cathedral Bressingham R. & Shermanbury R. Kenchester V. Archdeacon of Dorset Ower Moine R.	Camb.  Norfolk Sussex Hereford Dorset	Norwich Chichest. Hereford	Duke of Norfolk Maria L. Challen Lord Chancellor
Cautley, T	St. Clement's V., Cambridge Preben. of Chichester Cathedral Bressingham R. & Shermanbury R. Kenchester V. Archdeacon of Dorset Ower Moine R. West Stafford R.	Camb.  Norfolk Sussex Hereford Dorset	Norwich Chichest. Hereford	Duke of Norfolk Maria L. Challen Lord Chancellor Hon. Mrs. Damer
Cautley, T	St. Clement's V., Cambridge Preben. of Chichester Cathedral Bressingham R. & Shermanbury R. Kenchester V. Archdeacon of Dorset Ower Moine R. West Stafford R.	Norfolk Sussex Hereford Dorset	Norwich Chichest. Hereford	Duke of Norfolk Maria L. Challen Lord Chancellor Hon. Mrs. Damer
Cautley, T	St. Clement's V., Cambridge Preben. of Chichester Cathedral Bressingham R. & Shermanbury R. Kenchester V. Archdeacon of Dorset Ower Moine R. West Stafford R. Caine & St. Germain R. Nile Terrace, Rocheste Chaplain of the Devon	Norfolk Sussex Hereford Dorset Dorset	Norwich Chichest. Hereford Bristol Bristol	Duke of Norfolk Maria L. Challen Lord Chancellor Hon. Mrs. Damer Mrs. Floyer
Cautley, T	St. Clement's V., Cambridge Preben. of Chichester Cathedral Bressingham R. & Shermanbury R. Kenchester V. Archdeacon of Dorset Ower Moine R. West Stafford R. Caine & St. Germain R. Nile Terrace, Rocheste Chaplain of the Devon Brotherton R.	Norfolk Sussex Hereford Dorset Dorset	Norwich Chichest. Hereford Bristol Bristol	Duke of Norfolk Maria L. Challen Lord Chancellor Hon. Mrs. Damer
Cautley, T	St. Clement's V., Cambridge Preben. of Chichester Cathedral Bressingham R. & Shermanbury R. Kenchester V. Archdeacon of Dorset Ower Moine R. West Stafford R. Caine & St. Germain R. Nile Terrace, Rocheste Chaplain of the Devon	Norfolk Sussex Hereford Dorset Dorset	Norwich Chichest. Hereford Bristol Bristol	Duke of Norfolk Maria L. Challen Lord Chancellor Hon. Mrs. Damer Mrs. Floyer

## IRELAND

Thomlinson, Robert, Mester of the Free Grammar School, Skipton, Yorkshire

Berks

Suffolk

Oxford

Suffolk

N. York York

At an Ordination held by the Hon. and Right Rev. the Lord Bishop of Limerick, Ardfert, and Aghadoe, in the Cathedral of Limerick, on Monday, December 7th, the

Milton R.

Sproughton R.

Wilcox, John, Episcopal Chapel, Broad Court, Drury Lane

following were admitted into Holy Orders:—

Priests—The Rev. J. Baylee, C. of Portumns, on let. dim. from Bishop of Clonfert; Priests—The Rev. J. Baylee, C. of Portumns, on let. dim. from Bishop of Clonfert; W. Moore, ditto Killaloe; J. Armstrong, ditto Cashel; R. Swift, ditto Derry; W. C. Moore, ditto Ossory and Ferns; V. D. Christian, ditto Dromore; D. J. Waugh, ditto Ossory and Ferns; H. Moore, ditto Meath; E. Spring, ditto Cork, Cloyne, and Ross; J. H. Scott, ditto Ossory and Ferns; R. B. King, ditto Ossory and Ferns; J. P. Garret, ditto Dromore; J. W. F. Drought, ditto Meath; C. S. Stanfort, ditto Derry; G. Chute, for Curacy, Killury, Diocese Ardfert; E. Thomas, jun., ditto, Ballynacourty, ditto; R. H. E. Maunsell, ditto, Ballingarry, Diocese Limerick; W. H. Hoare, ditto, Kilfinnan, ditto; J. Bourchier, ditto Brutt, ditto.

Deacons—Mr. E. Wolfenden, let. dim. from Elphin; J. Carrigan, ditto Meath; Francis P. Studdert, Curate of Doom, ditto Killaloe; W. Jeffcott, ditto Ossory and Ferns: E. Hughes, ditto Ossory and Ferns: W. Tighe, ditto Killaloe; A. Durdin,

Ferns; E Hughes, ditto Ossory and Ferns; W. Tighe, ditto Killaloe; A. Durdin,

ditto Kilmore; M. A. Collis, ditto Killaloe; W. Verdon, ditto Ferns; W. Hamerton, ditto Derry; R. Borton, ditto Tuam; A. Acheson, ditto Meath; the Hon. G. Yorke, ditto Norwich; Mr. H. Norman, ditto Derry; J. Forde, ditto Killaloe; A. C. Moore, ditto Killaloe; S. Lett, ditto Ossory; W. Agar, for the Rectory of Thitteakin, Diocese Cloyne; R. Oliver for Curacy of Kilyobbin, Diocese Ardfert; T. Edgar, ditto Ballynehaglish, ditto; G. Purdon, ditto Cahir, ditto; A. Kirwan, ditto Cloghane, ditto; J. Gerrahty, ditto Kilmeedy, Diocese Limerick; J. B. R. Atkins, Chaplain for Blind Asylum, Limerick.

#### PREFERMENTS.

The Very Rev. James Stannus, Dean of Ross, to the Living of Lisburn, alias Blaris, vacant by the death of the Rev. Snowden Cupples, D.D.; patron, the Marquis of Hertford.

The Living of Raymochy, vacant by the death of the Venerable Archdeacon Ussher,

has been presented to the Rev. J. A. Chapman, Fellow of Trinity College, Dublin. Rev. Edward Cupples, B. C. L., to be Vicar General of the United Diocese of Down

and Connor, vacant by the death of his father.

Rev. James Hill to the Parish of Rostellan, part of the Union of Aghada, which has heen divided, in consequence of the death of the late Bishop of Cloyne-Rev. John Gore to the Parish of Aghada.—Rev. Charles Adams to Killeskin, part of the Union of Aghada. Patron of the above Livings, the Lord Lieutenant of Ireland.

Rev. John Lawless to the Parish of Inch, and the Rev. Mr. Hewson to the Parish of

Kerry; patron, the Lord Lieutenant of Ireland.

Rev. J. H. Potts, Curate of Mullabrack, son of Mr. Potts, of Pittville Mansion, Cheltenham.

Rev. James Boyle, D. D., of Dunluce, County of Antrim.

Rev. Arthur Newcome, Vicar of Abbey Leix, and of Aughanville House, King's County.

Rev. James Ellard, Vicar of Effin.

## UNIVERSITY NEWS.

## OXFORD.

Thursday, November 26.

In a Convocation holden on Thursday last, the sum of 100%. was unanimously voted from the University chest, as a second subscription to the distressed clergy of the Established Church in Ireland.

In the same Convocation, the names of the

In the same Convocation, the names of the following gentlemen, as select preachers for the ensuing year, were approved:—

The Rev. G. Faussett, D.D., Lady Margaret's Professor of Divinity; Rev. H. A. Woodgate, B.D., Fellow of St. John's; Rev. H. B. Wilson, B.D., Fellow of St. John's; Rev. A. Short, M.A., Student of Ch. Ch.; Rev. B. Harrison, M.A., Student of Ch. Ch.

B. Harrisoo, M.A., Student of Ch. Ch.
The following Degrees were conferred:

Masters of Arts—R. H. Murray, St. Alban
hall; Rev. J. Gaskin, St. Edmund hall; Rev.
R. J. Luscombe, Worcester; P. S. H. Payne,
and S. H. Walker, Fellows of Balliol; Rev.
A. Whipham, Trinity; Rev. J. R. Nicholl,
Exeter; W. Spooner, Oriel.

Bachelors of Arts—H. H. Rickards, New
Inn hall; G. Hill, St. Edmund hall; J. J.

Wilkins, and C. Scriven, Worcester; J. A. Ormerod, P. C. Claughton, J. H. Brooks, and R. Crockett, Brasennose; Viscount Maid-stone, Ch. Ch.; J. C. Miller, and J. J. Lister, stone, Ch. Ch.; J. C. Miller, and J. J. Lawer, Lincoln; S. Pope, Queen's; R. Lamb, St. John's; C. H. Tyler, Trinity; W. C. Le Breton, and E. Evans, Pembroke; T. Han-nam, Magdalen hall; J. W. Moore, Exeter; E. A. Litton, and J. P. Muirhead, Balliol; T. Leach, Merton; G. W. Southouse, Oriel; F. Haworth, Merton.

## CLASS LIST.

Nomina Candidatorum Termino Michaelis, A.D. 1835, qui honore digni sunt habiti, in unaquaque classe secundem ordinem alphabeticam disposits :---

IN LITERIS HUMANIORIBUS.

CLASSIS I.—Claughton, Piers, C., e Coll., Æn. Nas.; Cotton, Gulielmus, ex Æde Christi; Litton, Edvardus, e Coll. Ball.; Miller, Joannes, C., e Coll. Linc.; Tickell, Georgius, e Coll. Ball.; Yonge, Carolus, Georgius, e Collex Aul. B. M. V.

CLASSIS II.—Cane, Edvardus, e Coll. Trin.; Evans, Evan, e Coll. Pemb.; Freeland, Hum-

fredus G., ex Æde Christi; Godley, Joannes, ex Æde Christi; Hannam, Thomas, ex Aul. Magd.; Hansell, Edvardus, e Coll. Magd.; Lamb, Robertus, e Coll. D. Jo. Bapt.; Maidstone, Hon., Vice Comes, ex Æde Christi; Moore, Joannes, e Coll. Exon.; Morris, Thomas et al. Christi; Danzer, Georgius, ex mas, ex Æde Christi; Pearson, Georgius, ex Æde Christi; Sawbridge, Edvardus, e Coll. Ball.; Spragge, Carolus, e Coll. Exon.; Wil-liams, Morris, e Coll. Jesu; Woolcombe,

Ludovicus, e Coll. Pemb. CLASSIS III. — Barnes, Arturus, ex Æde Christi; Barnett, Henricus, ex Æde Christi; Brooks, Josephus, e Coll. Æn Nas.; Fowle, Gulielmus, e Coll. Wadh.; Geare, Edvardus, e Coll. Exon; Hill, Georgius, ex Aul. S. Edm.; Leach, Thomas, e Coll. Mert.; Le Breton, Gulielmus, e Coll. Pemb.; Muirhead, Jacobus, e Coll. Ball.; Ormerod, Joannes, e Coll. Æn. Nas.; Scriven, Carolus, e Coll. Vigoro.; Smith, Bernardus, e Coll. Magd.;

Smith Robertus A., e Coll. Jesu.

CLASSIS IV.—Browne, Gulielmus, e Coll. Ball.; Capes, Joannes, e Coll. Ball.; Crockford, Gulielmus, e Coll. En. Nas.; Daubeny, Henricus, e Coll. Trin.; Dunlop, Carolus, e Call. Pemb.; Entwise, Arturus, e Coll. Oriel; Hulme Georgius, e Coll. Ball.; Pope, Septimus, e Coll. Criel; Shute, Hardwicke, e Coll. Oriel; Shute, Hardwicke, e Coll. Pemb.; Smith, Hinton, e Coll. Wadh.; Smithies, Carolus, e Coll. Trin.; Sweet, Carolus, e Coll. Ball.; Williams, Jacobus, e Coll. Pemb.; Carolus, e Coll. Coll Pemb.; Young, Ricardus, e Coll. Oriel. Summa Quintze Classis, sive exeterorum

omnium qui examinatoribus satisfecerunt, 80.

The election at Balliol has terminated in the choice of Mr. Scott, of Ch. Ch., and Mr. Cardwell, of Balliol, as Fellows; Mr. Jowett (from St. Paul's school), and Mr. Trower, Commoner of Exeter, as Scholars; and Mr. H. S. Estcott, Commoner of Exeter, as Exhibitioner.

## December 3.

This day the following degrees were con-

ferred:—
Masters of Arts—Rev. H. J. Legge, St.
Alban Hall; Rev. E. Protheroe Vaughan, Balliol; Rev. W. Ward Fowler, Pembroke.
Bachelors of Arts—C. D. Yonge, St. Mary
Hall; Morris William, Jesus; H. J. Toose,
Brassennose; T. Hockley, W. Cecil Fowle,
Wadham; Louis Woolcombe, Scholar of Pembroke; J. Williams, Pemkroke; E. Cane,
Scholar of Trinity. Scholar of Trinity.

## December 12.

Nomina Candidatorum in disciplinis Mathematicis et Physicis, Termino Michaelis, A.D. 1835, qui honore digni sunt habiti, secundem

ordinem alphabetica disposita:—
CLASSIS L — Entwisle, Arturus, e Coll.
Oriel; Hansell, Edvardus, e Coll. Magd.; Litton, Edvardus, e Coll. Ball.

CLASSIS II.—Bingley, Gulielmus, e Coll. Trin.; Cotton, Gulielmus, ex Æde Christi; Puckle, Joannes, e Coll. Ær. Nas.

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CLASSIS III. - Brown, Gulielmus, e Coll. Ball.

CLASSIS IV.—Barlow, Joannes, e Coll. Vigorn; Sheppard, Arturus, e Coll. Oriel; Smith, Georgius, e Coll. Reg.; Tayler, Gulielmus, ex Aul. Nov. Aosp.

## December 26.

The following gentlemen were on Thursday last admitted Actual Students of Christ Church, having been elected from Westminster in May last: - Granville Edward Harcourt Vernon, Matthew J. Brickdale, and John Mahony. At the same time the following Commoners of Christ Church were admitted Canons' Students: - Charles Thomas Newton, Robert Cholmeley Price, John Robert Cornish, Henry Wright Phillott, Edward Clayton, William Barnes, and Richard Henry Fitzroy Somerset.

## CAMBRIDGE.

## November 26.

The Marquis Camden, Chancellor of this University, has appointed John Hildyard, Esq., M.A., of St. John's college, and Recorder of Leicester, to the office of Commissary of this University, vacant by the resignation of Sir Frederick Pollock.

At a meeting of the syndicate appointed to report on the conformity of Mr. Basevi's design with the instructions, the following report was agreed to :- That, having conferred with Mr. Basevi, and having referred to all the instruc-tions given to architects respecting plans for the Fixwilliam Museum, they are of opinion that Mr. Basevi's design is in conformity with those instructions.

The Masters and Fellows of Sidney Sussex College have given notice that, in the week after the admission of the Commencing Bachelors 1836, there will be an examination, open to candidates from any college in the University, for a Mathematical Exhibitioner on Mr. Taylor's foundation. The Exhibitioner will be elected from those undergraduates who, in the ordinary course, would become Commencing Bachelor of Arts in January 1833. The Exhibitioner is to receive at least 501. per annum, and to have furnished rooms in college rent free; if elected from another college he will be required to remove to Sidney on his election. The examination will be confined to Mathematics only. Those Undergraduates who intend to offer themselves as candidates are required to send in their names and testimonials, with a certificate of the terms they have kept, to the Master of Sidney Sussex College, on or before the last day of the present term.

## December 2

At a Congregation held this day, the following Degrees were conferred :-

Honorary Master of Arts-Vincount Mel-

gund, Trinity.

Masters of Arts-H. Clutterbuck, St. Peter's; J. B. Bourne, Caius; J. Green, Corpus Christi.

Bachelors in Civil Law-E. Borton, Trinity-hall; Nelson Matcham, Trinity-hall.

At the same Congregation the following

graces passed the Senate:-

To appoint the Vice-Chancellor, the Hon. and Rev. the Master of Magdalene, the Provost of King's, the Master of Jesus college, the Master of Christ's college, the Master of Downing college, Dr. Haviland, Professor Sedgwick, Mr. Tatham, Mr. Lodge, Mr. Heath, Mr. Peacock, Mr. Whewell, Mr. Willis, Mr. Worsley, Mr. Lodington, Mr. Fennell, Mr. Philpott, Mr. Birkett, Mr. Calthorp, Mr. Potter, Mr. Hea-viside, Mr. Merrivale, and Mr. Hopkins, a Syndicate to confer with Mr. Basevi upon the alterations which it may be expedient to make in his design for the Fitzwilliam Museum-to determine upon the character of the materials which shall be employed in its constructionto ascertain as far as may be practicable the position and nature of the additions to it which may be hereafter made—to take the necessary steps for the temporary enclosure of the siteand to report thereupon to the Senate before the division of the next Term.

To allow Mr. Baker, tenant of the University farm at Barton, the same deduction-(viz. 10 per cent.) from his rent for the year ending at Michaelmas, 1834, which was granted to him by grace for the year to Michaelmas,

1833.

To appoint the Master of Trinity a Member of the Syndicate for visiting the Observatory

till November, 1836.

To appoint the Vice-Chancellor, the Master of Jesus college, the Master of Christ's college, Dr. Haviland, Dr. Clark, and Professor Henslow, a Syndicate to consider and report to the Senate upon the expediency of entering into a negotiation for the purchase of the Museum and Anatomical Preparations of Dr. Macart-

ney, the Professor of Anatomy in Dublin.
To authorize a grant of 100L from the University chest in aid of the distressed Clergy in

Ireland.

## December 11.

At a Congregation held yesterday, the Rev. John Maddy, D.D., of Jesus college, Oxford, was admitted ad sundem of this University.

At the same Congregation the following race passed the Senate: - To appoint the Vice-Chancellor, the Master of Jesus college, the Master of Christ's college, Mr. Peacock, of Trinity college, Mr. Hymers, of St. John's college, Mr. Fennell, of Queen's college, and Mr. Hodgson, of St. Peter's college, a Syndicate for making inquiries with regard to any funds, at present in the possession of the University, which may be available for accomplishing the important objects contemplated in the purchase of the "Old Court" of King's college, and also with a view to any other pecuniary resources which may be hereafter em-

ployed in the prosecution of this undertaking. Professor Airy has notified to the Vice-Chancellor that he intends shortly to tender to the Plumian Trustees his resignation of the Plumian Professorship, and also that he shall be unable to be permanently resident at the Ob-servatory after the end of the present term; but has offered to the Observatory Syndicate to continue the general superintendence of the Observatory, and to visit it occasionally, until some further and permanent arrangement be made. In consequence of the above intimation, a grace passed the Senate yesterday to the following effect: —"To commit the care of the Observatory to the present Observatory Syndicate during the absence of the Professor, and until such arrangement is made."

James Ind Weldon, Esq., B.A., Fellow of S. John's college, was last week elected Second Master of Shrewsbury Grammar School.

#### December 18.

On Priday last, W. Drake, of St. John's college was elected a Scholar on Crosse's foun-

Craven Scholarship.— There will be on Monday, January 25, 1836, an Examination of candidates for the Scholarship upon this foundation, lately holden by Mr. Capel Lofft, of King's college.

## December 25.

There will be Congregations on the following days of the ensuing Lent Term :-

Saturday ..... Jan. 23, (A.B. Comm. at Ten.) Wednesday ... Feb. 3, at Eleven.
Wednesday ... — 17, at Eleven. (Ash Wedn.)

Wednesday ... Mar. 2, at Eleven. Friday ....... 18. (A.M. Incept.) at Ten. Friday ...... 25, (End of Term) at Ten.

SEATONIAN PRIZE PORM.—The subject of the poem for the present year is, The Conversion of Constantine the Greut.

## PRIZE SURJECTS.

The Vice-Chancellor has issued the following notice in the University.

I. The most noble Marquis Camden, CHAN-CELLOR, being pleased to give annually a third gold medal for the encouragement of English poetry, to such resident Undergraduate as shall compose the best Ode, or the best Poem in heroic verse; the subject for the present year is, The Empire of the Sea.

N.B.—These exercises are to be sent in to the

Vice-Chancellor on or before March 31, 1836; and are not to exceed 200 lines in length.

II. The Representatives in Parliament for

this University being pleased to give annually,

(1) Two Prizes of fifteen guiness each, for
the encouragement of LATIN PROSE COMPOSITION, to be open to all Bachelors of Arts, without distinction of years, who are not of sufficient standing to take the Degree of Masters of Arts;

(2) Two other Prizes of fifteen guiness each, to be open to all Undergraduates, who shall have resided not less than seven Terms, at the time when the Exercises are to be sent in ;

The subjects for the present year are
(1) For the Bachelors,

Extinctà servitute apud Insulas Occiden-

tales, quenam commoda vel incommoda possint exinde oriri?

(2) For the Undergraduates, In Republica benè constituta sunt hereditario jure Nobiles.

N.B.—The exercises are to be sent in on or before April 30, 1836.

III. Sir WILLIAM BROWNE having bequeathed three gold medals, value five guineas each, to such resident Undergraduate as shall compose

(1) The best GREEK ODE in imitation of

Sappho;
(2) The best LATIN ODE in imitation of

Horace;
The best GREEK EPIGRAM after the model of the Authologia, and (3) The best LATIN EPIGRAM after the

model of Martial;

The subjects for the present year are (1) For the GREEK ODE,... Creta.

2) For the LATIN ODE, ... Varsovia. (3) For the EPIGRAMS,.....Insaniens Sa-

pientia.

N.B.—The exercises are to be sent in on or before April 30, 1836. The Greek Ode is not to exceed twenty-five, and the Latin Ode thirty

The Greek Ode may be accompanied by a

literal Latin Proce Version.

IV. The Ponson Prize is the interest of 400L stock, to be annually employed in the purchase of one or more Greek books, to be given to such resident Undergraduate as shall make the best translation of a proposed passage in Shakspeare, Ben Jonson, Massinger, or Beaumont and Pletcher, into Greek Verse.

The subject for the present year is SHARSPEARE, KING RICHARD II., Act II.,

scene 1, beginning.....GAUNT. " Methinks I am a prophet new inspired," &c. &c.

And ending-

"How happy then were my ensuing death."

## DURHAM.

The Dean and Chapter lately offered two prizes for the two best English Essays, "On the Political and Moral Effect produced by the Expedition of Alexander the Great into Asia." The first prize was adjudged to Mr. J. Cundill, and the second to Mr. H. Press Wright.

## DUBLIN.

REGULATIONS FOR HEBREW LECTURES. On Saturday, Oct. 31, 1835, it was agreed by the board:

1. That the Professor of Hebrew be permitted to give a certificate (similar to that now given for Divinity Lectures) to any student who shall attend a course of Hebrew Lectures for at least two years, or six terms, with remarkable diligence and sufficient answering.

2. That the Assistants shall in future send to the Professor, at the end of every term, duplicates of the returns made by them to the Senior Proctor; and the Professor shall enter them in a book to be kept by him, as the evidence upon which he is to sign the certificates.

3. That Senior Sophisters be permitted to attend Hebrew Lectures and to be examined for premiums with the Junior Bachelor class; and Junior Bachelors, who have attended during their Senior Sophister year, with the Middle Bachelor class, so as to enable them to complete two years of Hebrew at the same time as their Divinity Lectures.

That Middle Bachelors who have attended for two years may attend for a third year with the Senior Bachelor class; and that any student who shall attend for three years, shall receive a certificate in which the word triennium shall be substituted for biennium

5 That Scholars who have completed the entire course of Hebrew at the end of their Middle Bachelor year, shall be excused all attendance on Hebrew Lectures during the remaining year of their scholarships.

The entire course of Hebrew occupies three years, and is as follows :-

PIRST YEAR. Michaelmas Term—The Grammar. Hilary Term -Genesis, chapters i.- iv. Trinity Term...The history of Joseph.

SECOND YEAR Michaelmas Term-Psalms i. - ix. Hilary Term-Psalms xi.-xxx. Trinity Term-Pealms xxxi.-l.

THIRD YEAR Remainder of book of Paalms, distributed through the three Terms.

For the regulations of the Primate's Hebrew Prizes, see the Dublin University Calendar.

## ST. DAVID'S COLLEGE, LAMPETER.

From the new Calendar it appears that the Bishop of Salisbury has established four Scholarships of 10l. a-year each, partly with money left by the late Judge Burton, and Mrs. Martha More, (two of them being called the Burton and More,) but chiefly with his own money. The other two are called the Eldon Scholarships, and all will depend on examinations in Hebrew, Classics, Welsh, and the Evidences.

The Bishop of Durham has given 500l. to found a Scholarship of 16l. a-year, which will be called after him. Mr. Harford, of Blaise Castle, one of 101. called the Harford; and the late Mr. Jones, of Dery Ormond, one of 104. called the Dery Ormand. Considerable subscriptions have been received from other quarters for the same object. A legacy of 2000l. from the Rev. R. Butler will found three Butler Scholarships; another of 4001. from Mrs. H. More, will found one of 121. called after her. By these means a diligent student may reduce his college expenses below 401. per an-

First Class in 1834-Bickerstaff, L; Desprez, P S.; Harris, W. B.; Howell, G.; Jones, J. D.; Jones, J. P.; Pugh, E.; Wil-kins, J. M.; Williams, J. R. SCHOLAES, elected at the several dates and upon the foundations mentioned. The names printed in Italic are those of persons who have since vacated their Scholarships, and the recurrence of the same name is owing to the advancement of the person to a Scholarship of greater value. Whenever a successful Candidate is about to quit the College immediately after the Election, his successor is elected at the same Examination.

June 26, 1824: Bickerstaff, Isaac—Eldon, Hebrew. Jones, John Price—Eldon, Welsh. Pugh, Enoch—Burton, Classics. Despres, Philip Soulbieu—Harford. Howell, George—Dery Ormond. Williams, John Robert—College.

Dec. 16, 1834: Jones, Henry Wyndham
—Barton, Classics. Ress, Josiah, vice Jones,
H. W.,—Burton, Classics.

July 5, 1835: Jones, John Price—Butler.

Desprez, Philip Soulbieu—Butler. Knight,
Charles Rumsey—Butler. Hewell, George
—Hannah More. Taylor, John Rees—Harford. Franklin, Frederick Fothergill—College.
Felix, Hugh—Dery Ormond. Jones, Isaac—
Eldon, Hebrew. Morgan, Morgan Rice—Eldon, Welsh. Williams, Thomas—Martha
More. Price, William, vice Desprex—Butler.
Williams, John Robert, vice Knight—Butler.
Hughes, Jacob, vice Williams—Martha More.

## HARROW SCHOOL EXAMINATIONS.

November, 1835.

Sixth Form. — First Class: Barclay, Majr., Broughton, Senr., Butler, Distin, Drury, Majr., Empson, Estcourt, Gepp, Hope, Karslake, Maxv., Mills, Majr. — Second Class: Denison, Ffolkes, Senr, Halls, Massey, Napier, Nethercote, La. Newport, Ommanney, Portal, Senr., Protherce, Russell, Torre, Wade, Yerburgh.

FIFTH FORM. — First Class: Barclay, Min\*, Blackett, Burchell, Cave, Coffin, Cookson, Currer, Dawson, Jun\*, Deffell, Donville, Drury, Min\*, Mr. Edwardes, Esdaile, Ffolkes, Jun\*, Mr. Fortescue, Heath, Johnstone, Karslake, Maj\*, Mills, Min\*, Paris, Sapte, Swayne, Ward. — Second Class: Alfrey, Armytage, Sen\*, Atherley, Bagwell, Barclay, Min\*, Bentinck, Brewer, Brooke, Buchan, L4. R. Butler, Carvick, Cooke, Dallas, Dickens, Fitzherbert, Sen\*, Fitzherbert, Jun\*, Fitzhugh, Sen\*, Gibson, Goodhart, Gowan, Grant, Sen\*, Haygarth, L4. Inswich, Lloyd, Sir A. M'Donald, Morrice, Palmer, Sen\*, Platt, Poynder, Rashleigh, Sen\*, Rashleigh, Jun\*, Sharpe, Sen\*, Shelly, Smith, Max\*, Smith, Maj\*, Sotheby, Surtees, Symons, Tower, Trower, Tufnell, Valpy, Weston, Woodward.

[They who are so prone to attack our public schools, ought to see the Harrow Examination papers, in classics, ancient and modern history and geography, and elementary mathematics. The Divinity papers are subjoined to show that this first of subjects receives due attention.]

## SIXTH FORM EXAMINATION.

## I.—Scriptural.

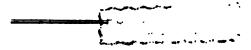
I. In whose reign, and in what year, were the first articles of the Church of England put forth, and what was their original number?-What successive alterations took place before they assumed their present form?—Who were chiefly concerned in framing them ?-II. Under what heads would you arrange the thirty-nine articles?—Give the scriptural proofs of the doctrine of the Trinity; and shew what support the writings of the apostolical fathers give to it. III. Enumerate the principal arguments for our Lord's divinity. — Mention instances of worship addressed to him.—IV. Prove that our Lord's sufferings were a vica-rious sacrifice for sin.—V. What are the pri-vileges enumerated by St. Paul as resulting from justification by faith?—How does he answer the objection to this doctrine, that it takes away the motive to holiness of life?— VI. What prophecies does St. Paul deliver with regard to the universal propagation of the Gospel and the conversion of the Jews?—VII. Explain the following:—"The law entered that the offence might abound." "I had not known sin but by the law."-VIII. Name the particulars in which the system of Zo-roaster coincided with that of our sacred Scriptures.—Whence is he supposed to have derived his theological knowledge?—IX. In whose reign did Zoroaster appear, and what was his origin?—What reform did he introduce in the Magian religion?—X. State the difference between the religion of the Magians and the Sabians .- What testimonics are borne by Greek writers to the learning of Zoroaster?

## FIFTH FORM EXAMINATION.

I. How does Paley dismiss any possible charge which might be brought against the Christian religion from the pseudo-gospels?—Which of them was ever introduced into any church, or even mentioned by any of the fathers?—II. What were the chief heresies of the early centuries?—Were the gospels, in their present state, without increase or diminution, admitted by such sects?—What is the argument of Proposition II. in Paley's Evidences?—III. What is the bibliographical history of the Bible, both of the Old and New Testament?—On what material was the law written?—On what is it now written by the Jews?—Who are the Maronite Jews?—What Jews are supposed to compose large bodies in Afghanistan? Give the history of the Septuagint.—Who wrote the two Greek translations of Daniel?—Who was Aristeas?—Is his account to be depended on?—When was the first English Bible set forth, and in whose reign?—IV. Dates of Moscs—Daniel—Deluge—Last captivity—Of each of the Evangelists.—The meaning and writings of the Apocrypha.—V. Who was called δ θεύλογον καν ἐξοχήν?—Give some account of the works of Clemens of Alexandria, Origen, Jerome, and Augustin.—Do the Greek fathers of the church ever indulge

in quotations from the classic authors, or quote m quotations from the easier authors, or quote them?—Distinguish the three Gregory's...—VI. What mean Harmonies of the Gospels? Poly-glots? Hexaglots, &c.?—Does any father of the church exist in the Syriac tongue?—VII. Compare the Gospel of St. Mark with the

three others .- VIII. Who were the Scribes, Pharisees, Sadducees, and Essense?-Are the latter mentioned in Scripture ?- From whom, or what, are their names derived?—IX. In St. Mark occur the terms βουλευτήν, υσμικοί, ἀρχιερεῖε.—Explain their different offices.



## BIRTHS AND MARRIAGES.

#### BIRTHS.

Of Sons-The lady of the Rev. W. B. Clarke, Stanley Cottage, Longfleet, near Poole; of Rev. W. G. Moore, West Barkwith R., Lincolnshire; of Rev. N. T. Ellison, (atill born); of Rev. J. Jordan, Church Handborough R.; of Rev. S. Middleton, Priory-street, Cheltenham; of Rev. J. A. Wallace, Howick, Roxburghshire; of Hon. and Rev. W. Somerville, Meriden V.; of Rev. G. Pugh, South Newton, near Salisbury; of Rev. J. R. Piggott, Doddershall Park, Bucks; of Rev. H. Middleton, Wanborough V.; of Rev. F. Hobler, Regent-street, Cambridge; of Rev. H. Lindsay, Croydon V.; of Rev. C. Nutt, Tiverton V., near Bath; of Hon. and Rev. H. Powys,

neur Bath; of Hon. and Rev. H. Powys, Brighton.

Of Daughters—The lady of the Rev. H. Withy, Kensington; of Rev. W. Pym, Williams R.; of Rev. S. R. Cattley, Fulham, Middlesex; of Rev. W. Smart, Farley Hospital, Wilts; of Rev. J. D. O. Crosse, Pawlett V.; of Rev. T. Philipots, Gwennap V.; of Rev. T. Philipots, Gwennap V.; of Rev. W. S. Cole, Dover; of Rev. H. H. Way, Henbury V.; of Rev. J. W. Hughes, Holywell-street, Oxford.

Oxford.

## MARRIAGES.

Rev. W. Murray, Colchester, to Frances St. A. H. Arrundell, eldest d. of the late W. F. H. Arrundell, Esq., of Barjag; Rev. T. Thomas, v. of Llanbeblig and Carnaryon, to Harriet, d. of Mr. Taylor, of the Devil's Bridge; Rev. G. R. Hunter, r. of Okeford Fitzpaine, Dorset, to Mary Sarah, youngest d. of the late Lieut. Gen. Avarne; Rev. C. Milnes, r. of Scampton and Hayesthorpe, Lincolnshire, to Catharine, d. of the late H. Swan, Esq. of Lincoln; Rev. W. B. Harrison, M.A., r. of Gayton, Lincoln, eldest son of the Rev. W. B. Harrison, M.A., v. of Goudhurst, Kent, to Susannah Charlotte, eldest d. of W. T. Welfitt, Esq., of Manby Hall, Lincoln; Rev. A. Short, M. A., Student of Christ Church, Oxford, to Millecent Clara, second d. of the late J. Phillips, Esq., of Culham House; Rev. G. Woodcock, r. of Caythorpe, Lincolnshire, to Mary, widow of the late J. Eden, Esq., of Poulshott Lodge, near Devises; Rev. T. Lindsay, r. of Tamlaght, Armagh, and Chaplain to the Marquis of Ormonde, to Harriett, eldest d. of the Bishop of Derry; Rev. J. Hoole, to Mary Anne, d. of C. Dowson, Esq., Limehouse; Rev. E. Lewis, of Newcastle Emlyn. Carmarthenshire. in Har-Newcastle Emlyn, Carmarthenshire, to Harriett, d. of J. Ibbotson, Esq., of Ealing; Rev. L. P. Welland, r. of Talaton, Devonshire, to Caroline, d. of G. Stone, Esq., of Chiselhurst, Kent; Rev. T. T. Carter, M.A., of Burnham, Bucks, to Mary Anne, second d. of J. Gould, Esq., of Amberd, near Taunton; Rev. E. Grange, to Frances Margaret, d. of the late R. Grange, to Frances Margaret, d. of the later n. Waddell, of Islandderry, county Down; Rev. E. H. Dewar, B.A., of Romsey, to Amy, youngest d. of J. Garland, jun., Esq., of Poole; Rev. D. Schreyvogef, of Trichinopoly, to Ann, d. of C. Howland, Esq., late of Warehorne, Kent; Rev. W. Atthill, jun., of Brandiston Hall, Norfolk, to Sarah, d. of G. Lloyd, Esq., of Conghan House Recomment. Rev. Robert of Croghan House, Roscommon; Rev. Robert Lindsay, M. A., to Jane Alitheah Landon; Rev. J. Williams, of Broseley, Salop, to Anna Jane, second d. of the late W. Parry, Esq., of Arkstone Court, Herefordshire; Rev. C. Turner, second son of C. Turner, Esq., of Hanwell Park, Middlesex, to Katherine, youngest d. of the late Rev. J. C. Green, of North Grimston, Yorkshire; Rev. T. Browne, of Christ's Hospi-tal, to Mary, eldest d. of the late J. Webb, Esq., of Lee Hall, Staffordshire; Rev. F. E. Gretton, M.A., youngest son of the late Dean of Hereford, to Anna Griselda, eldest d. of the Rev. W. Claye, of Westhorpe, Notts; Hon. J. D. Bligh, B.C.L., Fellow of All Souls' Coll., only brother of the late Earl of Darnley, to Elizabeth Mary, only d. of T. Gisborne, Esq., M.P. for North Derbyshire; Rev. H. Shute, of Pemb. Coll., Oxford, to Sarah Frances, eldest d. of the Rev. Dr. Hall, Master of Pembroke; Rev. D. Packard, B.A., of Caius Coll., Camb., eldest son of the Rev. H. Packard, r. of Middleton, to Sarah, eldest d. of Mr. J. Devereux, of Beccles.

## EVENTS OF THE MONTH.

The "Events" are collected from the public papers, except where private correspondents are so good as to send more authentic accounts, which are always marked "From a Correspondent,"

#### BEDFORDSHIRE.

At Oundie, on Monday, December 14th, the head master of that grammar school had a handsome silver tray presented to him by his pupils.—County Chron.

THE IRISH CLERGY .- The Archdescon of Bedford has inserted in the Cambridge Chronicle the transcript of a letter, which he has received from the Lord Primate of Ireland, containing his Grace's reply to their address, and from which the follow-

ing is an extract :-

"To the affectionate and truly Christian address of the Clergy of the Archdesconry of Bedford, I can but return the same answer in substance that I have been the instrument of transmitting, in the name of the Irish clergy, to many similar testimonials of generous sympathy with them in their present distressed circumstances, on the part of their English brethrennamely, that the Irish clergy are not only most grateful for the seasonable assistance thus afforded under the persecution which, without such aid, must have been productive of utter destitution; but that by means of the encouragement of their Protestant brethren, they have been enabled to uphold the Protestant religion in Ireland, which it is manifestly the object of their persecutors to overthrow."

## BERKSHIRE.

On Wednesday, December 16, the inhabitants of the parish of Winterbourne invited their late worthy curate, the Rev. John Walker Jones, to a dinner, after which they presented him with a splendid piece of plate-viz., a handsome soup tureen, bearing the following inscription:—" Presented by the parishioners of Winterbourne to the Rev. John Walker Jones, in testimony of the faithful and zealous manner in which, for the space of twenty years, he discharged the duties of curate. December, 1835."-Cheltenham Chronicle.

## BUCKINGHAMSHIRE.

HIGH WYCOMBE.-The following address, together with a purse containing 501., in addition to private gifts to the amount of 301, was presented to the Rev. Mr. Close, on Saturday, December 19th :- "In saying farewel to the Rev. R. W. Close, (and not a few will say so with real and deep regret,) the persons

whose names are here subjoined would request him kindly to accept this small pecuniary remembrance, and to consider it only as expressive of their high opinion, warm regard, and Christian affection, &c.,

## CAMBRIDGESHIRE.

DISTRESS OF THE IRISH CLERGY .-Monday, the 23rd of November, a public meeting was held in the Town-hall, Cambridge, to take measures for promoting a general subscription for relieving the present distress of the Irish clergy. meeting was numerously and very respectably attended; the Earl of Hardwicke, the Lord Lieutenant of the county, being in the chair. It was finally resolved, upon the motion of the Rev. the Master of Jesus College, "That a general subscription be forthwith entered into, and that the amount received be from time to time transmitted to the central committee in London, to be forwarded to the Lord Primate of Ireland for distribution, at his lordship's discretion, in alleviation of the distress of the Irish olergy."—Cambridge Chronicle.

A meeting has since taken place at the rooms of the secretary, at which several new names were added to the committee, and a first remittance of 1000l. voted to the central fund. The subscription list now shows an amount of more than 1450L

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS .- A very interesting meeting of this society was held on Tuesday, December 1st, in the Town-hall, the Rev. Dr. Archdall, Vice-Chancellor, and Master of Emmanuel College, in the chair.

The chairman detailed the objects of the society, and regretted that, though this society only bent its attention to our own colonies, its resources were totally inadequate to the object.

The secretary then read a very interesting report of the state and prospects of the society.

Dr. Graham, Master of Christ's College, in moving that the report be printed and circulated, said that all must have been highly gratified with the greater portion of its statements; and though it detailed a few discouraging circumstances, these ought not to produce anything like despoudency, but rather to stimulate increased efforts for the attainment of the society's objects.

Professor Pryme, M.P., in seconding the resolution, alluded to the efforts making by the society in the West Indies, and said that however great the sacrifice made by this country in emancipating the slaves, the result would be discord and evil, if there were not opposed the checks which

this society could bring to bear.

The Rev. Dr. Wordsworth, Master of Trinity College, in moving the second resolution, said, that when the legislature had emancipated the West India islands, the attention of the society had been called to that point, and they had applied for a king's letter to collect subscriptions throughout the kingdom. He was happy to say that it had been effectual, and it gave him great pleasure to hear the cause pleaded so ably and so eloquently as it had been on Sunday by Professor Musgrave.

Dr. French, Master of Jesus College,

seconded the resolution. The Rev. Professor Scholefield, after moving the third resolution, alluded to the withholding the grant to the society for Canada, and thought an exception should have been made in the case alluded to by Professor Pryme, where so vital a subject as religion was concerned. But if government would not lend its aid, it was their duty to supply the deficiency, and perhaps it would be done more effectually. respect to the East Indies, he thought that now the hope of Dr. Buchanan, which was at the time it was expressed thought to be visionary, was realized—namely, that India might have the blessing of a church establishment. One bishop had been appointed, and lately a second, and he had reason to know that steps were taking to send out a third. The bishop who had lately been sent to Madras had, at Cambridge, some years since, expressed his opinion that the great barrier to the spreading the gospel in India was the ill conduct of Europeans; and little thought, at the time, he was to be one to spread there the light of truth, and drive Juggernaut from India. Though much had been done by new societies, which had perhaps more youthful vigour, much was due to this society; for without it, a few years since, there would have been no answer to the vaunt of the catholic, that his was the only He hoped to see missionary church. the scattered churches of the apostolic Schwartz again collected in India. conclusion, he called upon the meeting to lend their aid to make up the loss of the government grant to the colonies, and questioned whether it was right to economise in such high and holy objects of national charity.

The Rev. Professor Henslow briefly proposed the fourth resolution.

The Rev. Henry J. Rose, in seconding the resolution, read several extracts from letters he had received, in one of which it was stated, that the clergy of Newfoundland, on hearing that the government grant was to be withheld, had one and all declared, "that while they lived they would stand by their people," and this when they could have been well provided for if they had attached themselves to the American church. For such conduct he thought that the people of this country should interfere, and save the church in Newfoundland from ruin. In another letter it was declared that Christianity had been upheld by the publications of this society, for many of the people had not seen a Christian minister for thirty years. This said much in favour of the society, as connected with the established church, and showed the truth of what Warburton had said, that when Christianity was unsupported by institutions, it ran either into mysticism or fanaticism.

Thanks were voted to the mayor and corporation for the use of the hall, and carried by acclamation to the vice-chancellor.

—Cambridge Chronicls.

## CHESHIRE.

The first stone of a new church was laid at Styal, near Wilmslow, on Thursday, November 19th, by the Rev. W. Brownslow, rector of Wilmslow, assisted by the Rev. E. Stanley, of Alderley, and the Rev. C. K. Prescott, of Stockport. The ceremony was witnessed by a large concourse of respectable individuals, who, with the churchwardens and constables of Wilmslow, formed a procession from the latter place, preceded by a band of music. The site of the church bas been given by the Earl of Stamford and Warrington, and the cost of the building is to be defrayed by subscription.— Derbyshire Courier.

by subscription.—Derbyshire Courier.
The Bishop of Chester and Mr. M'GHEE .- With reference to the inquiry of more than one correspondent, as to the truth of the report of the Bishop of Chester having prohibited Mr. M'Ghee from holding a Protestant meeting in his diocese, we have the pleasure of giving itfrom the best authority—the fullest contradiction. Mr. M'Ghee never intended to hold a meeting at Chester; had he done so, it must be evident that the hishop could have no authority to prevent it, even if so disposed; whereas, in fact, his lordship requested Mr. M'Ghee to attend a public meeting in behalf of the distressed Irish olergy, which he, for sufficient reasons, thought it better to decline, -Standard.

#### CORNWALL,

An elegant and commodious new chapel has been opened in Penzance. The Rev. T. Vyvyan, brother to Sir R. Vyvyan, Bart., M.P., is the minister. It is built wholly of Cornish granite, and is one of the most beautiful edifices in the West of England.—Albion.

#### CUMBERLAND.

The Rev. James Bush, officiating minister at Crosthwaite Church, has determined, to suit the infirmities of many of his hearers at Keswick, to deliver a lecture every Sunday evening at the Town-hall in Keswick. He has been induced to this course by the distance of the church from Keswick, which is more than a mile; for such a journey must be a severe task for the aged and infirm in the dark. Probably this may lead to the building of a chapel of ease in Keswick, which is certainly much needed.—Carlisle Patriot.

The Rev. Thomas Dalton, curate of Trimity Church, Whitehaven, has established a Sunday-school in connexion with that place of worship, and the friends of the school have long considered it desirable to have a building permanently attached to it, in place of the precarious and inconvenient plan of renting one. We understand that the Earl of Lonsdale has benevolently intimated his intention to assign a suitable piece of ground for the purpose, and patronize the undertaking. We trust that the liberal intention of his lordship will be properly supported by the public and the friends of education in general.—*Ibid*.

Sir George Musgrave, Bart., has given 201., and Lady Musgrave and the Dowager Lady Musgrave each 151., towards defraying the expenses attendant upon the expensive repairs which Langwathby church is undergoing.—Ibid.

## DEVONSHIRE.

The funeral of the Rev. Charles Steer, who died at Axminster on the 13th, took place on Thursday, the 19th November. He has been vicar of the parishes of Axminster, Kilmington, and Membury for the long period of fifty-three years; and such is the esteem in which he was held by his parishioners, that his funeral was attended by the whole of his congregations, the female part of whom appeared in deep mourning.—Ereter Gasette.

REFUSAL OF CHURCH RATES AT TOPS-HAM.—We have been desired to state that the postponement of a church rate in thistown has not been effected with any political view; many of the most respectable inhabitants of conversative principles having voted in the majority. The object is to preserve the immemorial custom of the parishioners electing their own churchwardens, in opposition to the power insisted on by the perpetual curate to elect one, which had been done by mandamus, unknown to the parishioners. The parishioners also object to the individual chosen to the office, as an unfit person.—Western Luminary.

On Monday morning, the sacrament of baptism, according to the ritual of our venerable establishment, was administered by the Reverend S. Courtney, in Charles Church, Plymouth, to Mr. Goldstein, a recently-converted Israelite. A very large assemblage of persons was present to witness the truly interesting ceremony.—
Exeter Flying Post.

At a meeting recently held at the house of the Reverend John Hatchard, vicar of St. Andrew's, Devonport, which was attended by about twenty of the clergy of the vicinity, to consider what course should be pursued in reference to the distress now existing among the Irish clergy, it was resolved immediately to enter upon a subscription for their relief, and a sum amounting to nearly 60L was paid to Mr. Hatchard, who was requested to act as treasurer. A sub-committee was also appointed to draw up an appeal.

About a year and a half since, the parishioners of Stokeinteignhead determined in vestry to new pew their church, and make a new arrangement of the sittings. From this measure there were only four dissentients, and of those four three subsequently withdrew their opposition, leaving Mr. Nickolls opposed to the united wishes of his fellow-parishioners. necessary step was taken for carrying into effect the resolutions of the vestry. rates were mortgaged to the Newton Bank. which advanced the money under an act of George IV., and a second vestry was called for distributing and arranging the sittings, at which Mr. George Nickolls attended and selected for his two estates two of the best pews in the church, and expressed himself well satisfied with the arrangement, leading the parish to believe that he would offer no further opposition. Since the church has been completed, his family have constantly made use of these pews. The churchwarden, therefore, was much surprised to find that he would not pay his quota of the rate; but from this refusal arose the proceedings before the magistrates at Teignmouth, the application to the Court of King's Bench, and the discharging of the rule sisi which had been obtained, upon the ground of some legal

informality. Mr. Nickolls fancied at first that this determination of the court would have exempted him from the payment of his church-rate, but we understand that on visiting Exeter last week some kind friend told him his mistake; he wisely, therefore, determined to throw away no more of his money in useless litigation, but paid his rate to the churchwarden.

## DORSETSHIRE.

SHERBORNE, DEC. 8 .- The great increase in numbers of our King's School having loudly called for an increase of school room, a new building has been lately erected on the site of the old dormitories and offices, containing a spacious lower school on the ground floor, and two stories of bed-rooms above, the whole being surmounted by a handsome Gothic cupola for the bell. This being the day appointed for the opening of the new school-room, the governors, masters, and scholars proceeded into the new school. After a few observations from the head master, the Rev. R. Lyon, a most beautiful and appropriate prayer was offered up by the vicar, the Rev. John Parsons, which seemed to make a deep impression on all present. A roll of the names of all at present connected with the establishment was printed and distributed upon the occasion, from which we perceive that the present number of scholars is no less than 127.—Salisbury Herald.

At a meeting of the subscribers to the Sunday evening service at St. Mary's Church, Melcombe, held at the Guildhall on Thursday last, the Rev. G. B. Tuson was elected to succeed the Rev. H. Poole, who has, much to the regret of the inhabitants, been under the necessity of tendering his resignation on account of ill health. A resolution of thanks was unanimously voted to the latter reverend gentleman, by the committee, for his eminent and faithful services.—Ibid.

## ESSEX.

A Stanstead correspondent writes to us thus:—"In your last week's Standard, I saw an account of three dissenting chapels in Surrey being forsaken by their pastors and fiocks, and since converted into chapels of ease, in connexion with the establishment. Something very similar is going on at a village adjoining us, (Henham,) where the congregation of a dissenting chapel, being either unable or unwilling to support a respectable minister, he has taken his leave, and his fastidious hearers, who cannot sit under any one but a first-rate preacher, are dispersed in all directions.

and the chapel, for a trifling sum, might, no doubt, be purchased, and converted into a place of worship for sober-minded hearness of a sound form of words." — Essex Standard.

A very numerous and highly respectable meeting was held in the Freemen's Chamber, Colchester, on Wednesday, Dec. 16th, for the purpose of entering into subscriptions for the relief of the Irish clergy; his Worship the Mayor in the chair. The subscriptions in the room amounted to 430t.

—Chelmsford Chronicle.

#### GLOUCESTERSHIRE.

GLOUCESTER.—(From a Correspondent.)
The diocesan subscription, set on foot at a meeting in this city, convened by the Lord Bishop of Gloucester, on the 8th Dec. increases rapidly; and although the particulars from many places in the diocese, where lists were opened, have not been sent, the amount (including the Cheltenham contributions) already exceeds 22001.

ham contributions) already exceeds 22001. The Bishop of Gloucester has given notice in his charge, just published, that he "shall refuse to license any curate who has been obtruded on a parish without his lordship's knowledge; and shall consider it his duty to institute a process against him, if he continues to officiate in the diocese." The bishop also mentioned, that he is not aware that any material objection exists to the annexation of the northern parts of Wiltshire to the diocese of Gloucester, as recommended by the ecclesiastical commissioners.

## HAMPSHIRE.

The Hampshire Church of England Society held their first anniversary meeting in the Central School Room, in Winchester, on Tuesday, Dec. 1, the Lord Bishop of Winchester in the chair. Besides his lordship, the Dean and greater part of the prebendaries of the cathedral, and about fifty other clergymen, were present. The Warden and Fellows of the College were prevented from attending by business con-nected with their establishment. His lordship, upon taking the chair, observed, that the business of the meeting was twofold;-to hear the report of the society; and, secondly, to take into consideration the present deplorable state of the Irish clergy; and called upon the Rev. Mr. White, one of the secretaries, to read the report, by which it appeared that since the foundation of the society, last year, the committee have had printed and circulated a great number of tracts in defence of the Church of England; and that upon the first introduction of the measure to alienate

part of the revenues of the Irish church, they prepared the petitions which went from this county to His Majesty, praying him not to give his sanction to the measure. Upon the suggestion of Archdescon Hoare, the report was adopted, and ordered to be printed. The bishop then called the attention of the meeting to the truly heart-rending state of the clergy of the church of Ireland, which he illustrated by details of some of the nuisances and privations under which they are now labour-ing. His lordship was followed by the venerable Archdeacon Hoare, and the Hon. and Rev. Gerard Noel; after which a series of resolutions were adopted, expressing their sympathies for the Irish clergy, and for the formation of a committee to raise a subscription for their relief. Books were opened, and upwards of 5001. was subscribed in the room. Thanks having been voted to the chairman, the meeting dissolved.—Salisbury Herald.

The Rev. Mr. Ridding, the newly appointed vicar of Andover, has taken up his residence in that town. This is the first occasion, we believe, since the year 1760, that this populous town has been able to secure the services and residence of its

elergyman .... Old England.

The parishioners of All Saints, Southampton, have presented to the Rev. John Langley, their late respected curate, a silver tea-service and purse of fifty sovereigns.—

Salisbury Herald.

A few Sundays ago, the Rev. R. W. Sibthorp, minister of St. James's episcopal chapel, Ryde, I. W., announced to his congregation there, that he had received an anonymous letter enclosing a hundred pound bank note, with a request from the writer that it might be applied to the use of his congregation in any manner he (Mr. S.) might think proper. We understand that the rev. gentleman intends to make use of this handsome donation towards building an infant school room, which is much needed in that populous and daily increasing town. — Ibid.

daily increasing town.—*Ibid*.

The beautiful new church in West-street,
Fareham, was consecrated by the Bishop
of Winchester on Wednesday se'nnight.—

Ibid.

## KENT.

On Friday, the 11th Dec. a meeting took place at the Fountain Hotel, Canterbury, convened by the Venerable Archdeacon, for the purpose of promoting a subscription to relieve the distresses of the Irist clergy. There were between 200 and 300 individuals present, lay and clerical, including the Earl of Winchelsea, Lord

Maidstone, Sir E. Knatchbull, Bart. M.P., J. P. Plumtre, Esq., M.P., the Right Hon. S. R. Lushington, M.P., Sir H. Oxenden, Revs. Hughes Hallett, I. E. N. Molesworth, and F. W. Baily, Esq. The Venerable the Archdescon, on the motion of Sir Edward Knatchbull, took the chair. The sum of 1250L was announced as the amount of the collection.—Kentisk Ob-

J. B. Wildman, Esq. stated, at the above meeting, that "he would vouch for the truth of a narrative he was about to give them:—A clergyman of Ireland, possessed of an income of 2001. per annum, recently went to an office in Dublin to insure his life in favour of his wife and children. Some hesitation having been evinced, he asked if there was any objection to him? The reply was—'We cannot, sir, we dare not run the risk of insuring the lives of clergymen. We cannot make out a policy for you unless you agree to a proviso, that the insurance shall be void in the event of your being murdered."

A thrill of horror followed this anecdots.

—Kentish Gazette.

Wednesday, Dec. 9th, a public meeting took place at the Crown Inn, Rochester, for the relief of the distressed Irish clergy. The meeting was of a most gratifying nature; nearly 300l. was collected in the room. Amongst the donations was the liberal offering of 100l. by the Dean and Chapter, 10l. from the Dean of Rochester, 10l. from the Rev. Dr. Irving, &c.

The Duke of Wellington has signified his attention to patronise and support the National School about to be established at Welmer for the education of poor boys and girls belonging to the parishes of Walmer, Ringwood, and Kingsdean. The venerable Lord Carrington has subscribed 50% towards the establishment.

The Duchess of Kent's charities to the poor of Ramsgate and its vicinity have been very extensive. Previous to their departure, the Princess Victoria placed a sum of money in the hands of the managers of the National School, to be bestowed in prizes for the ensuing year.—Record.

## LEICESTERSHIRE.

There never was a time, since England became a protestant country, when the proselyting system of the Roman catholics was more strenuously acted upon than at the present day. New chapels are built, large and stately houses are bought or erected for popish seminaries and colleges, preaching in the open air is resorted to, tracts are widely distributed, and, in short, no means are neglected to laugh (if

they cannot reason) protestants out of countenance. At length, resistance has become not a matter of choice, but of mecessity. Accordingly at Loughborough, Worcester, and Hereford, "Protestant Tract Societies have sprung up almost simultaneously, and, as we are informed, without concert. We hear that those at Worcester and Hereford are well supported, and believe it more because we observe they are violently assailed by the priests in those cities.—Leicester Journal.

Four hundred pounds have now been subscribed at Leicester for erecting a monument to Wickliffe. The sum required is 600L

## LINCOLNSHIRE.

On Saturday, Dec. 12th, eighty dosen of small loaves of bread were distributed among the poor of Spalding. One half of this charity is a legacy left to the poor of the parish, to be distributed annually, and the other half is the free gift of the Rev. Dr. Moore, minister of Spalding.—Lincoln Chronicle.

#### MIDDLESEX.

DISTRESS OF THE IRISH CLERGY. \_\_\_\_\_\_ In consequence of the fund raised in 1833, for relieving the distress of the clergy in Ireland, being now nearly exhausted, a public meeting was held on Thursday, Dec. 3rd, at the Freemasons' Tavern, Great Queen Street, for the pur-pose of setting on foot another subscription. The meeting, considering the shortness of the notice, was numerously and respectably attended. A great number of ladies were present, who appeared to take a most lively interest in the proceedings. The Archbishop of Canterbury was in the chair. The Bishop of London, Lord Radstock, Sir Robert Inglis, Colonel Clitheroe, Rev. H. Melville, Dr. Nicholl, Mr. Maclean, M.P., and Mr. Justice Parke, severally addressed the meeting. - The secretary announced that a sum amounting to between 11,000l. and 12,000l. had been received.

SCHOOLMASTERS' SOCIETY. — The annual general meeting of the subscribers and friends to this institution, which is now solely of a charitable nature, was held on Saturday, the 19th of December, at the Literary Fund Chambers, No. 4, Lincoln's Inn Fields.

The Rev. Dr. Russell was in the chair. Relief was afforded, in a variety of cases, to distressed schoolmasters and ushers, and to their widows and orphans, amounting in all to upwards of 100l. It cannot be too much regretted that even the exist-

ence of this society is little known among the profession at large, otherwise it would surely meet with more extensive support than it at present enjoys. The society is honoured by a liberal annual subscription of fifty guiness from his Majesty. The president is the Archbishop of Canterbury; and the honorary presidents, the Bishops of London and Salisbury. Among its subscribers are the heads of all the public schools; but its list of contributions is very small. It is felt that there are many masters of private schools, even in these days, and many who are now enjoying the fruits of labour bestowed in teaching by those who are gone before them, who are in a condition to aid this society, and who, it must be supposed, will readily do so, when they are made acquainted with its existence and operations. It seems, too, not unreasonable to expect that those who are engaged in tuition in our Universities, whose own creditable and successful career, as well as that of their pupils, is often mainly dependent upon the earlier labours of the schoolmaster, should be found among the subscribers to this society .- Times.

[There is no profession, looking at it generally, which is at once more laborious and less successful than the schoolmaster's. The new proprietary schools have reduced very many to almost beggary, and the society consequently wants support more than ever.—Ed.]

Subscription by the Boys of Merchant Tailors' School, for the Irish Cleroy.—On Tuesday, Dec. 15, the head boy of the Merchant Tailors' School, accompanied by Mr. Bellamy, jun., waited upon the Lord Mayor, at the Mansionhouse, and handed to his lordship a subscription of 1001., which had been with the utmost alacrity raised by the boys of that admirable establishment, on behalf of the distressed Irish olergy.—Morning Herald.

Church Rate.—At a meeting of the inhabitants of St. Andrew, Holborn, the anti-church party endeavoured to reject the proposal of a church rate of 2d. in the pound. They were, however, defeated by a majority of about 50 in a meeting of nearly thrice that number. It was stated that the rate of 2d. was absolutely necessary for the common decencies of public worship, putting aside all ornament; and that, if refused, the service of the church must be altogether suspended!—Ibid.

The Rev. Robert Eden, who, it has recently been stated in several newspapers, was presented to the living of Batterses by Sir Robert Peel, because "he was his near connexion," has written a letter, in which he says that he cannot claim any such thing:—"I have not even the honour (continues the rev. gentleman) of personally knowing Sir R. Peel, and the only possible connexion I have with him is through Lord Henley, my cousin; and it does so happen that I have never seen Lord Henley since his marriage. The appointment, I understood, was confirmed in my case because I had been offered the living both by Lord Melbourne and Lord Brougham."—Old England.

An Englishman is desirous of founding, at his own expense, a professorabip of English literature at Paris, and has asked for the special authority of government to give this foundation all the requisite guarantees. The same individual has the intention of founding similar professorahips in other capitals of Europe and the East.—

Gazette de France.

COURT OF THE ARCHDEACON OF MIDDLEsex.—A question came before Dr. Philli-more, as Official of the Archdescon of Middlesex, respecting the legality of the elec-tion of the parish churchwarden for the current year in the parish of St. Mary Abbotts, Kensington. It appeared from the vestry minutes, that on Easter Monday, at a vestry regularly convened, the rector (Archdeacon Pott) in the chair, two candidates were proposed for parish warden, Messrs. Judson and Moss; that a poll was demanded, and it was proposed that the polling should go on till five o'clock; that the person who seconded Mr. Moss proposed that the votes of those persons only should be taken who were then present; that the voting, however, went on till five o'clock, in spite of a protest, at which time Mr. Judson had a majority; that the chairman then left the chair, and the thanks of the meeting were unanimously voted to him.—Mr. Moss appeared personally on his petition, to oppose the election of Mr. Judson, and to pray that he might be sworn in churchwarden. Dr. Phillimore finally decided in favour of the election.

LAMBETH.—A meeting of the parishioners of Lambeth was held on Wednesday evening, December 3, at the School-room, for the purpose of making, pursuant to notice, a rate of one penny in the pound, for the repeirs of the church and other matters connected with the church, churchyard, and burial-ground. After the rate was proposed, it was opposed by Mr. MrConnell, who moved, as an amendment, that the meeting should adjourn to the 26th of December, 1836. After some observations from Mr. Grady, Mr. Quin, Mr.

Harwood, and Mr. Fall, the original motion was carried by 146 against 74, and the meeting adjourned....Globe.

METROPOLITAN UNIVERSITY.—We are informed that it is in contemplation to introduce a bill early in the next session for the foundation of a Metropolitan University, with a charter, enabling it to confer degrees in all the arts and sciences, with the exception of Divinity, on scholars and students belonging to the London college (miscalled University), King's college, and any other similar institutions which now exist, or which may hereafter be founded.—Herald.

The following declaration is required to be made and subscribed to upon the admission to the office of a justice of the peace, and also to that of a mayor, alderman, recorder, bailiff, town clerk, or councillor, or any office of magistracy, or place, trust, or employment relating to the government

of any municipal corporation :-

"I, A. B., do solemnly and sincerely, in the presence of God, profess, testify, and declare, upon the true faith of a Christian, that I will never exercise any power, authority, or influence which I may possess by virtue of the office of ——, to injure or weaken the Protestant church as it is by law established in England, or to disturb the said church, or the bishop and clergy of the said church, in the possession of any right or privileges to which such church or the said bishops and clergy are or may be by law entitled."

This declaration, it appears, was prescribed by the statute 9 Geo. IV. cap. 17; and though not set out, is expressly referred to and enforced by the 50th section of the

Municipal Corporation Act.

## NOTTINGHAMSHIRE.

The subscription towards the erection of a new church at Newark amounts to about 3000l. The list contains several instances of individual munificence, and amongst them, the Earl of Winchelsea, 100l.

CHURCH RATES.—SAINT MARY'S AND SAINT PAUL'S CHURCHER, NOTTINGHAM.

—We grieve to say, that an event has at length occurred, which we have long ago foreseen must result from the recent and repeated denial of a church-rate, vis., that these churches, one of which affords no less than 1500 free seats to the poor, are, at this moment, left destitute of that decent maintenance and support which in the worst of former times was yielded as just and necessary, and which for previous centuries has been bestowed cheerfully. It should be observed, that the three livings of the town of Nottingham are

very differently circumstanced from those in other parts of the kingdom-they have, in fact, no endowment. To St. Nicholas' and St. Peter's, although rectories in the patronage of the crown, and having each a population exceeding 5000, there is no fixed income attached, beyond the sum of 301. per annum from Queen Anne's Bounty. To St. Mary's, with a population now exceeding 43,000, is attached a few acres of lammas land, of little or no value, with the agistment tithe, and the right to an annual payment of 6d. upon every house in the parish, both of which, though the lawful due of the vicar, for the sake of peace, and out of regard to the feelings of the dissenters, he neither insists upon nor col-lects. The chief tithes of the parish are in the hands of the corporation, with the exception of about 20L per annum, the property of the patron, Earl Manvers.

These three town livings, connected with a population exceeding 53,000, are, therefore, very inadequately supported by occasional fees, and by pew rents, which latter, though not strictly a legal, is a very old prescriptive right. By the late returns to Parliament, from the Commissioners on the Ecclesiastical Revenues, it appears, that (without the deduction for curates) the income of St. Peter's is 3361. per annum; St. Nicholas', 216L; and St. Mary's and St. Paul's, (after the deduction for two curates,) is 4891. In all the parishes, the church rate has been withheld for the last two or three years, by a majority of the vestries of each, composed, not of the re-spectable part of the inhabitants, but of the very lowest and most ignorant of the people. But our present concern is with the situa-tion of St. Mary's, the parochial mother church of the county—a church handsome and spacious as a cathedral, and the beauty and ornament of the town. Three times in every day are its gates and doors thrown open for the performance of various solemn duties, and on the Sabbath day it is closed only at short intervals from eight in the morning till nine at night, to which very large congregations resort, and, among these, hundreds of the poor have admission to hear the word of God, "without money and without price." The chapel-of-ease, St. Paul's, accommodates 1800 or 2000 persons, all of whom, with the exception of 200, have two full services performed to them altogether free; and in both churches there are accommodated 1000 children of the poor.

What, then, must be the public feelings of surprise, to learn that these fabrics have had no repair, even so much as of a pane of glass, or a single stone, for the last two years; and that, for the decent maintenance of divine service, of which the poor are the chief partakers, a rate of 200%, from a population of 43,000, has been withheld for the same space of time! The persons forming the congregations of these two churches are most respectable, yet only a few of them are in the middle rank of life, and none of higher grade, and therefore can ill afford to pay pew-rent; but, to their credit be it spoken, that during the last year, upon the understanding that Parliament would at its meeting bring forward a rate bill, they subscribed the sum of 200%, (which they previously estimated to be the lowest sum for which they could decently provide for the services of both churches,) rather than push the disputed question of the rate to further extremities; and, as this money is expended, and Parliament has yet the matter of such provision to determine, they can proceed no further; so that now the bells will cease to announce the Sabbath—there will be no fires—no gas or candles for lighting the churches after dark —no singing—no vestments—no bread and wine for the sacraments—no register or other books-nor any other requisite provided, until Parliament shall determine what other course shall be adopted.

We again repeat, that the rates have not been withheld by the votes of the respectable part of the inhabitants, whether churchmen or dissenters, but by the lowest order of those who, it is apprehended, at no time ever enter a place of divine worship. Upon the two last occasions of vestry meeting on the question, scarcely a churchman ventured to encounter the persons who composed them; indeed, one of those meetings was adjourned to the public street, where, from the box of a stage cart, or van, the chairman put the questions to those around him, and the vote was carried by persons who, had a rate been made, would not have contributed a sixpence. By these people, headed by a pacific friend, was the law rendered ineffective; the same description of meeting having also appointed a churchwarden, on the part of the parish, pledged to grant no rate, and who, as he was publicly told at the following visitation, "took an oath to do what he had previously pledged himself not to perform."

We understand that the vicar, who is archdeacon of the county, and has upheld these churches by his unwearied diligence for nearly twenty years, has given the churchwarden to understand, that he will, for the present, provide for lighting up the churches, and for the due celebration of the sacrament, and will supply new and clean surplices, which, in the constant daily

wear of interminable duties, and which, also, in their daily use in four different distinct cemeteries, in all weathers, constitute an item of no inconsiderable amount.

## OXFORDSHIRE.

The Rev. Dr. Williams, head master of Winchester College, gave a dinner to a numerous party, on the occasion of his resigning the duties of that establishment.—
Standard. On the same evening; we believe, he gave a splendid farewell supper to the school, on which occasion the boys presented their late master with a splendid piece of plate, as a testimony of their gratitude and affection.—Oxford paper.

HENLEY.—The friends of our late curate, the Rev. Samuel Smith, will read with much pleasure that an address and present of plate was presented by the mayor and other inhabitants, deputed for the special purpose, at Fairford, Gloucestershire.—Oxford Paper.

## SHROPSHIRE.

Dr. Butler has announced his intention of resigning the head mastership of Shrewsbury School.

#### SOMERSETSHIRE.

BATH CHURCH-OF-ENGLAND LAY ASSO-CIATION .- The annual meeting of this society was held in November, at the White Hart; Colonel Daubeney in the chair. Capt. Muttlebury, the secretary, read the The annual dinner of the memreport. bers took place in the evening, when a most numerous and highly respectable company attended. Colonel Daubeney, as one of the vice-presidents, took the chair. Johnson Phillott, Esq., vice-president, officiated in that espacity at one table, and Captain Muttlebury at the other. The Captain Muttlebury at the other. chairman proposed the toasts of loyalty to the Church and Royal Family, and afterwards the Army and Navy. H. Schomberg, Esq., on the part of the nautical pro-fession, returned thanks. With the navy in general, and himself, the church was a most paramount object, and on board of His Majesty's ships was regarded with the utmost reverence and respect. He made a few observations respecting Ireland, which he well knew. He was acquainted with many of the clergy of that island who had been reduced to a state of the utmost distress, being absolutely obliged to beg for the support of their families; to go without shoes or stockings; to till their own ground-and happy was the clergyman in Ireland who had ground to till. In almost every parish there existed a disreputable cabal, at the head of which was

generally the Roman-catholic parish priest. Mr. Schomberg then related the following occurrence:—The Roman-catholic schoolmaster of a certain parish had been led, by the reading of the scriptures, to see the errors of the church of Rome. He had frequently attended on the Protestant clergyman for spiritual instruction, and wished openly to attend the parish church. notice was posted on his house, that if he did not leave off reading the Bible, and return to mass, he should be shot. The first day he left home to attend the parish church, on the sabbath day, (when all evil passions might be supposed to be stifled in the holy house of worship,) at noon, in the full blaze of day, on the high road leading to the church, he was waylaid, and coolly and horribly murdered. A crowd assembled round him; and the Roman-catholic priest was there, and, taking some Protestant books from the person of the murdered man, he held them up, and declared to the assembled crowd, that his murder was a just judgment from heaven for his having such books in his possession; this was authenticated by the curate of the parish from personal knowledge.—Col. M'Adam returned thanks for the army, and proposed the Bishops and Clergy of the land. (Loud cheers.) On the Universities being proposed, J. F. Gunning, Esq., a barrister, in a long and most able speech, bore testimony to the great value of these institutions, and clearly shewed that the unquestionable benefit the country derived from them arose from their being Protestant. The report, read by Captain Muttlebury, stated the various efforts made by the committee, and concluded by calling on every lay member of the established church to be stimulated to increased exertion, never forgetting the words of a most highly talented nobleman of the present day, "that, if the church of England is to be saved, it is by the influence, the example, the activity of the laity, that her preservation must be effected." (Applause.)—The Bath Church-of-England Lay Association, and the healths of the President and Vice-Presidents, were acknowledged in able speeches, by the chairman, Colonel Daubeney, and Johnson Phillott, Esq. On the health of Mr. Jeffs, the originator of the association, being given, after returning thanks, he begged to impress upon their minds the incalculable importance of extending these associations; and, in the course of an eloquent speech, said, " I beg further to state, that the numbers of this association have progressively increased during the last year (loud cheers); and I can say, that those numbers would have increased in a much

greater degree, had many respectable tradesmen dared to join us. Over and over again have I been told this-'Sir, I belong to the church of England, and I highly regard it, and would willingly join the association; but I firmly believe if it were known that I had so done, I should lose every customer I have on my books who is not a churchman.' My reply has been-' I can truly state for myself, that I never, in one single instance, have left a tradesman on account either of his political or his religious opinions, and I cannot but regret that they who act on liberal principles should exhibit so very different a line of conduct.'" (Cheers.) We much regret that our space will not allow us to give the Report, or more than the names of the remaining highly-valued gentlemen who followed, among whom were Captain Muttlebury; C. Lowder, Esq.; W. Pinder, Esq.; Major Joliffe; P. Borthwick, Esq., M.P.; Mr. Nicholson; J. Phillott, Esq.; and Mr. Carrington.-Abridged from the Bath Chronicle.

An address to the public has lately been issued in Frome, inviting subscriptions in aid of a plan for building a new church in the town of Frome, where the sittings shall all be free. Subscriptions to a very considerable amount have been received.—

Bath and Cheltenham Gazette.

The Rev. W. D. Willis has resigned the situation of assistant minister of Trinity Church, Bath. The rev. gentleman will continue to hold the lectureship of Walcot.

-Salisbury Herald.

On Thursday, December 10th, at Leighupon-Mendip, near Frome, a piece of plate was presented by the inhabitants to their late rector, the late Rev. John Frederick Doveton, as a small token of their gratitude, and of the esteem which his conduct has inspired during a period of twelve years.—Cheltenham Chronicle.

## STAFFORDSHIRE.

On Wednesday, Dec. 16th, a highly numerous and respectable meeting of the archdeaconry of the county of Stafford was held in the Shire Hall, Stafford; the bishop of the diocese in the chair. The meeting was opened by his lordship in a speech of great length; and, after some affecting appeals to the company assembled, his lordship called on the Archdeacon of Stafford (the Rev. G. Hodson) to read various statements of the present unmerited distrees of the Irish clergy, from the Arch-bishop of Armagh and Tuam, and the Provost of Trinity College, Dublin. The statements produced a strong effect on the company. Five resolutions were afterwerds passed, which were moved and seconded by Lord Bagot, Archdeacon Spooner, Lord Viscount Sandon, Rev. W. Dalton, Earl Talbot, Rev. P. D. Atkinson, Hon. Robert Curzon, Rev. W. E. Coldwell, the Very Rev. the Dean of Ardfert, in Ireland, and the Hon. and Rev. H. E. Bridgman. After the meeting the subscriptions were reported at 12001.

#### SUFFOLK.

The new church at Westley, near Bury, was opened on Sunday the 6th of Dec., under virtue of a licence granted to the rector by the bishop of the diocese. This elegant little structure was recently erected by voluntary contributions, at the head of which appears the munificent sum of 600L from the Marquis of Bristol, in addition to a piece of land for a new site; 1001. from one of the three resident occupiers, and 50l. from each of the other two; 50l. from a non-resident occupier; the same sum from a neighbouring gentleman; 40% from the patrons; 501. from the rector; and various sums from 5l. to 10l. from small occupiers and persons connected with the parish, amounting in the whole to 1030/. The style of the building is gothic.—Cambridge Chronicle.

Information was received on Wednesday, at the metropolitan police offices, that the parish church at Eye, Suffolk, was broken into on Sunday night, and robbed. The sacrilegious thieves carried off ten yards of crimson silk velvet from the communion table, and ten yards of gold lace belonging to the same, five yards of velvet from the pulpit, two gold tassels, and ten yards of gold lace from the velvet cushion. The churchwardens have offered a reward of 201. for the discovery of the thieves.

An extraordinary degree of excitation has been prevalent in Ipswich, in consequence of the Rev. J. Ketley, minister of the Unitarian chapel, having from his pulpit made a recantation, on Sunday, Dec. In the course of his observations he said that he had recently formed an acquaintance with the Rev. Mr. Butler, curate of St. Margaret's, who, in debating with him on doctrinal points, had used such powerful arguments as entirely to beat him off his ground: he therefore prayed to God to forgive him for having hitherto led his congregation impiously to deny the divinity of Christ. The effect of this declaration on the congregation was like a thun-derbolt. Mr. Ketley himself was greatly There was no service in the affected. afternoon or evening, and the trustees have decided that Mr. K. shall no longer have the use of the pulpit. It is a singular fact that the attendance at the Unitarian chapel, from being the smallest in the town,

has lately become one of the most crowded.

—Suffolk Chronicle.

## SURREY.

ST. NICHOLAS CHURCH, GUILFORD.—
There is at length a reasonable hope of the speedy re-erection of this ruinous edifice, a considerable portion of the amount required having been subscribed. In addition to the munificent donation of 500L by the Dean of Salisbury, the Earl of Onslow has given 200 guiness.—Surrey Standard.

DORKING. — The amount already subscribed for re-building this church reaches above 52001.—Ibid.

#### SUSSEX.

PROTESTANT RE-ACTION.—We are glad to learn that the roused spirit of English Protestants has been displaying itself in this neighbourhood. At Hurstpierpoint, last week, a threepenny church-rate was proposed and triumphantly carried, only one hand being held up against it. With the solitary exception referred to, the radicals, who were lately so noisy in that parish, exhibited the better part of valour, and forbore to shew fight upon the occasion.—Brighton Gazette.

We have again the gratification of recording a large increase to the subscriptions raised in this town for the suffering clergy of Ireland. No less than 1200L has been already remitted to the London committee; and the advertised list in today's paper shews that the good work is still going on with energy and success.— Brighton Gasetts.

A subscription of a sovereign each person has been commenced in Brighton, for the purpose of presenting a piece of plate to the Rev. James Anderson, on his resigning the office of chaplain to the hospital. Lawrence Peel, Esq., Sir Henry Tierney, and Lord Egremont, are among the first subscribers.—Ibid.

## WARWICKSHIRE.

The clergy of Birmingham have determined to present (as a token of their esteem) to the Rev. Hartwell Horne, a specimen in silver of each medal published in that town in commemoration of the first publishing of the Bible in the English language.—Birmingham Gazette.

## WILTSHIRE.

A subscription has been commenced for erecting a new church at Trowbridge, the necessity and desirableness of which have been fully demonstrated.—Salisbury Herald.

Meetings in behalf of the suffering Irish Clergy have been held, and most numerously and respectably attended, at Salisbury, Devizes, and Wilton. The subscriptions were most liberal.—Ibid.

#### WORCESTERSHIRE.

CONSECRATION OF THE NEW CHURCH AT NEWBOLD-UPON-STOUR, WORCESTERSHIRE. -The principal and fellows of Jesus College, the patrons of the living of Tredington, having obtained an Act of Parliament to divide that large parish, and bought a convenient residence-house for the Incumbent of the portion about to constitute the parish of Newbold, and having completed in that hamlet a handsome new church, upon land granted by the Bishop of Worcester, met his lordship on Tuesday, December 15th, for the purpose of having that edifice consecrated. The Bishop, at eleven o'clock, proceeded to the church in procession, accompanied by his chaplain. Rev. Mr. Seymour; his secretary, H. Clifton, Esq.; Rev. Dr. Foulkes, principal, Mesers. Davies, Clough, Briscoe, and Williams, fellows of Jesus College; about twenty of the neighbouring clergy, habited in their academical costume; the solicitors, the architect, and the contractor. After the consecration a sermon was delivered by the Rev. D. Beynon, the new incumbent. Then followed the consecration of the burial-ground. Among the company present, were the party from Eatington Park, consisting of E. J. Shirley, Esq., (to whom the college is much indebted for his kind assistance in carrying this design into execution), and his family ; Viscount East. nor, M. P.; Rev. H. and the Misses Wise, of Offchurch; Mrs. Foulkes and Miss Taylor, accompanied by Dr. and Mrs. Stanton, Rev. Mr. Knottisford and family, &c. - Camb. Chron.

On Friday, Oct. 18th, a purse containing 960l. was presented by the inhabitants of Dudley to the Rev. John Booth, B. A., on his leaving the curacy of St. Edmund's church, as a token of their esteem and respect for his private worth, and in testimony of their approbation of his public conduct during a residence of nearly nine years in that town.—We understand the rev. gentleman has been appointed curate to the united churches of Tedstone Wafer and Edvin Loche, near Bromyard.—Worcester Journal.

## YORKSHIRE.

NEW CHURCHES.—We have authority for stating, that a deputation waited on the Vicar of Badford, earnestly requesting that the projected church for Little Horton might be built near to the Wisbey-bank foot on a site which the Low Moor Company would be most happy to give, of at least an acre of ground, and also a very liberal sub-

scription may be anticipated. The situation of this church will be of advantage to the inhabitants of Horton, Wisbey, and Bowling. We believe that the vicar quite approved of the suggestions of the deputation, and therefore the church proposed for Little Horton may be expected to be placed near Wisbey-bank foot.—York Chron.

On Wednesday, Dec. 16th, a very numerous and influential meeting was held in the Concert-room, York, to consider the best means of affording relief to the Irish Clergy. The platform was crowded with the gentry and clergy of the city, whilst the centre of the room presented an assemblage of rank and fashion rarely witnessed in that ancient city. The chair was taken by his Grace the Lord Archbishop of York. Upwards of 1100L was subscribed in the room; and it is expected that this munificent subscription will be considerably inoreased.

On Sunday, Dec. 6th, his Grace the Lord Archbishop of York ordained sixteen priests and eighteen deacons, in the chapel at Bishopsthorpe. An appropriate sermon was preached on the occasion by the Rev. Edward Henry Abney, curate of Holy Trinity, Mieklegate, York. Amongst the candidates admitted to priest's orders, were the Rev. T. Sharples, Aberford, and the Rev. Henry Middleton, New Mill; amongst those admitted to deacon's orders, was the Rev. William Batterby, Heckmondwike, near Leeds.

At the same ordination, the Rev. W. Putsey, master of the grammar-school, Pickering, was admitted to the sacred effice of a priest, as was also his son, the Rev. William Putsey, to the curacies of Ormesby and Eaton, in this county, on the nomination of the Rev. James Thompson,

vicar .- York Chronicle.

Previous to the Rev. H. K. Borton, M.A., leaving Scarborough, to take possession of the rectory of Whickham, St. Paul's, Essex, he was presented by his vicar, the Rev. M. H. Miller, M.A., with a very handsome private service of communion plate, bearing the following inscription:—"Presented to the Rev. H. K. Borton, by the Rev. M. H. Miller, as a small tribute of esteem, and an acknowledgment for his very valuable assistance during the time he was curate of Scarborough.—Sept. 1835."—Ibid.

CHURCH ACCOMMODATION.—The requisition to the Rev. Prebendary Roberson, "to take measures for convening an early meeting, at Leeds, of the clergy and laity of the West Riding, for promoting a society for building and endowing churches,

and otherwise supplying in some degree the lamentable deficiency of church accommodation and pastoral superintendence which now exists in this densely-peopled district," having received 172 signatures, has been presented to the reverend gentleman, and a meeting will probably take place early in the month of January, and in the mean time inquiries have been set on foot to ascertain the extent of church accommodation, &c. required. The Archbishop of York has expressed his entire approbation of the object of the proposed meeting.—Leeds Intelligencer.

## SCOTLAND.

MUNIFICENT GIFT. — The Rev. Mr. Candlish, of St. George's Church, has received anonymously the sum of 2000l., to endow the chapel lately purchased by St. George's congregation from the Unitarians.—Edinburgh Paper.

#### IRELAND.

PROGRESS OF THE REFORMATION.—The Rev. Messrs. Crotty, formerly Romish priests of Birr, have instituted a public subscription "to provide a chapel suitable to the accommodation of their numerous and increasing congregation, where their followers can have an opportunity of hearing the holy Scriptures, and worshipping God according to the dictates of their consciences, and from whence saint and image worship and the revolting superstitions of the scapular shall be excluded."

THE IRISH CLERGY.—We quote the following from the Dublin Evening Mail:—
"Our readers will peruse with unalloyed delight the following communication from the Bishop of Exeter to his Grace the Lord Primate of Ireland:—

"'Liverweal House, Torquay, Nov. 24, 1835.
"'My dear Lord Archbishop,—I have
the gratification to enclose a half bank-note
of 1000L, which I am requested by a
generous man, who forbids me to disclose
his name, to place at the disposal of your
Grace, for the benefit of the distressed
Irish Clergy.—Always your Grace's most
faithful servant, "'H. Exere.

" 'His Grace the Lord Primate.'

"His Grace the Primate has received the munificent donation of 1000l, from Lord Rolle, to be applied by his Grace to the relief of the suffering Irish clergy. The Lord Primate has also received 1,000l. from the Worcester Diocesan subscription for the relief of the suffering Irish clergy. All other subscriptions sent to him have been transmitted to the London committee, and acknowledged in their reports."

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Doyle. 12mo. 18. A Dictionary of the Writers on Prophecy. 8vo.

Kearsley's Tax Tables for 1836. 18mo. 1s. Aldine Poets, Vol. XXXVI. (Prior, Vol. II.) Fe.

Lardner's Cabinet Cyclopædia, Vol. LEXIII. (History of Rome, Vol. II.) Fc. 6s. Letters, &c., of S. T. Coleridge. 2 vols. 12mo. 188.

## IN THE PRESS.

The Twelve Minor Prophets in Coptic, with a Latin Translation. By Rev. Henry Tattam, M.A., F.R.S., &c.
The Complete Works of Bentley, edited by the Rev. A. Dyce, in which are included various Critical Conjectures, &c., never before printed. The two first volumes, containing the Disserta-tion on Phalaris and the Epist. ad Millium, with Notes by the Editor, will shortly appear as a separate publication.

Elements of International Law, with a Sketch of the History of the Science. By Henry Wheaton, LL.D., Resident Minister from the United States to the Court of Berlin.

A Brief Memoir of Sir Wm. Blizard, Kt., F.R.S., L. and E., Surgeon and Vice-President of the London Hospital. Read before the Hunterian Society, October, 1835, to which are appended additional particulars of his Life and Writings. By W. Cooke, M.R.C.S., Secretary to the Hunterian Society.

On the 1st of Pebruary will appear, the First Number, to be continued monthly, price 1s. 6d., of The Magazine of Popular Science, and Jour-nal of the Useful Arts. Edited under the Direction of the Society for the Illustration and Encouragement of Practical Science, at the

Encouragement of Practical Science, at the Adelaide-street Gallery, London. It is the intention of Mr. Valpy to reprint in 8vo, (uniformly with the established Library Editions of Hume and Smollet,) the Rev. T. S. Hughes' Continuation of the History of England, from the reign of Geo. II, to 1835. This Continuous History will be completed in six monthly vols., the first to appear in February. A Complete Latin-English and English-Latin Dictionary, for the Use of Schools, by the Rev. Dr. Nibluck, in one thick square vol., will be published early in February.

## PRICES OF THE ENGLISH FUNDS, FROM NOV. 24, TO DEC. 24, 1835.

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## NOTICES TO CORRESPONDENTS.

"Mr. Furnival," "R. W. B.," "Luther," "S. E.'s" four letters, "Cantabrigiensis," "\( \D', \) " "\( \Phi'' \) (or "S.," for it is impossible to tell—the letter relates to "W. D." on Confirmation,) "S.," "E. H.," "A Rural Incorporated Member," "F. D.," and "Davus," are received, and shall receive early attention.

The excellent letter on "Intimacy with Dissenters" shall likewise appear as soon as possible; and the writer's kind offer as to his own church is most thankfully accepted.

The Editor is very sorry that the Collector of the Hymns reviewed last month is so much offended,—but what can be done? He heartily wishes that collectors of hymns would not send them for review, for the reviewers (whoever they be) can only say what they think is true. The difficulty of reviewing such collections, and the dislike to setting up one man's taste against another's, has been frequently mentioned. In answer to the writer's questions, the Editor can only say, that he does not know of any entirely unobjectionable collection of hymns. Without saying whether he knows of any less objectionable than the present, (which is the next question,) he would say, that that could be no justification for sending among children what is objectionable. It can hardly be worth while here to debate whether teachers of national schools ought to be contented with what they have, on which there will be different opinions; (is it not, by the way, a new notion that learning a large quantity of verses by heart is a main object in a national school?) but the Editor must say that he rejoices that, at present, the managers of national schools are not allowed, at their pleasure, to introduce any of the many bad collections with which the country is deluged. The Editor is not at all surprised to hear that, of two hymns objected to last month as bad, one comes from Watts, the other from Cowper. Nothing can be more curious than the difference in Cowper's Hymns in the Olney Collection, a few being of this very first order of excellence, and some really (one must say) wretched. No one, again, it is presumed, disputes that among the myriad hymns of the excellent Watts some are "miserable" indeed. Let the writer be assured, once more, that what was said, was said with pain, and that the reasons given for saying it may be erroneous, but that they certainly seemed to the writer very weighty once. The general diffusion of poetry, (not speaking now of this volume, but generally,) bad in taste, vague in expression, and loose in doctrine, is an

which can give pain to those who are earnestly wishing to do good, or to be the means of its being said, is painful in the extreme; and these are not words of course. The Editor can only express his hope that no more collections of hymns will be sent for review.

- "T. S. L. V." wishes to ask Mr. Newman (with reference to the advertisement to the second volume of his Sermons), where those directions of our church are to be found authorising the introduction of a lecture or sermon "between the reading of Scripture and the prayers; by which, I suppose, he means after the second lesson in the evening service, which is the time the rubric after the catechism appoints for catechising?"
- "A Country Curate" mentions the Introduction to the Second Part of the Homilies as forming some excuse for those who alter the lessons. In the note to which he refers this was not noticed, simply because it has been noticed already so very often. It has no authority, nor can any authority, as it is apprehended, be pleaded for thus defying the orders laid down in the Preface to the Book of Common Prayer, and the Calendar, which has received every force which church authority can give. Does the "Country Curate" not think that a wilful and regular departure from such authority to suit an individual minister's sermons deserves to be brought to the notice of those who are authorized to rebuke it?
- "A Clergyman of Surrey" desires to call the reader's notice to an important Appendix on Archdeacon Broughton's Sermon at Canterbury. It relates to the aggressions of popery. Everything from Archdeacon Broughton deserves attention.

In reply to "P. Q." the Editor cannot but express his conviction that a person of such excellent intentions as Mr. Stanley will not be slow to confess that it is a perfect impossibility (even for one of his ability) to form, in a few days, (and his visit, as Mr. Nangle states, and as is clear from his book, was not more,) the slightest notion whatever of the state of things in Ireland, and will not be surprised that others consider his book as merely an expression of his preconceived opinions as a very liberal politician. If he could have alleged facts, or made observations, the discussion recommended by "P. Q." might have been advisable; but as things are, to enter on the question with Mr. Stanley would only be considering whether strong Whig opinions on this matter are right or wrong.

There is another very able letter in the "Gloucestershire Chronicle" on the "Patriot," from which it appears that the "Christian Advocate" has begun to attack it as too mild, and not faithful to the cause of dissent, stating that many ministers have given it up, and that it is no longer publicly supported, but has passed into private hands, &c. &c. The "Patriot" denies a good deal of this. But it seems that neither the one nor the other of these precious papers answers.

"E. W.'s" papers and drawing are just received, with thanks.

Sin,—I should be obliged to you to insert the following errata in the articles on Parochial Psalmody:—In that of October, p. 423, for "Meter Chapel," read "Quebec Chapel, Portman Square." In that of December, p. 680, for "tunes each arranged on the barrels." Again, in the list of organ builders, for "Byam," read "Bryceson;" also, for "Ghent and Hill," read "Elliott and Hill;" for "Benington," read "Bevington; "for "Liverton," read "Lincoln."

The Editor has received the following remarks on "R.'s" letter, which ought to appear at once: --

"SIR,—In "R.'s" very excellent paper he has fallen into some little mistakes in his detail, which might militate against his desire to see barrel organs widely adopted in village churches. He says, 'for a small sum we are not able to give the chromatic scale in the lower notes, and this is apt to mar the effect of the chord. Now barrel organs only are never constructed upon a chromatic scale in the lower notes; they are so from the tenor spoord, and it is in that part the harmony of the chord might suffer were it otherwise than chromatic; the base octaves only are used, and the extent of an objection to a church barrel organ of even the smallest size, is, the necessity of sometimes changing the key in which the tune was composed; but as this seldom transposes the air more than a semitone above or below its original key, it can scarcely be considered worth notice as a defect. "R." in his combination of stops for small barrel organs, has introduced one called the 12th. Its effects (in producing a continuous predominance of 5ths) is, in my opinion, objectionable in either dinger or barrel organs, except as an adjunct in such instruments as possess a full complement of stops. No warping of the barrels need be apprehended, in fact; it would imply the use of waseasoned material, which time would render the more manifest rather than effect a remedy.

"I am, Sir, yours respectfully, JOHN GRAY."

<sup>\*</sup> Here follow some words quite illegible.

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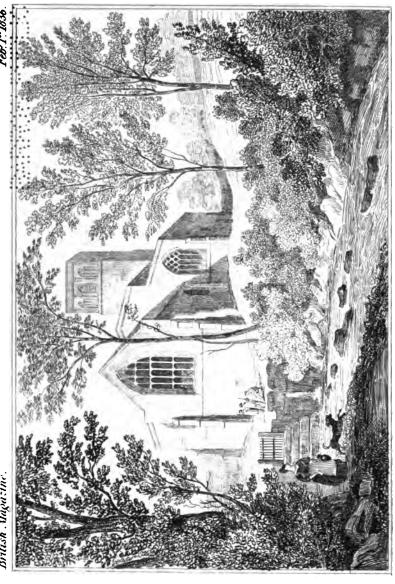
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Leicestershire.



British . Magazine.

# BRITISH MAGAZINE.

FEB. 1, 1836.

## ORIGINAL PAPERS.

## THE MARTYRS'-FIELD, AT CANTERBURY.

"The noble army of martyrs praise thee."

It was on a calm evening in May that I took my first walk about the old city of Canterbury. We had climbed the singular and steep mound called the Dane John, and were looking with interest on a scene very new to us. The wide hop-grounds, the lath-and-plaster farm-houses, the beautifully-cultivated and fertile—but, to our minds, used to our own rugged hills and banks, not picturesque—country, reminded us, on every side, that we were far from home.

But there was no absence of the picturesque in our close neighbourhood: here were the old city walls and its beautiful towers; and here, at every step, was some name that awake ancient associations—some place connected in our minds with the most interesting passages

of the history of our country.

We were travellers, and, in the few last hours, had seen the memorable places of which we had heard all our lives, and of which our children's children-will be taught to tell. For the first time, on the evening before, I had seen the sun light up the purple towers of Windsor, dear to many an English heart as the favourite abode of her good king—the place of his long seclusion and of his last rest. I will own that, as I saw the flag stream out against the setting sun, to indicate to the sarrounding country that the King was himself there, I felt the tears in my eyes as the church's prayer rose to my lips-"O Lord, save the King!" "Send peace in our time, O Lord, for there is none other that fighteth for us, but only thou, O God!" . Early in that morning I had had one glance at the old tower, "by many a dark and midnight murder fed," and stood on the very spot where the seven noble bishops had landed on their way to their prison, whilst the crowding spectators, and the very soldiers who guarded them, kneeled to ask their blessing. In the course of that busy day, too, I had seen the beautiful hospital of Greenwich—that monument of a fallen woman's humanity—built by Charles II., at the solicitation of his favourite, Eleanor Gwynn, at which one looks with the more interest, because Bishop Burnet tells us that she died, according to his belief, a humble

penitent.

I had passed Tilbury Fort also, and had again fancied that I saw the ready troops of soldiers, and listened with them, and shouted with them, in answer to the noble declaration of their protestant Queen-" I am come amongst you all, not as for my recreation and sport, but as being resolved, in the midst and heat of the battle, to live and die amongst you; I have but the body of a weak and feeble woman, but I have the heart of a King, and a King of England, too . . . and can lay down, for my God, and for my kingdom, and for my people, my honour and my blood, even in the dust." All these places of deep interest, in so few hours, I had seen; yet the remembrance of all vanished as one narrow boundary at the south-west side of the city was pointed out to me-"Do you see that singularly-shaped field, here beneath us, with low hawthorn hedges. There are a few sheep lying round the shallow pond in the bottom of it. That is the Martyrs' Field—tradition calls it so—and there is every reason to believe that the martyrs who seeled their profession of faith with their blood, in Canterbury, were really burned in that very spot. steep mound would afford convenient room for the spectators of the awful tragedy, and that strange hollow—it is dry in the summer—was certainly a work of art, and made—or, if not made, used—for the very executions." And so I was come to the end of my pilgrimage, and to a place of much note; for, during the Marian persecution, more suffered in Kent, I believe, for their religion, than in any other county in England; and, of those, the large proportion in Canterbury. And the very last martyr-fires that scared England, and that within six days of its deliverance, blazed on this very memorable spot. Memorable! yet how little it is remembered. It is called the Martyrs' Field; yet the shepherd thinks nothing, probably, of the meaning of the words, as he passes to and fro with his few sheep. The children play here, and, in the dry summer, run races up and down this hollow, and the grown boys try strengths in leaping across it, and little care that once it streamed with blood instead of water—the blood of those of whom "the world was not worthy;" and so the little ones can reach the fair maythorn boughs from the hedge, and find daisies and dandelions enough for their chain, few care to teach them how every flower and herb there was withered once with hotter fire than the midsummer sun's heat, that flashed and sparkled here as it bore the living sacrifice up to God. Ought these things to be so forgotten? Are we, then, so degenerate, so unworthy of our forefathers, that a senator has dared to speak of martyrs' records as "old almanack stories"? "They are old almanack stories," it was well answered, "but they are red letter stories—they are written in blood." Come, then, let me do my part—let me express my feelings of gratitude to God, for the grace bestowed on these blessed servants of his; and let me own the veneration with which I trod this ground. It may be that even I may awaken some like feeling; it may be that one who has as yet thought but little of the mighty debt due to our blessed martyrs, may . in these latter days thank God, and take courage to follow their good example, at least in sincerity of intention. It may be that some young person (for there were those who had the fair prospect of long and prosperous life before them—I speak from the authority of living witnesses—who here gave themselves unblemished offerings to God,) may feel their energy, and their activity, and their warmth of heart, all worthy to be consecrated to the Almighty Giver. It may be that some delicate woman—for I can tell of the weak and the fragile lifting themselves up in the hour of trial to shew how strength is made perfect in weakness—may learn from my record to look in faith to Him who, to them that have no might, increaseth strength.

"In the beginning," Fox tells us, "of the persecution, there were lying in the castle,"—there, yonder, within those very walls,—"fifteen godly and innocent martyrs, of whom not one escaped with their lives;" and this is the remarkable observation he makes—"Though certain swerved a little in the number of sacraments, some more and some less,—yet, in the principal matter, the doctrine of salvation for faith to stay upon, and in disagreeing from the dreaming determinations of the popish church, they most agreed." Oh, wise should we be, if, in the in the principal matter, the doctrine of salvation for faith to stay upon,

once again we could all agree!

I was much struck with the variety of characters which I met with in the account of those martyrs concerning whom I had opportunity to consult Fox's history; and it is truly beautiful to observe how the religion of the Gospel supplies every want; how it gives strength to the weak, calmness to the irritable—nay, supplies even natural deficiencies. Concerning one of the martyrs, Fox remarks, "this good woman was somewhat thick of hearing, but yet quick of understanding in the Lord's matters: His name, therefore, be praised." Of another the account is very touching, from its extreme simplicity. Perhaps it particularly affected my mind, because I knew more than one for whom the character might pass. Yet it is not such a character, perhaps, that fancy would grace with the energy of a martyr; but He "shall give strength and power unto his people"—yes, even to his feeble handmaidens: blessed be God. "She was as simple a woman to see," says the old martyrologist, "as any might behold: she had a lively, cheerful countenance; most patient in her words and answers; sober in apparel, meat, and drink, and would never be idle; a, great comfort to as many as would talk to her; good to the poor; and, in her trouble, money, she said, she would take none; 'for,' she said, 'I am going to a city where money bears no praising; whiles I am here, the Lord provideth for me." And it was from this very spot I thought again, as I looked round the narrow boundary, that the last English martyrs ascended to God:—here, that the bold Corneford, with almost the feeling, and all the firmness of a prophet, denounced the wrath that was preparing for a persecuting and apostate church. My fancy pictured his manly countenance, and his lofty bearing, as he stood there, just in view of the thousands, who thronged this steep hill-side; and I felt how many a heart amidst that multitude (for it was not only enemies who came together on such occasions, but many a

true and faithful, though perhaps secret, friend was there whispering, "Be strong in the Lord," to the sufferers, and encouraging them in their last extremity, by word and sign)—I felt how many a heart bounded almost to bursting at his words, as he hurled back the impious sentence of excommunication pronounced against him and his blessed companions, and ended with a prayer, "that, by thy just judgments, O most mighty God, against thine adversaries, thy true religion may be known, to thy great glory and our comfort, and to the edifying of all our nation." And did not the words come back to many a heart with an awful feeling that the prophecy was fulfilled, when the unhappy Queen died within six days after, and with her, as the historian observes, the tyranny of all English papists? But there stood one in this field, on that same day, very different indeed from the undaunted Corneford, though in faith, and hope, and patience, the same. There was a weak, aged woman, who had learned from her own son the saving doctrines of the gospel, and that it is idolatry to creep to the cross-St. John saying, "Beware of images"-and to confess that "we should not pray to our ladye, nor to the other saints, for they be not omnipotent." What, but the power of divine grace, could have supported so weak and failing a frame to such extremity; and what varied feeling of grief and triumph must have agitated that son's mind, who having been the means of bringing an aged parent to the confession of the truth, as it is in Jesus, saw her "take hold of the gospel, and grow more and more in zeal and love thereof, and so continue unto her martyrdom." And there was yet one more that I must name, among that last band of the noble army of English martyrs-young, perhaps fair and admired, perhaps educated, certainly with all the energy of youth, -and, oh! with how much fortitude, with how much courage, that heroes and the mighty men of this world could never have shewn. Alice made no complaint—she felt herself a sinner. It was not for her to denounce the coming vengeance of God on others. Alice humbly looked to others for instruction, and questioned whether she was right herself. Yet, being come to that deadly extremity, strength sufficient for her need was given—strength was, once again, made perfect in weakness. As she stood at the stake she requested to see her godfather and godmothers. No wonder they trembled and hesitated to come; they must have thought on the hour of joy when they bore the fair infant, in her white robes, to the Yet, if it was fear that made them shudder to own their holy relationship to the condemned one, surely their child's courage must have shamed them, when they at last yielded to the repeated summons. She asked them what they had promised for her in her baptism, and, repeating the commandments, asked if she was bound to do, and the creed, if they had engaged on her behalf that she should believe, more than this. They answered that they had not. "Then," said she, "I die a Christian woman; bear witness of me." And have we dared to trifle with these holy memorials? Precious in the sight of the Lord is the death of his saints. Let us no longer allow ourselves to believe that it is a little matter to slight the mercy of God in the establishment of a pure church in our country. We have been cold-hearted long enough. A time may come, sooner than we expect, when we shall look with more of fellow-feeling on these bitter troubles. In the meantime, I will end my chapter with Fox's somewhat quaint, but beautiful, remark and prayer. Speaking of another company of the English martyrs, he says—"Thus ended all these glorious souls, that day, their happy lives unto the Lord; whose ages all did grow to the sum of 406 years, or thereabouts. The Lord grant we may well spend out years and days, likewise, to his glory."

E. H.

## Parish Churches.

## WHITWICK CHURCH, LEICESTERSHIRE.

GROWTH OF A VILLAGE INTO A MANUFACTURING PLACE.—
REVIVAL OF POPERY.

"WHITWICK, (says Nicholls, in his 'History of Leicestershire,') is situate on the border of Charnwood Forest, in a sharp and cold situation, having several high hills and rocks on the north side; yet the in-

habitants are generally healthy."

From the same authority it appears, that it was originally "a fair and large manor, and of a great circuit;" that, "from its earliest history there is mention made of a castle there; and, on June 6th, 1293, King Edward I. granted to John Comyn, Earl of Bogham, a market on Tuesday, and a fair on the eve and day of St. John Baptist, and two days after, at his manor of Whitwick. His testibus, venerabilibus patribus J. Archiepiscopo Dublin, &c." "Elizabeth, relict of Alexander, Earl of Bogham, being mentioned as having crowned Robert Bruse king of Scotland at Scone," it is added, that "her son, Alexander, Earl of Fife, (to whom that office of crowning the Scotch king appertained by inheritance,) being then absent in England, at his manor of Whitwick." From 1346 to 1463 the name of Beaumont is frequently mentioned as possessed of the manor of Whitwick. These particulars are given in order to mark the contrast between its ancient and its modern state, it being now stripped of every vestige of this ancient grandeur, except the hill itself on which the castle stood, called yet the Castle Hill; and, till the last twenty years, bearing more the appearance of a dilapidated Welsh village, than of a thickly-inhabited manufacturing one, in the heart of England, although within the last fifteen years its appearance has manifestly improved. And, as its modern history will furnish, it is hoped, points of considerable interest to the readers of the "British Magazine," especially viewed in a moral and religious light,—to that it is proposed to confine, mainly, the present account.\*

The church, a sketch of which accompanies this statement, stands on the side of the Castle Hill, and the church-yard is enriched by the immediately adjoining scenery of some of the most picturesque peaks of the rocks that grace Charnwood Forest. It is a fine ancient fabric, with a square Saxon tower, and reminds one somewhat, in

It has passed, as there is reason to believe, from the character of an almost strictly agricultural village to that of a closely-inhabited manufacturing one, and that in an almost incredibly short space of time. It consists of three townships,-Whitwick, Thringstone, and Swannington,—the joint population of which, being greatly increased since 1831 by the introduction of a colliery, may be safely estimated at nearly or This transition furnishes ample materials for the requite 4000. flection of the philosopher; and such as a nearer insight into the present state of manners and opinions in England would render highly interesting, if not actually momentous. In truth, few topics of a statistical nature are more important, or more strictly in keeping with the aims of this magazine. All, however, that the writer of this article feels himself equal to, or can pretend to aim at, in this connection, is briefly to remark, that the condensation of the newly-acquired population has led to a state of things very unfavourable to the best interests of those so condensed; inasmuch as it has produced the three evils of pauperism, insubordination, and absence of civility, or, if the

point of dignity, of Bangor Cathedral. There is an elegant font, a drawing of which is found in Nicholls, and underneath the north window there is "a man in armour kneeling, on whose surcoat, argent, sême of cross crosslets fitché, three fleurs-de-lis, gules, holding in hand an helmet and mantle, the crest thereon a talbot argent; and over his head hangeth an escutcheon, wherein, argent, sême of cross crosslets fitché, three fleurs-de-lis, gules. Talbot." "The tradition of the neighbourhood advances the height of Giant Talbot to nine feet, and adds, that the sculptor of the monument was under the necessity of absconding for having made the monument in every respect under the proper size." "The proportion neatly cut in alabaster, so curiously wrought and polished that it may well pass for white marble." "Over against him kneeleth a woman, on whose gown are the same crosslets and fleur-de-lis, and holdeth the same escutcheon of Talbot, and over her head hangeth, argent, a cinquefoil azure."—Nicholls's History of Leicestershire, p. 1118—1122. "This town was one of those happy places where Robert Grosseteste's (bishop of Lincoln) zeal against impropriations had a good effect, though in other places he met with too great opposition to the good he intended; for, whereas the great tithes at this place were appropriate to his see, and a small pittance only left for a vicar, he restored the great tithes to the vicar, and consolidated them to the living for ever .- Magna Brittania, p. 1376. " From making appropriations to monasteries, deans, prebendaries, &c., the example went on to parish priests, who in populous and rich places obtained a vicarage to be endowed, and casting upon them the care of souls, they had the rectory appropriated to them and their successors as a sinecure for ever. Bishop Grossetests, consecrated Bishop of Liucoln 1234, had a great abhorrence of this corruption. He looked upon appropriations as robbing God of his honour, the priest of his maintenance, and the people of their souls, and laboured to restore all tithes to the parochial clergy. He consolidated the vicarage with the rectory in many churches,—in Stanes, co. Northampton; Lillington, co. Oxon; Yaxley, co. Huntingdon; in Whitwick, co. Leicester; in Hasle, Wootton, Drayton, Beauchamp, and other places. This consolidation seems to have been afterwards reversed, as it is now only a vicarage. —Kennet On Impropriations, p. 35. See also the Roll in the First Fruits Office. 1207-8 the advowson was in question between Thomas Maunsell, Roger Godeberd, and Robert de Aireby. In 1220 Thomas Maunsell is found the patron; in 1269, Henry de Lacy, as heir of Thomas Maunsell; in 1316 Henry de Bellamonte (Beaumont) and the Earl of Lancaster were joint patrons; from 1344 to 1391 the Prior of Holland was the patron. About the 16th century the impropriation was purchased by Lord Beaumont from the Earl of Salisbury, to whom it had been given King James, and Lord Beaumont is found lay impropriator in 1646. King's books it is called a discharged living. The wake is on the Sunday after Midsummer-day."—Nicholls's History of Leicesterskire, as above.

word will be clearer, of civilization. The great extent to which these evils have prevailed may probably be assigned with truth to one single cause,-viz. the very unusual circumstance of the manufacturing population having brought with them not one single master manufac-The simply animal consumers\* are therefore accumulated without the infusion of one single member of the "fruges consumere nati" class, (if they may here be so called,) to elevate, invite the exercise of respect, and humanize. The consequence is, that all are masters, and none servants; and, although viewed in a parochial light, (which, doubtless, will be one of the most interesting that can be presented to the readers of this magazine,) the arrangements of parochial minister, churchwarden, overseers, and, superadded to these, the modern contrivance of a select vestry, introduces some portion of that aristocratic influence, without which no sub-division of society, however small, can healthily subsist; yet the tendency is to disorder, dissension, and and misrule. The low ebb of trade, too, keeps the communities down still more; and, although a livelier description of artisanship and labour has been within a few years introduced into the place, both in tendency and actual effect diminishing this evil, in the shape of spar manufactories and an extensive colliery,—yet the latter (such being the nature of all incipient collieries) has brought with it also a great influx of dissolute vice; and both together, with all their redeeming circumstances of comparative wealth and property, have still, upon the whole, somewhat of a downward tendency, to foster popular independence and commotion. We have here, therefore, presented, under tokens peculiarly vivid, the naked evils of the manufacturing system, viewed generally in a social, and more particularly in a The advantages of this system, being chiefly rereligious, light. solvable into the accumulation of wealth, fall not within the compass of this publication, and therefore are left untouched here. We have the congregating system, with no drag-chain, worth calling such, to impede its downward course; we have the evils of spiritual darkness and moral ignorance in almost unmitigated form. The most hopeful feature in the whole picture is the residence of a parochial minister; but even this was not known to the parish for fifty years, till within the last sixteen, and consequently its efficacy is less visible from that circumstance; although it is too important a trait in this parochial landscape to be omitted, that, from the necessity of the case, the opinion of the parochial minister, both amongst individual parishioners and such portion of them as assemble collectively in vestry, is received with unusual readiness and respect. In this single circumstance, probably, are to be found the most fructifying buds of hope; yet even these are somewhat blasted by the fact, that, with the scanty, however valuable, exceptions of the lay-impropriator, the non-resident incumbent, (residing in the neighbourhood,) and about two others. the parish of Whitwick may be brought strictly within the glow-

By "simply animal consumers," for want of a better expression, is meant, those
who from their circumstances are able to consume only what is essential to animal
life, without adventitious, and therefore more extended, consumption.

ing descriptions so lavishly, though not unjustly, bestowed on poor unhappy Ireland, in regard to its heedless non-resident proprietors.

The mention of Ireland appropriately introduces the notice of another feature in the modern history of Whitwick, viz.—the sudden, unlooked for, irruption of popery into the parish. This took place so late as June 1835, when the project of a monastery at one extremity of Whitwick was first mooted, or rather very abruptly and unexpectedly announced. It will be remembered, that a favourite argument in the mouths of many of the advocates of what was misnamed Catholic Emancipation, was the following: - "There is no danger now of popery raising its head again in this enlightened country." How far this soothing maxim has been realized, and what share the famous Relief Bill has had in effecting its realization, may be safely left to the protestant reflecting reader to determine. In the instance of overt aggression of popery here adverted to, there is nothing, certainly, to encourage expectation of this sort. In fact, in the parish of Whitwick, popery has presented itself partly in the most unmitigated form of its ancient spirit of delusion, and partly with superadded accompaniments, which, it is hoped, are somewhat new to it; I mean in the shape of undisguised faction, and turbulence, as well as fearful expression of hatred to the religious institution of the country. With some of these movements the readers of this Magazine have already been made acquainted. (See No. 43, p. 113-114.) But in addition, and subsequently to these, during a great part of the last summer, two priests of the church of Rome divided between them the office of addressing such numbers of persons as they could assemble at cross-roads, in streets, and on the green of a market town, in language of the coarsest, most reviling, and most disturbing character. It is more, however, to our present purpose to remark, that the building proposed to be erected within the parish of Whitwick will be nearly, if not quite, the first monastery erected from the ground since the reign of Henry the Eighth. Viewed in this particular light, it seems to suggest a few remarks on the re-introduction of the monastic system into England, with which this article shall be concluded.

That there may be cases, where, from the peculiar character or circumstances of the individual, or from some special need and grounds for penitence, the stern strictness of the Baptist may be found more congenial and appropriate than the cheerful converse of the mild and merciful Jesus, is possibly a position to be safely and warrantably admitted. That there may be periods when the low, earthly, sensual, worldly character of the age, and the low tone of the prevailing religious feeling, might derive improvement from the sight and contact of genuine and sincere piety, detaching itself from all worldly cares and allurements, devoting itself wholly to God, is again true.\* That in earlier ages, many monasteries were founded in a pure spirit of love to God, and that they often tended to promote his service, is no less true. But no one, who calmly considers the Romanist proceedings in

The reader will not fail to recall the true and striking remarks made in the admirable papers on the "Church of the Fathers," respecting this matter.—En.

Ireland at this hour, can bring himself to the belief, that the re-introduction of monasteries into England is a step based on any Christian view; or to the hope, that the system itself will be established on any other than its worst footing—the worst, that is to say, not in external morals, but because it is intended simply as an engine of gaining or

conferring power.

The attempt, therefore, to hold up this system as in any sense one laudable and meritorious, for those whose own feelings or spiritual necessities lead them to no such step, and to beguile men by the semblance of external sanctity, whilst the system is in reality subserving (as has been too often the case in the Roman church) to some of the grossest errors and corruptions that ever debased the pure form of apostolical Christianity, is one which ought to be met with all possible reprobation, exposure, and activity of opposition.

## THE DARK AGES.—No. XII.

## THE BIBLE DURING THE DARK AGES.

Omissis igitur et repudiatis nugis theatricis et poeticis, divinarum Scripturarum consideratione, et tractatione pascamus animum atque potemus vanæ curiositatis fame ac siti fessum et æstuantem, et inanibus phantasmatibus, tanquam pictis epulis, frustra refici satiarique cupientem .- Augustinus.

THERE is no subject in the history of mankind which appears to me more interesting, and more worthy of investigation, than the actual state of the Christian church during the dark ages. It is, as I have already said, with a view to this that I have entered on this series of papers; and having now, I trust, in some degree, cleared the way, by exposing some popular misstatements, I hope to come more directly to the point. To begin, then, with an inquiry respecting the Christian knowledge, or the means of such knowledge, which existed in those days; and to begin this at the beginning-Did they know anything about THE BIBLE?

I believe that the idea which many persons have of ecclesiastical history may be briefly stated thus:—that the Christian church was a small, scattered, and persecuted flock, until the time of Constantine; that then, at once, and as if by magic, the Roman world became Christian; that this universal Christianity, not being of a very pure, solid, or durable nature, melted down into a filthy mass called Popery. which held its place during the dark ages, until the revival of Pagan literature, and the consequent march of intellect sharpened men's wits and brought about the Reformation; when it was discovered that the pope was antichrist, and that the saints had been in the hands of the little horn for hundreds of years without knowing so awful a fact, or suspecting anything of the kind. How much of this is true, and how much false, this is not the place to inquire; but I feel bound to refer to this opinion, because the necessity of describing the church during the kingdom of the beast in such a way as scarcely to admit of her visible existence, even when it has not led popular writers on the

prophecies to falsify history, has at least prepared their readers to acquiesce without surprise or inquiry in very partial and delusive statements.

There is another point which I would just notice, because it has given colour to the statements of all the writers, who, from whatever motive, have maintained the entire ignorance of the dark ages,—I mean the complaints of contemporary writers of the neglect of the word of God, as well as of the other sins of those ages. I have before alluded to something like this of a more general nature, and will here only give a single specimen; and that not so much to prove or illustrate what is plain and notorious, as because it is somewhat curious and characteristic in itself, and relates to one of the most early versions of the Scripture into the vernacular tongue.

William of Bamberg, as he is commonly called, who was a monk of Fulda, and afterwards abbot of St. Peters by Mersburg, (about the year 1070,) wrote a translation, or rather a double paraphrase, of the Book of Canticles, in Latin verse and Teutonic prose, to which he prefixed the following preface:—

"When I look at the studies of our ancestors, whereby they became famous in respect of the Sacred Scriptures, I am forced to lament the depravity of this age, when almost every literary pursuit has ceased, and there is nothing going on but avarice, envy, and strife. For if there are any who, under scholastic discipline, are instructed in grammatical and dialectical studies, they think that this is enough for them, and entirely neglect the Holy Scripture; whereas it is on account of that only that it is lawful for Christians to read heathen books, in order that they may perceive the great difference between light and darkness, truth and error. Others, however, though they are mighty in sacred learning, yet, hiding in the earth the talent committed to them, laugh at those who make mistakes in reading and chanting, though they take no pains to help their infirmity, either by instructing them or correcting their books. I found, in France, that one man, named Lantfrid, (who had previously been much distinguished in dialectics,) but who had then betaken himself to ecclesiastical studies.) had by his own acuteness sharpened the minds of many in the Epistles of St. Paul and the Psalms; and as many of our countrymen flock to hear him, I hope that, after his example, they also will produce the fruit of their industry in our provinces, to the benefit of many. And as it often happens that through an impulse given by generous steeds the half-bred horse is set a running, (although I am not ignorant of the dulness of my poor genius, yet hoping to have a merciful God for my helper,) I also have determined, according to my small means, to offer to the studious reader some little help toward improvement. I have determined, therefore, if God permit, to explain the Song of Songs, whose very name testifies its eminence, both in verse and in the Teutonic language, in such a way, that the text being placed in the middle, these two versions may accompany it down the sides, and thereby whatsoever is sought may be more easily found. I have added nothing of my own, but have compressed all I could find in the various expositions of the fathers; and, both in the verses and in the Teutonic translation, I have taken more pains about the sense than the words. Sometimes I repeat the same verses; for those things which the Holy Spirit has repeated in the same words, it does not appear improper for me to repeat in the same verses. I have thought it good to distribute the parts to the Bridegroom and the Bride, both in the translation and in the verses, as well as the text, not only that they may have the greater appearance of authority, but that the reader may be gratified by the persons speaking alternately. I do not know whether I am the dupe of a pleasing delusion; but if not, surely he who rained on Solomon hath also condescended to shed some few drops on me. Sometimes on reading what

That is, our Archbishop Lanfranc. Since writing this notice, I have seen the preceding number in print, and find that I there used the same expression in speaking of this primate. Will the reader correct page 16, line 6, where, by an error of the press, I appear to call him "one Archbishop Lancfranc."

I have written I am as much delighted as if it was the work of an approved author. I offer this little work, as long as I live, to the correction of those who are more learned; if I have done wrong in anything, I shall not be ashamed to receive their admonitions; and if there is anything which they like, I shall not be slow to furnish more."

To come, however, to the question,—did people in the dark ages know anything of the Bible? Certainly it was not as commonly known and as generally in the hands of men as it is now, and has been almost ever since the invention of printing. I beg the reader not to suspect me of wishing to maintain any such absurd opinion; but I do think that there is sufficient evidence—(I.) that during that period the scriptures were more accessible to those who could use them; (II.) were in fact more used—and (III.) by a greater number of persons—than some modern writers would lead us to suppose. The worst of it is, that the proof must not only be defective—for on what subject connected with that period can it be otherwise?—but that, if by any means fully produced, it must be so voluminous as to be quite inadmissible in a work like the present. It is not by generalizing on particular cases, as has been the fault of some writers whose statements I have noticed, but by accumulating a great number of factsfacts, too, of very different descriptions, and forming totally distinct parts of the proof—that anything like a correct idea can be formed. It is absurd for Robertson to say that monasteries of considerable note had only one missal, because the Abbot Bonus found only one in the ruined chapel at Pisa. It is as absurd in Warton to tell us that "at the beginning of the tenth century books were so scarce in Spain that one and the same copy of the Bible, St. Jerom's Epistles, and some volumes of ecclesiastical offices and martyrologies, often served for different monasteries,"+ because old Gennadius, Bishop of Astorga, thought fit, after dividing many other books among four monasteries or oratories, which he had founded in his diocese, to give them his Bible and some other books as common property. I think it would

tom. ii., p. 148. † Diss. ii.

† Warton refers to Fleury, L. LIV., c. liv., but adds, "See other instances in Hist.

Lit. Fr. par del. Benedict. vii. 3." To this book I have not access at present; but I shall be much surprised to find that it contains other instances sufficient to support this assertion.

Since I wrote this note I have received a letter from a friend whom I requested to look out the reference, in which he says, "It is curious that you should be again sent back to your old friend, the Homilies of Haimo; the whole passage is not long, and I shall therefore transcribe it. Hist, Lit. tom, vii. n. 3, n. 3.

<sup>•</sup> I. D. & M. 501. To this poor monk's own account of his performance, it is only justice to add the testimony of a learned Protestant:—" Paraphrasin Willerami mire commendat Junius, autorem vocat præstantis ingenii virum, et rerum theologicurum consultissimum, qui in hoc provincia administranda, et vero sensu connubialis carminis eruendo tanta dexteritate est et fide versatus, ut paucos habuerit ex antiquis illis, quos se vidisse et legisse notat, pares; priorem fere neminem "— Cave, Hist. Lit., tom. ii., p. 148.

and I shall, therefore, transcribe it. Hist. Lit., tom. vii., p. 3, n. 8.

"'III. A ce defaut presque generale d'inclination pour les lettres, qui avoit sa source dans le génie de la nation, se réunirent plusieurs autres causes, qui concoururent à entretenir l'ignorance. Le X siècle n'avoit pas été suffisant pour reparer les pertes de livres qu'avoit souffert la France, dans les courses précènetes, les pillages, les incendies, des Sarasins, des Normans, des Hongrois, des Bulgares. Quoiqu'on eut travaillé à renouveller ces livres, comme nous l'avons montré, ils etoient encore fort rares, ce qui rendoit les études très-difficiles. D'ailleurs n'y aïant presque que des

be quite as fair and as foolish for me to say, "In the ninth century the bishops used to write Bibles for their churches with their own hands," because I find that Wicbert, who became bishop of Wildesheim in the year 880, did so. Still such notices are not to be passed over; and I will offer a few, to which I have no doubt that many more might be added if I had access to more books. Though I put them first, I beg the reader not to suppose that I consider them as the most important part of the proof, but only offer them as notices not entirely uninteresting in themselves, and as forming a part, though a small one, of the proof required.

1. In the first place, then, whoever reads the writers—perhaps I should say principally the historians—of those ages will find them not unfrequently speaking of the Bible. I do not mean referring to it as an authority, or quoting its contents, or, if I may so express myself, speaking of it in the abstract (for this is quite another part of the subject), but incidentally mentioning the existence of Bibles at various times, and in places where they were accessible to very many. I need not repeat that the proof must be defective, not only because we may reasonably suppose that those copies of the Bible which happen to be thus incidentally mentioned in the comparatively few documents which have come down to us were but a very small part of those which were in existence, but because the instances which I can give are only such as I happen to have met with in circumstances not very favourable to such research.

When Aldhelm, who became bishop of Schireburn in the year 705, went to Canterbury to be consecrated by his old friend and companion Berthwold (pariter literis studuerant, pariterque viam religionis triverant,) the archbishop kept him there many days, taking counsel with him about the affairs of his diocese. Hearing of the arrival of ships at Dover, during this time, he went there to inspect their unloading, and to see if they had brought anything in his way, (si quid forte commodum ecclesiastico usui attulissent nautæ qui e Gallico sinu in Angliam provecti librorum copiam apportassent.) Among many

moines qui s'occupoient à les copier, ils commencerent par ceux qu'ils croïoient plus nécessaires: la Bible et les livres liturgiques, les écrits des Péres, les recueils des Canons. Ainsi il se passa du temps, avant qu'ils pussent transcrire les historiens, les poètes, les orateurs. Et le defaut de ces ouvrages contribus beaucoup aux mauvaises études et à la barbarie qui y regnoit. On avoit cependant de cette sorte d'auteurs: mais ils n'étoient pas communes.—(Mab. an. l. 61, n. 6.) Un trait que l'histoire a conservé touchant le prix excessif des livres en ce temps-là nous doit faire juger de leur rareté. Encore s'agit-il d'un auteur ecclesiastique, le recueil des Homelies d'Haimon d'Halberstat. Grécie Comtesse d'Anjou,' &c. &c.

"The rest of the paragraph I think I sent you before; or, at least, you know its contents. [The reader may find it in No. V., p. 20, No. for July.] And it appears that there is nothing whatever about one book serving many monasteries; nay, the inference from the whole passage is the very reverse of the statement for which it is quoted by Warton; and it relates, not to Spain, but to France. I therefore looked in the index of the volume, in hope that the reference might possibly be misprinted; but I find nothing at all like the statement in Warton's text."

I do not wish to lengthen this note by any remarks on this passage, which I adduce to shew the authority on which Warton relied; but I have marked one or two words by *italics*, which shew what an important bearing it has on the subject in general, and particularly on that part with which we are at present engaged.

other books he saw one containing the whole of the Old and New Testament, which—to omit the incidents for the sake of which the fact is recorded, but which are not to our purpose—he at length bought; and William of Malmesbury, who wrote his life in the twelfth century, tells us that it was still preserved at that place.\*

In the year 780, King Offa gave to the church at Worcester, among

other things, a great Bible-magnam Bibliam.+

It was probably soon after-for he became bishop of Orleans about or before the year 794—that Theodulfus made his great Bible, which is still in existence; at least it was so in the days of Father Sirmond, in whose works the reader may find the verses which the bishop prefixed to it, and the preface, which was written in gold.;

In the list of books given to his monastery by Ansegisus, who became abbot of Fontanelle in the year 823, we find "Bibliothecam optimam continens vetus et novum Testamentum, cum præfationibus ac initiis librorum aureis literis decoratis;" § and among those which he gave to the monastery of St. Flavian, "Pandecten a B. Hieronymo ex hebræo vel græco eloquio translatum."||

In a return of their property which the monks of St. Riquier at Centule made, by order of Lewis the Debonnaire, in the year 831, we find, among a considerable quantity of books, "Bibliotheca integra ubi continentur libri lxxii, in uno volumine;" and also, "Bibliotheca

dispersa in voluminibus 14." ¶

In the year 843 the Normans came up the Loire, and laid waste Nantes, and the surrounding country. After killing the bishop in his cathedral, with many of the clergy, monks, and laity who had sought refuge there, they loaded their vessels with spoil and captives, and proceeded along the Loire to an island, where they began to divide their prey. In doing this, they quarrelled and fought, and many of them were killed. "The captives, however," says the historian, "seeing the storm, all fled into the more inaccessible parts of the island; but among them there was one who ventured on a very bold stroke (magnæ invasionis audax.) He took on his back the great Bible, which is preserved to this day [probably in or before the twelfth century] in the great church of Nantes, and ran off to hide himself, with the rest, in the mines." The Normans having fought till they were

<sup>\*</sup> Ang. Sac. ii. 21. † Ibid. i. 470. ‡ Sirm. Op., tom. ii., p. 763. § Chron. Fontan. ap. Dach. Sp. ii. 280. § Ibid. 281. 1 do not know that this name was ever general, or that it was ‡ Sirm. Op., tom. ii., p. 763. used by any writer before Alcwin. In the verses which he wrote in the copy which he corrected by order of Charlemagne (and which the reader may find in Baronius, an. 778. No. xxiii.), he says :--

<sup>&</sup>quot; Nomine Pandecten proprio vocitare memento Hoc corpus sacrum, lector, in ore tuo; Quod nunc a multis constat Bibliotheca dicta Nomine non proprio, ut lingua Pelasga docet."

As to the name Bibliotheca, I have already had occasion to mention that it was the common name for a Bible. It seems to have arisen (I know not how properly) from the words of Jerome, who, offering to lend books, says to Florentius, "et quoniam largiente Domino, multis sacræ bibliothecæ codicibus abundamus."—Ep. VI. ad ¶ Chron. Centul. ap. Dach. Sp. ii. 311. Flor., tom. i., p. 19. I.

tired, those who survived were seized with a panic; in consequence of which they gathered up the spoil, and set sail, without troubling themselves about the captives, who at length got safe back to Nantes, having lost much in silver, and gold, and books, and saving only their

Bible, "solummodo Bibliothecam afferentes." \*

It is somewhat curious that, among the scraps which have come down to us, we find a notice of another Bible in the same year, and very near the same place. In a charter cited by Du Cange, from the tabulary of the monastery of St. Maur, on the Loire, we find—"Donum autem confirmat Bibliotheca Veteris et Novi Testamenti;" † the Bible having been used, I presume, in the conveyance of some property in the way which I have described in No 5. Indeed, it seems as if they were in the habit of so using their Bible at that monastery; for in another charter, bearing date 847, and conveying property to it, we find—"Donum autem hujus rei est here Bibliotheca Veteris ac Novi Testamenti." ‡

In the short interval between the dates of these two charters—that is, in the year 845—Hamburg was burned, and the Bible which Lewis the Debonnaire had given to Anscharius was, with many other books, destroyed by fire—Bibliothecam quam serenissimus jam memoratus Imperator eidem Patro nostro contulerat, optime conscripta,

cum plurimis aliis libris igni disperiit. §

Everhard, Count of Friuli, by his will, dated A.D. 867, divided his books among his children, leaving to his eldest son "Bibliothecam nostram." || This Count, before the time just specified, had founded a monastery at Cisoing (a little to the south between Lille and Tournay) and it appears that a monk named Wulgarius, who states that he had laboured in the monastery ever since its foundation, presented to it several books, among which we find "Bibliothecam 1." ¶

Wicbert, who became bishop of Hildesheim in the year 880, I have already mentioned as writing a Bible with his own hand. The chronicler who records the fact, and who probably wrote in the twelfth century, says, "Bibliothecam que adhuc in monasterio servatur, pro-

pria manu elaboravit." \*\*

Gennadius, who bequeathed his Bible, as part of a sort of circulating library, to his four monasteries or oratories, I have also already mentioned. He describes it as "Bibliothecam totam." ++

Olbert, who was abbot of Gembloux until the year 1048, wrote out a volume containing the whole of the Old and New Testament; ‡‡

Frag. Hist. Armor. ap. Mart. iii. 830.

<sup>#</sup> Given by Baluze Capit. Reg. Franc., tom. ii., p. 1456.

<sup>§</sup> Vita S. Anscharii int. add. ad Lambecii Orig. Hamburg., c. xiv., p. 59. | Dach. Sp. ii. 877. 
¶ Ibid. p. 879.

<sup>\*\*\*</sup> Chron. Ep. Hildash. ap. Leib. Sc. Brun. I. 743. †† Mab. A.S. vii., p. 36. †† This is the person who, under the name of Albert, comes in for a sneer from Warton on the page just referred to of his second Dissertation; "Albert, Abbot of Gemblours, who, with incredible labour and immense expense, had collected an hundred volumes on theological, and fifty on profane subjects, imagined he had formed a splendid library." The "incredible labour and immense expense," and the Abbot's own imagination of the splendour of his library, are, I believe, as purely poetical as anything that Warton ever wrote. Fleury, to whom he refers, says

and the unfortunate Bonus, who was abbot at Pisa at exactly the same time, gave (as we have already seen) ten pounds for what he describes as a "liber Bibliotheca."\*

Among the books which Thierry, who became the first abbot of the restored monastery of St. Evroul, or Ebrulf, at Ouche, in the diocese of Lisieux, in the year 1050, caused to be written for that monastery, we find, "omnes libros veteris et novi Testamenti."+

Stephen, who became abbot of Beze, in the year 1088, gave the monastery a "Bibliotheca, tam veteris quam novi Testamenti.":

Wicbert's Bible, twice mentioned already, did not prevent Bruno, who succeeded him in the see of Hildesheim in the year 1153, from presenting to the library a glossed Bible—contulit ad ipsum armarium totum Testamentum novum et vetus, utrumque glossatum §—and this was followed by another glossed Bible, very carefully elaborated, and presented by Berno, who succeeded to the see in the year 1190—contulit etiam ecclesiæ veteris ac novi Testamenti libros glossatos, et magno scholasticæ diligentiæ studio elaboratos."

To these instances I doubt not that a little trouble would add many

• When I mentioned the Abbot's Bible before (No. IV. p. 636), I gave a specimen of his latinity; and this morsel may give me an opportunity of suggesting to the reader that we are not, in all cases, to take it for granted that there was nobody better able to understand, or to describe a book, than the person who happens to have incidentally noticed its existence, or to have made an inventory of various things, and of books among the rest. For instance, the list of books belonging to the church of St. James and St. Christopher, at Stedeburg, which Leibnitz gives us, (I.870.,) begins with "Liber Genesis Biblia," and contains "Liber in Principio et evangeliorum secundum Marcum." I do not mention this Bible in the text, because I do not know the date of this list. The more modern it is, the more it is to the purpose of this note.

only, "Etant Abbé, il amassa à Gembloux plus de cent volumes d'auteurs ecclesiastiques, et cinquante d'auteurs profanes, ce qui passoit pour une grande biblio-theque."—Liv. LVIII. c. lii., tom. XII. p. 424. The fact, however, is, that he was a monk of Lobbes, who was sent to reform and restore the monastery of Gembloux, which was in a state of great poverty and disorder-exterius ingrueret gravis rei familiaris tenuitas, interius autem horreret grandis irreligiositas-and he did, according to the account of his biographer, in an incredibly short time, restore discipline, build a church, and provide many things needful for the monastery, and among others the 150 volumes of books. As to the "incredible labour," we are expressly told that he set his monks to write, to keep them from being idle; and as to the "immense expense," his biographer's remark is, that it is wonderful how one man, with such slender means, could do so much as he did. "Non passus enim ut per otium mens aut manus eorum torpesceret, utiliter profectui eorum providet, dum cos per scribendi laborem exercet, et frequenti scripturarum meditatione animos eorum ad meliora promovet. Appellens ergo animum ad construendum pro posse suo bibliothecam, quasi quidam Philadelphus, plenariam vetus et novum Testamentum continentem in uno volumine transcripsit historiam; et divinæ quidem acripturæ plusquam centum congessit volumina, sæcularis véro disciplinæ libros quinquaginta. Mirandum sane hominem unum is tanta tenuitate rerum, tanta potuisse comparare, nisi occurreret animo, timentibus Deum nihil deesse."-Mab. A. S. tom. viii. p. 531. The reader will here observe that use of the phrase "divina scriptura," which I have before noticed, and of which it would be easy to give instances; one of the most curious is perhaps that in the Burton Annals, (Gale, iii. 264.) King John is represented as saying to the Pope's Nuncio, "unde videre potestis per sacras scripturas quod beatus et gloriosus rex sanctus Edwardus contulit in tempore suo Sancto Wulstano episcopatum Wigorniee," &c.

more; but I am afraid that the reader has already found them tedious, and I will here only add some notice of a correspondence between Geoffry, sub-prior of St. Barbara, in Normandy, and John, the abbot, and Peter, one of the monks, of Baugercy, in the diocese of Tours, some time between the dates just specified, and probably about the year 1170. The sub-prior begins one of his letters thus:—

"To his Venerable Abbot John, Geoffry, the servant of your holiness, wishes that which is the true health. I received the letters of your affection, which seemed to my heart to be sweetened with the honey of love. I read them eagerly, I now read them again gladly, and often read over they still please. Of this only I complain, that you send such few and such short letters to one who loves you, and whom you love, so much. You seldom converse with me, and I should like the conversation to be longer. I should like to hear something from you that might instruct us as to our life and conversation, relieve the weariness of our pilgrimage, and inflame us with the love of our heavenly country. I must also tell you that the excellent Bible (Bibliothecam optimam), of which I wrote to you long ago, you may still find at Caen, if you wish it."

The Abbot in his reply (which I presume was not a speedy one, for he begins it with reproaching the sub-prior that he had been so long silent,) takes no notice of the Bible, unless it be by saying at the close of his letter, "Peter Mangot salutes you; to whom I wish that you would write, and comfort him in the Lord, and among other things admonish him about buying a Bible." It seems to have been the custom of these two friends to add one, two, or three couplets to their letters, in the way of marginal notes, referring to the subjects on which they were writing. The second of the two couplets on this occasion is as follows:—

"Ardenti studio sacra perlege dogmata, si vis Dulcis aquæ saliente sitim restringere rivo."

This letter produced one from Geoffry to Peter Mangot, who seems to have been a monk of Baugercy, who had undertaken and obtained permission to build a monastery.

"To his beloved and friend Peter Mangot, brother Geoffry wishes health and per-

severance in the work begun.

"God has fulfilled your desire,—you have what you so ardently sought. You have got what you asked from me, from the King through me, and from the chapter of Citeaux through the King's letters, and the help of others. These things, indeed, seemed very difficult at first, and, from the circumstances of the case, we were almost in despair; but God himself looked upon us with an eye of mercy, and with a strong hand made all things plain before our face. Go on, then, with increasing devotion in a work that was first conceived with a devout intention, and devoutly begun; and carefully provide all that is necessary for it. Build up a temple to the Lord of living and elect stones, who may receive you into eternal habitations. I give thanks to the grace of God which worketh in you; I give thanks also to you, who are working together with that grace; for the grace of God, which without you, wrought in you a good will, now worketh by you."

He afterwards adds:---

"A monastery (claustrum) without a library (sine armario) is like a castle (castrum) without an armory (sine armamentario). Our library is our armory. Thence it is that we bring forth the sentences of the divine law, like sharp arrows, to attack the enemy. Thence we take the armour of righteousness, the helmet of salvation, the shield of faith, and the sword of the Spirit which is the Word of God. See to it, therefore, that in your armory of defence that which is the great defence of all

the other defences is not wanting. That defence is the Holy Bible, wherein is contained the right rule of life and manners. There each sex and every age finds what is profitable. There spiritual infancy finds that whereby it may grow, youth that which may strengthen it, age that which may support it,—a blessed hand which ministers to all, whereby all may be saved. If therefore you have taken care to provide the arms for this warfare, you will have nothing to do but to say to him, 'Take thine arms and thy shield, and arise to my help.' Farewell! and take care that the Bible, which no monastery should be without, is bought."

To this letter three couplets are added, of which the third is as follows:—

"Quamvis multorum multi placeant tibi libri Hanc habeas, sapias, sufficit ipsa tibi."

It does not appear (and as our inquiry relates in a great degree to the possibility of obtaining such things in those days, it is worth while to notice the circumstance,) that this recommendation to procure a Bible had anything to do with the *Bibliotheca optima* at Caen; for, in a subsequent letter, the Abbot John requests his friend Geoffry to secure it for him.+

All the instances which I have given refer to the whole Bible, or, as it is expressed in some of them, the Bibliotheca integra, or Bibliotheca tota; but I must beg the reader's attention to one circumstance, which is important, if we would understand matters aright. Undoubtedly Bibles were scarce in those days; but we are not hastily to conclude that where there existed no single book called a Bible, the Scriptures must have been unknown. The canon of Scripture was settled, indeed, as it is now; but the several parts of which the Bible consists were considered more in the light of separate and independent books than they are by us. To copy all these books was a great undertaking; and even when there was no affectation of calligraphy or costly ornament, and when we reduce the exaggerated statements about the price of materials to something reasonable, it was not only a laborious but a very expensive matter. Of course, writing and printing are very different things. I do not pretend to speak with accuracy, (for it would require more trouble than the thing is worth,) but I am inclined to suppose that at this day a copy of our English Bible, paid for at the rate at which law-stationers pay their writers for common fair copy on

The other four lines have nothing to do with our immediate subject, but I hope the reader will forgive my quoting them, as belonging to a writer of the dark ages. From his correspondence, in which the reader who is not fastidious as to style (or, rather, as to latinity,) may find much that is interesting, I hope at some future time to give farther extracts. After

<sup>&</sup>quot;Petrus vocaris firmus esto,"

we find these four lines, or, rather, two couplets, which seem to have reference to different parts of his letter, and to have been originally unconnected with each other, as also with the third couplet quoted above:—

<sup>&</sup>quot;In Christo petra fidei fundamine jacto Spe paries surgit, culmina complet amor. Vivit agendo fides; jubi non est actus amoris, Gignit abortivam spem moribunda fides."

<sup>†</sup> I. Mart. i. 502, 509, 514.

paper, would cost between sixty and seventy pounds for the writing only; and farther, that the scribe must be both expert and industrious to perform the task in much less than ten months. It must be remembered, however, that the monasteries contained (most of them some, and many a considerable number of,) men who were not to be paid by their work or their time, but who were officially devoted to the business. Of this, however, I hope to say more hereafter, and to shew that there was a considerable power of multiplication at work. In the meantime, I mention these circumstances merely as reasons why we should not expect to meet with frequent mention of whole Bibles in the dark ages. Indeed, a scribe must have had some confidence in his own powers and perseverance who should have undertaken to make a transcript of the whole Bible; and that (except under particular circumstances) without any adequate motive, supposing him to have practised his art as a means of subsistence. who were likely to need and to reward his labours either already possessed some part of the Scriptures, and therefore did not require a transcript of the whole, or, if it was their first attempt to possess any portion, there were but few whose means or patience would render it likely that they should think of acquiring the whole at once. It is obvious, too, that when copies of parts had been multiplied, that very circumstance would lead to the transcription of other parts, which would comparatively seldom be formed into one volume. We may well imagine that a scribe would prefer undertaking to write a Pentateuch, or, adding the two next books, a Heptateuch, or, with one more, an Octateuch, or a Psalter, or a Textus, containing one or more of the Gospels, or a book of Proverbs, or a set of the canonical Epistles, or some one or other of the portions into which the Bible was at that time very commonly divided. Of these I hope to speak hereafter, and here only mention their existence as one reason why we are not to take it for granted, that all persons who did not possess what we call a Bible must have been entirely destitute and ignorant of the Scriptures.

# ANTIQUITIES, ETC.

# WICLIFF'S WORKS.

MR. EDITOR,—As you have lately admitted into your publication several letters from various of your correspondents respecting the writings of Wycliffe, perhaps the following account of a MS. of that reformer's writings, the existence of which has hitherto escaped the knowledge of his biographers, may not be altogether unacceptable to you and your readers.

It is a volume in small 4to., preserved in the library of New College, Oxford, written upon parchment, as early as the fourteenth,

or beginning of the fifteenth, century; and, at the last leaf, at the end of the last treatise, are these words—

# " Magist. Johes. Wy."

We may therefore conclude, without some positive evidence to the contrary, that all the treatises contained in this MS. are the real production of that author. I mention this, because it helps to ascertain the authenticity of certain of Wycliffe's writings, some of which have been rejected, without any apparent reason, by his biographers, and some never seen by them. The following is a list of the contents:—

I. The 120 Homilies on the Week-day Gospels. The first of which (omitting the title, which has been cut off by the binders,) begins thus:—

" As men schulde trowe in crist---"

And the last, which is marked in the margin "sermo 120," thus-

"Accesserunt ad Ihm. Mt. 19. pro sponsalibus. Pis gospel tellip of matrimonye. hou man & his wif schulen loue [liue?] to gidere Matheu tellip pat scribis and pharisees camen to Ihu——"

At the end of this last homily are these words,

- "Heere enden De ferial gospels. Deo Gratias."—(See Lewis, p. 183.)
- II. [Wycliffe's letter of excuse to Pope Urban VI.]
  - " I haue ioyefulli telle to alle trewe men."—(See Lewis, p. 333.)

I have enclosed the title of this piece in brackets; it is given by Lewis, but is not found in the MS. There are many mistakes and omissions in the printed copy of this letter, and a great one of about ten lines in the middle. From the many errors which occur, I suppose that Lewis must have followed a very faulty transcript.

III. Then follow some remarks apparently upon the Eucharist, but several lines at the beginning and ending have been carefully erased by a penknife, of which, however, I can decipher these words:—

In Lewis, Wyclyffe's Confession of the Eucharist follows his Letter to Urban.—(See Lewis. ib.)

- IV. [Of Simony.] The rubric has been erased.
- " Per ben two manner of heretikis of whiche englond schuld be purgid and symonieris ben Pe first. And alle siche ben symonieris that occupien bi symonye."
- V. "Quastic quintuplex." This is evidently the same treatise as that quoted by Bale, p. 454, under the head of "Ad quinque quastiones;" from whom Lewis transcribed the title, (p. 206,) but apparently never saw the treatise itself. It begins thus:—

"A special frend in god axiP bi charite Pes fyue questiouns of a mek prest in god (first what is loue. aftirward where is loue. Pe Pridd tyme he axith hou god schuld medefully be loued. the fourthe tyme he axith hou a trewe man may knowe whether he loue his god. in the forme that god axith. that a man loue him) the fifthe tyme he axith in what staate of this lif. a man may best loue his god. and more medefully to come to heuene) alle thes questiouns ben hard to telle hem trewly in englisch—"

VI. [On faith, hope, and charity.]

"Sicut vero corpus sine spiritu moritur, ita opera sine fide. Jacobi. 3°. fides sine operibus mortus est."

"For it is seide in holdynge of ours holydsy that we schulde ocupie the tyme in prechynge and preiynge and deuoute herynge of the lawe of god) and ouer this many freris as bastardis to goddis lawe. tellen iapes or lesyngis & leeuen the gospel) herfore schulden men lerne of thre good vertues. that the gospel of poule clepith feith hope & charite) Feith is the ground of alle other vertues, &c."

Lewis seems to have used an incomplete copy of this tract.—(See Lewis, p. 213.)

VII. "The seuen werkys of mercy bodyly ut infra."

" Gif a man were sikir that he schulde to morowe some bifore a iuge. & other less or wynne alle the godes that he had."

This is evidently the same as the treatise quoted by Bale, "De operibus corporalibus," but is not the same as that quoted by Lewis under this title, "Seuen werkis of bodily mercy," if his quotation from that treatise be correct.—(Lewis, p. 211.)

VIII. " The seuen werkys of mercy gostly."

"Sithen we schulde serve our parischenes in spiritual almes as thei serven us in bodily sustinaunce, it were for to speke of seuen werkis of mercy that we calle spiritual."

The same as Bale's treatise, " De spiritualibus operibus."—(See Lewis, p. 211.)

IX. An exposition on "Te Deum laudamus."—(See Lewis, p. 190.)

X. On "Benedicite omnia opera."—(See Lewis, ib.)

XI. On " Benedictus Dominus."—(See Lewis, ib.)

XII. On " Nunc dimittis." — (See Lewis, ib.)

XIII. On the Athanasian Creed.—(See Lewis, ib.) Lewis's copy

was imperfect, this is complete.

Besides the treatises here mentioned, there is, inserted after the 21st Ferial homily, the very scarce tract upon "Pardons;" four of the five leaves of which were cut out of the copy mentioned by Lewis, (p. 184.) Whether this is a complete copy or not, I cannot tell. It seems, however, very strange that this copy should begin with the last lines of the extract quoted by Lewis, p. 184:—

<sup>•</sup> The Saxon P is used throughout the MS. The Roman th is here substituted, owing to the printer not having enough of the former.

"Example pardeneris & her bullis. Wher thei ben groundid in faith & charite. First loke that the pardenere be a mon of honest lif."

In this treatise is an historical allusion which may assist us in ascertaining the date of it. Wyclyffe says—

"Lord what charite is it to sende out of Englands so much gold by pardons to the maistir of rodis or vien that is so riche a lorde, and enemye to oure pope, and to oure Kyng as men seyen."

In 1384 there was a collection made for the Convent at Rhodes, for maintaining the war against the infidels; but as to whether this be the circumstance alluded to, I entertain some doubt.

In conclusion, perhaps, I shall not trespass too much upon your pages by a few remarks upon another treatise which is generally attributed to Wycliffe. At p. 196, Lewis, enumerating the writings of Wyclyffe, observes, "De Christianorum villicatione, lib. I., Redde rationem villicationis. An English tract with this title and beginning was printed A.D. 1582, and is said, in the title-page, to be a sermon preached at Paul's Cross, on the Sunday of Quinquagesima, by R. Wimbeldon, [it should be Wimbledon,] in the reign of King Henry IV., A.D. 1388, and found out hid in a wall. But the editor was certainly mistaken in his chronology, for King Henry IV. did not begin to reign till A.D. 1399. He may be as well mistaken as to the author, who, in a MS. in Sidney Sussex College, in Cambridge, is called Thomas Wymbledon, and the sermon is said to be preached A.D. 1389. Neither Bale, Leland, nor Wharton, &c., who have given an account of the English writers, make any mention of such a man. It is therefore not improbable that it is one of Dr. Wiclif's tracts."

It is curious that Lewis, who was a very diligent antiquarian, should have overlooked what is said in Fox, who has printed this sermon at full length, respecting this author and the treatise which goes by his name. The passage occurs in the Martyrology, vol. i., p. 712. (Ed. 1641.)

"Whereunto [sc. some passages of a book of John Purrey, a follower of Wycliffe] I thought good to annex a certain godly and most fruitful sermon of like antiquity, preached at Paul's Crosse much about the same time, which was in the years of our Lord. 1888, by a certaine learned clerke, as I find in an old monument, named R. Wimbeldon. Albeit, among the ancient registers and records belonging to the Archb. of Canterbury, I have an old worne copy of the said sermon, written in very old Englishe, and almost halfeconsumed with age, purporting the said autor hereof bearing also the foresaid name. The true copy of which sermon, in his owne speech wherein it was first spoken, and preached at the Cross on the Sunday of Quinquagesima, and after exhibited to the Archb. of Canterbury (being then, as it seemeth, Wm. Courtney) here followeth 'A sermon no less godly, &c. preached at Paul's Crosse, on the Sunday of Quinquagesima, An. 1889, by B. Wimbeldon.'"

Now it is evident from this, and from the remarks which Fox has made at the conclusion of the sermon, that he did not think it to have been written by Wycliffe; and, as he says it was preached in the time of Courtenay, the time of its composition must be referred to the reign of Richard II., for Courtenay died about three years before Henry IV. came to the throne. The error, therefore, as to the king's name, is solely that of the publishers; and there is therefore no reason to con-

clude, from this discrepancy merely, that the sermon is any other's than Wimbledon's.

The copy of the sermon as printed in Fox varies considerably from that published in 1582, which has an address to the reader of so remarkable a character that it would be a curious fact to discover who was the editor. He begins—

"Loe Christian reader, while the worlde not slumbered but routed and snorted in the deepe and deade sleepe of ignorance, some hoely spirites were waking, and ceased not to call upon the drowsie multitude of men, and to styrr them up from the long dreames of sinful living, that once at the last they woulde creepe out of darknesse and come forth to the hote shining sunne of God's word, that both the filthy mists of their hearts might be driven away, and also their heavy and dying spirits recreated, refreshed, and quickened. So that no man can alleadge that in any age there wanted preachers of God's worde; for he that keepeth Israel sleepeth not, ne slumbreth. And though through his secrete counsuile he sendeth more laborers into his harvest at one time than at another, yet he hath ever some to weede, to reape, to gather sheaves together into the barns of everlasting lyfe," &c.

I have consulted Mr. Vaughan's book, but do not find that he has anticipated any of the remarks made in this letter. I have the honour to be, Mr. Editor, your obedient servant,

J. S. B.

Queen's College, Oxford.

## DEVOTIONAL & PRACTICAL.

It seems to the Editor, that perhaps occasionally, when matter of value offers, it may not be unacceptable to give short essays of a practical as well as a devotional kind. As a specimen, he begs to give in this month a most valuable Pastoral Letter of the excellent Bishop of North Carolina, whose late visit to this country has been a source of the highest gratification to every true churchman who has had the happiness to make his acquaintance.

The subject is the truly important one of SYSTEMATIC CHARITY, in opposition to the excitement, meeting, and sermon system, in vogue

among us even to a greater extent than in America.

A few paragraphs, making calculations, &c., which apply only to North Carolina, are omitted.

#### PASTORAL LETTER

TO THE CONGREGATIONS OF THE DIOCESE OF NORTH CAROLINA.

DEAR BRETHREN,—As the state of my health obliges me to lessen my active labours during the present season, I have felt it to be my duty, in the hope of strengthening among you the cause of Christ, to address you on the important subject of doing good.

A Christian man ought not to be supposed in ignorance upon such a subject; still the human heart lies open to so many delusions, and upon the very simplest matters of duty, that it would not be altogether surprising to find, upon due examination, that here, too, there was much to lament and rectify. I have long been convinced that the gospel duty of doing good is much less known and practised than the imposing and multiplied schemes of modern benevolence would seem to indicate. Not that our day is wanting in appeals to Christian sympathy, or in the bestowing liberal gifts. In truth, it is the era of such appeals; and seldom are they made without effect.

But the very existence, and frequency, and necessity of so much importunate solicitation, furnishes, to my mind, a startling evidence of some great deficiency in the proper spirit and habit of doing good. Ought it to be believed of redeemed sinners, that their sympathy for the destitute is to be enkindled, and their offerings obtained, only by some earnest appeal, or some extraordinary exhibition of human misery? Is this according to the Christian rule? Is it what might reasonably be expected from those who are pressed to every good work by the infinite mercies of God in Christ?

My dear brethren, let us examine this matter. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here is the basis of Christian duty, particularly the duty of doing good to our fellow-men. It is enforced with admirable simplicity by the apostle John:—" Beloved, if God so loved us, we ought also to love one another." What heart, that knows anything of the love of Christ, can resist an obligation urged upon such grounds! But there is a command touching this matter; a new command —one of peculiar sanctions—uttered by Him who purchased the right by his blood to exact our compliance. "This is my commandment," says the Son of God, "that we love one another. as I have love one another. as I have love we." And now, how did he love us? Where ye love one another, as I have loved you." has he furnished an expression of his love? And now, how did he love us? Where Whose heart has not melted in view of the toils and hardships, the prayers and sufferings, the humiliation and death of the man of sorrows! And yet these are to be the measure of our love to one another, even, if necessary, to the last. " Herein perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren." This is indeed strong language, and may be regarded in a degree figurative; still it sets forth, with an emphasis truly appalling to the indolent and selfish, our duty to our brother the truth, that no man liveth unto himself—that we are not our own—but, that having been bought with the precious blood of Christ, we are under the heaviest obligation to glorify him, by carrying forward, to the very extent of our power, that work of benevolence among men which he so signally commenced. In short, the expression is meant to inculcate, in the most emphatic manner, our duty as the ransomed of the Lord, to those who need our advice, our prayers, our alms, and self-sacrifices; and also to shew the spirit in which that duty is to be discharged: that we should possess the mind that was in Christ Jesus—cherish within us something of that heavenly zeal, which brought our Saviour to this miserable world, animated him as he went about doing good, and prompted him to pay with his own blood the price of our redemp-

In view of truth like this,—and who does not see that it is the truth of God,—what are we authorized to expect from the man who is blessed with a knowledge of atonement by the death of Christ? Are we to consider him at liberty to concern trate his thoughts and efforts upon his own soul and body; to wrap himself up in the narrow covering of his private concerns, and to shut from his mind the interests of the church of God, and the well-being of his dying race, except as he may be forced to think of them by some direct and stirring application?—that these topics are to be left to the few whose piety may have gotten the better of their avarice, or whose office may compel them to be occupied about holy things? Or have we not here brought to view a principle of action for every Christian man?—a spirit of doing good to ethers, that should spring up in every heart, so soon as the heart is capable of perceiving its obligations to Christ, and should pervade every desire, design, and action of the life, while that life shall last.

The work of Christian benevolence, then is the work of every individual and of every day. Instead of the inquiry.—" When will these calls upon me cease?"—the sinner, for whom Christ died, may be expected daily and anxiously—in search of ways in which to manifest his gratitude for the enjoyment of God's mercy, and to make some return in acts of kindness and charity to his destitute fellow-men—to be meditating how he may increase his earnings, or lessen his expenditures, that he may have to give to him that needeth,—or to lay by him in stors, on the first day of the week, as God hath propered him, that, when the claim of the necessitous is presented, he may he able to meet it. This you will say, perhaps, is expecting of you a great deal. But is it more, my brethren, than your own reason tells you is right? Every honourable feeling within you prompts the payment of your just debts to your fellow-man. But do you owe nothing to your God? Did he not give you life, and all that makes life a blessing? And when you rebelled against his just authority, and sold yourselves to the miserable servitude of Satan and the world, did He not give his only Son for your ransom? For all this

are you not his debtors; and to an amount which you can as little conceive as pay? But He has condescended to receive your poor services; to look upon your deeds of charity to your needy brethren as if done to himself. Who, then, will contend that the demands upon his bounty are not reasonable and light? And who will not confess, that he ought to be making daily provision to meet them?

This view of the subject, while it shows how far we have wandered from the apos-

This view of the subject, while it shews how far we have wandered from the apostolic ruls, exhibits the strongest motive for our immediate return to it, in the adoption, each for himself, of a plan of systematic charity. But before presenting such a plan, I must shew you still more clearly its necessity. The principle of doing good for Christ's sake, may be readily admitted; while an habitual charity, as necessary to a proper action upon the principle, may perhaps be questioned.

1. Observe, in the first place, that we are looked upon in the gospel as stewards; as being entrusted with the means of grace and salvation for the needy. The parable of the ten talents furnishes no slight confirmation of that view, and one can hardly conceive how the lesson taught in this parable can be acted upon without a constant reference to the kingdom of Christ, in our plans and employments. Were we to commit to a steward some important worldly trust, we should hardly be satisfied with anything short of his chief attention to it. Only an occasional thought about it, or effort in its behalf, would be regarded by us as a virtual abandonment of his duty. So our Saviour seems to judge in the matter, when he says-" He that loveth father or mother, wife or children, more than me, is not worthy of me. Yes, he that forsaheth not all that he hath cannot be my disciple." In which a supreme regard to the things of Christ, is clearly and solemnly demanded of us in all that we design or do. So engrossed must we be in promoting his honour, in the salvation of men, that no blow could affect us so deeply as that which should destroy or interrupt our spiritual work. Beloved brethren, we think too seldom and too lightly upon the fearful position we occupy in this world of sin and death. To be co-workers with God, fellowlabourers with apostles and martyrs, in destroying the works of the devil, involves a responsibility too tremendous to estimate, and too engrossing to admit of any endeavours to meet it short of our best energies both of mind and body.

But add to this the strong motive to future constancy in doing good arising from a conviction of the evil we have already done. No moment of our lives has found us exempt from an infinite obligation to act for Christ and the good of mea. But, as we cast an eye back upon our past existence, are not the best of us constrained to confess, that hitherto we have done but little to efface the dark and ruinous impression of our own bad deeds? What Christian, with any just view of the value of an immortal soul, can conceive the possibility that his own past conduct may have jeoparticized the salvation of a single sinner—perhaps hindered it for ever—and not be eager to pass every future hour of his sojourning here in doing good to others; that, so far as possible, he may redeem the time; may bring honour to that Saviour whom he hath crucified afresh, and repair the injury occasioned by his own misdoings. Thus our relation both to God and our fellow-men, as stewards of the means of grace, calls upon us to be faithful. But how fidelity can be made to comport with inconstant and negligent habits of charity, it is impossible to conceive.

And here no one can plead exemption. The poorest, in a Christian land, if they have strength to labour, are expected to do something for the cause of Christ. The man with the one talent, it was found, had no more right to neglect his lord's money than the man who had been entrusted with ten times the amount. God hath said he will require of us at last according to what a man hath. The widow's mite was accepted, and she held up as an example to the poor of all generations. It is a duty,

then, incumbent upon every one of us, "to lay by him in store, on the first day of the week, as Ged kath prospered him."

2. In perfect agreement with this apostolic direction, is the tenor of all the apostolic writings. We are exhorted, to "let our love abound more and more; not to be weary in well-doing; to let all things be done with charity; as we have opportunity, to do good unto all men, especially unto them who are of the household of faith; to seek not our own merely, but also another's good, for charity seeketh not her own; not to forget to do good and communicate, for with such sacrifices God is well pleased." And the ministers of Christ are commanded to exhort "the rich in this world that they do good, that they be rich in good works;" and all persons, "that they give as God hath prospered them;" and to present as a motive "that whatever good thing any man doeth, the same shall be receive of the Lord, whether he be bond or free."

Is it possible for us, beloved brethren, to comply with these admonitions, or to be actuated in any proper degree by their spirit, except as we give to the duty of Christian

benevolence a controlling sway in our daily concerns?

3. The practice of systematic charity may be urged on the further ground of its necessity to the steady and efficient support of our Christian institutions. much oftener entertained with splendid accounts of good reported to have been done, than we are blessed with an actual view of the good itself. The story of our deeds of love is trumpeted far and wide. But, after all, what real claim can we have to the credit of discharging towards others even the ordinary duties of Christian men? In sight, as it were, of our own dwellings, how much moral degradation and ruin is suffered to pass without an anxiety or an effort on our part to give relief. And in this land of blessings, how far is a knowledge of the truth from keeping pace with the march of our increasing population? While the means of propagating error, and deepening delusion, are multiplying almost beyond conception. And, notwithstanding our present efforts are so disproportioned to the wants of the destitute, and to our actual ability, still observe with what apparent difficulty these efforts are kept up! Agencies, charity sermons, newspaper appeals, with numberless other expedients, are resorted to, to keep alive this feeble interest, and to draw forth this reluctant bounty in behalf of the needy. This state of things is not so much owing to a positive indisposition to give, as it is to bad habits in giving. The Christian community, through improper training, has become callous to ordinary motives; seems to have lost the power, as it were, to do good, except on an extended scale, and at some earnest and extraordinary call. The consequence is, the bulk of Christians really suppose they have no permanent, every-day concern in the works of charity. One goes to his farm, another to his merchandize, and all suffer their minds to become wholly engrossed in the cold speculations of self-interest, all seek their own, and not the things which are Jesus Christ's. No wonder, therefore, that the common representations of human misery should seem to them like idle tales; and that the task of arousing them to benevolent action should daily become more difficult. Now, before any important impression can be made upon error, or anything like an adequate provision be furnished for those in want, this evil must be corrected. Each individual Christian must awake from his apathy, and put forth his energies; and he must continue to do so, as a part of his daily labour, till his energies are palsied in death. No irregular and disjointed efforts, however zealous for the time, will give proper stability and effect to any Christian enterprize. But let the friends of Christ arise as one man, and move forward in this holy cause with a steady and determined step, and, however slow may be their progress, their ultimate success is certain. And this, in a country like ours, where the church of Christ has no large endowments upon which to depend, is peculiarly essential.

My dear brethren, I am aware that your means are limited; but if each episcopalian would act conscientiously upon the principle of St. Paul, and "lay by him in store on the first day of the week, as God hath prospered him," we should be able to sustain every Christian enterprize within our diocese, and have something to spare in aid of the general objects of the church. One can hardly conceive, who has not entered upon the calculation, what large sums might in this way be brought into the entereasury of the Lord; with no other effect upon the giver than to insure to him the delightful consciousness of doing good, and the gracious benediction of Heaven.

4. There are additional reasons, however, which enforce the practice I would here recommend. This conscientious appropriation of something daily, or weekly, to the works of charity, is the only method of giving which will insure a well-directed liberality. How often does it happen, on the present plan of irregular contribution, that a man of benevolent feelings, after a long inattention to the wants of the destitute, becomes suddenly awakened to his duty, and, as if to make up for past deficiencies, is induced to give to some comparatively minor claim with so liberal a hand as to leave him little or nothing to bestow upon more important objects. Under this system, or rather absence of all system, charity becomes the creature of mere whim, subject to all the fluctuations of individual sympathy; and hence is liable to be perverted to the most frivolous, if not injurious purposes; while, upon the principle here urged, it will be under the control both of a lively sensibility and of an enlightened judgment; for the habit of giving systematically, not only keeps alive the sympathies, and calls for an habitual exercise of the understanding of the person who gives, but also secures to the distribution of our charities the best expe-

rience and wisdom of the church; and where these are permitted to advise, little can be apprehended from an indiscriminate and ill-judged literality.

5. Again. To be engaged habitually for the good of others affords the best security to the advancement of our personal welfare. Had we nothing to strive for but an earthly inheritance, this would be true. The needful good things of time sre, by Divine promise, to be added to him "who seeks first," or supremely, "the kingdom of heaven." Neither is this promise a mere matter of revelation; thousands have experienced its truth. It is verified almost daily before our eyes. Who has not remarked that the truly benevolent man is blessed in his backet and in his store—that the liberal soul is, in truth, made fat. But this is not what the child of a heavenly father chiefly desires. His treasure is above; and there are his supreme affections. It is that treasure which he longs to see increased; and it is in reference to that principally that I would press upon your regard the practice in question. It will furnish one of the most effectual safe-guards in this world of temptation. Let the feet of the Christian be once firmly fixed in those paths of benevolence which the Saviour trod; let his heart be lifted above the grovelling desires of mere self-love, by the Divine temper of doing good; let it be his daily prayer, carried out into his daily action, that his guilty race may become reconciled to God, through faith in his crucified Son, and where is the insinuating artifice that can entice him isto the way of sensers—that way, which, at every step, runs counter to every human good!

that way, which, at every step, runs counter to every human good!

In the prosperous career of business, the heart of the Christian lies open, on every side, to the incursions of evil. Pride, covetousness, and pleasure take advantage of each unguarded moment, to insinuate themselves into his affections. And they are too often and too fatally successful. Their progress is so silent as seldom to awaken suspicion of danger till ruin is hard at hand. Now from these, so common foes, the good man may find protection in the habitual practice of charity—and protection of the most effectual kind, as it shuts out the evil by pre-occupying the mind with good. A daily contemplation of the miseries of his fellow-men, while it checks the engrossing passion of avarice, and dissipates the bland seductions of pleasure, will, at the same time, suggest too many humiliating considerations to allow of any other sentiment than compassion for the needy, and gratitude to God for his own distinguishing bleasings. This will help, too, to settle many a perplexing query about worldly amusements. It will often save the Christian the trouble of examination into the lawfulness or unlawfulness of an indulgence, by engaging his sympathics so strongly for the unfortunate, as to make him feel that he has neither time nor substance to squander, while so much spiritual suffering is still unrelieved. Thus the sphere of doing good he finds most congenial to his growth in grace.

And here the thought may not be irrelevant, that this practice of charity is to outlast all other employments, except praise to God and the Lamb. Mutual offices of kindness, errands of disinterested love, are, without doubt, to occupy a large space in the fair field of our labours above. While all secular employments will cease with the wants of the dying body, and all cares for the soul be remitted when the soul shall have been saved, the spirit of heaven-born charity will still survive, to animate the breasts of the redeemed, and lead them on for ever in the delightful work of doing good. Surely it will make us better, to cultivate a temper and a habit sow, which are to be identified with our immortal nature!

6. Finally, by Divine appointment, we are daily to pray—"Thy kingdom come."
Our practice should correspond with our prayers; for upon that practice, as the means, depends their fulfilment. After having laid, by the immediate exercise of his Almighty power, the foundation of his church, our Lord committed the diffusion of

<sup>•</sup> Here I might have added, the good effect of systematic charity in promoting fragality. Habits of wastefulness and negligence are often caused, or very much strengthened, by not having an engrossing object before the mind, upon which to bestow those fruits of our labour not called for by our own necessities. But let us be daily reminded, by daily acts of charity, of the just claims which the destitute have upon us, and we shall be aroused to the importance of husbanding our means, of augmenting them in every proper way, and of checking all lavish expenditure. And in how many cases, God only knows, this habit of doing good might be the instrument of saving our children from a ruinous prodigality. God has mercifully adapted the duties of life to the remedying of its evils; made charity to our neighbour an efficient and essential means of securing and advancing our own happiness.

its blessings throughout the earth to those who first enjoy them; but not till he had given the admonition, "Without me ye can do nothing." Here, then, an indissoluble connexion is made to subsist between our prayers and charitable exertions. Hence it is worse than useless; it is mockery, to utter the daily petition, "Thy kingdom come," while the efforts put forth for its fulfilment are languid and inconstant. The heart cannot expand with the warm emotions of universal love, while the hands are busied in ministering only to personal gratification. True, we must pray, and pray daily; but for God's blessing on our daily exertions. I need not add, that no ordinary motive is here furnished to systematic charity. For this, and this alone, will infuse into the mind that constant and healthy stimulant necessary to dispose it to heavenly aspirations, and to keep it active and in earnest upon the great topics of Christian philanthropy.

These, beloved brethren, are some of the leading motives for the adoption of a system in doing good, calculated to influence every mind. The question which, under these circumstances, demands from each one of us a prompt and serious answer, is—
"How can we collect and put forth our strength, with the least burden to ourselves, and the greatest amount of good to our fellow-men?" As the person sustaining the highest responsibility, and to whom you have a right to look for direction in this mat-

ter, I reply:-

1. In the first place, each one of us must do what he can; must feel that he has a personal interest in the thing; -that he will be called to account, at last, for precisely the namber of talents intrusted to him by his Divine master. And believe me, brethren, there is not a man, women, or child, in our church, who may not do something to advance the holy cause. Most can give—all can pray. But, in order to afford an opportunity to each one to give according to his means, some system of "church offerings" must be introduced. The plan hitherto pursued, of making occasional collections or subscriptions, invariably throws the burdens of charity, if burdens they may be called, upon a few individuals. Many who might contribute their mite are by this means induced, from a foolish pride, to give nothing, because they cannot give much. But suppose the practice were to become general in our episcopal families, of laying aside something weekly, no matter how small the amount, as an "offering" to the church; and where is there an individual so poor, or so young, as not to be disposed to devote a little to Christ, in return for his infinite love? And this mode would have the double advantage of helping the needy, and blessing ourselves. The comparatively poor, while saving a penny for the still more necessitous, would learn a lesson of contentment. The children of prosperous parents would be taught to know and feel, that there are children born to adversity—in want of the means of comfort, of instruction, and of salvation; and in this way their young hearts would soon learn to symathize with the unfortunate, and become anxious to sacrifice some of the little needless luxuries of life to relieve them. And what could be more gratifying to a Christian parent than to see the earliest thoughts of his infant offspring engrossed in laying up something for the benefit of the needy! And what more encouraging evidence could we have of the improving state of our corrupt world, than to observe a general inclination and diligence, among all degrees of men in the church, to diffuse the blessings of Christ's kingdom! Adopt then, dear brethren, the counsel of St. Paul, and "let every one of you lay by him in store, on the first day of the week, as God hath prospered him:" and your eyes shall be blessed with beholding the happy fruits of benevolence in your families and neighbourhoods, and the prosperous state of the church in our diocese.

2. In the second place, to act effectually, we must act in concert. Those small and scattered efforts, which, put forth singly, would be entirely lost, when brought together present a moral force hardly to be resisted. My brethren, those pennies, which, because they are pennies, you either do not give, or, sending them out alone, you give to little purpose—if collected and cast as an offering into the treasury of the Lord, would enable us to carry into full effect those schemes of good so near our hearts, and so identified with the prosperity of our church.

I have not forgotten the efforts you are called upon to make for your own parishes. In reference to these efforts, however, you ought to remember, that you are more than remunerated, in the accession which they bring to your daily enjoyments. You must beware, lest your reward be only that of the persons in our Saviour's time, who gave, expecting to receive as much again. Whatever you may do to increase your own spiritual advantages, you should bear in mind, is not done to help the needy; neither

without the expectation of an earthly reward. It is true, we are to love ourselves no less than our fellow-men; and hence, to make provision for our wants: but we must take care how we transfer, in our minds, the benefits designed for ourselves, to the account of charity to our neighbour. This mistake is not an uncommon one, and requires of us much candour and impartiality of judgment wholly to avoid it. And let me entreat each of the parishes in my diocese to meditate seriously and prayerfully upon this subject, of constant systematic charity. Under the strong convictions of duty, I have thus called your attention to it. What I have said is the result of much and prayerful deliberation. The plan I have long contemplated, as one most likely to revive in the church the *primitive spirit*, as it accords with the primitive practice, of doing good. And now I have the gratification of presenting it to you, brethren, not as untried expedient, but as a thing well tested and approved.

My excellent brother, the Bishop of New Jersey, who comes behind in no gift, has

carried the principle here enforced fully into practice; and experienced from its

operation, for the last two years, the most desirable results.

Beloved brethren, follow this example, or rather follow your duty to Him who died to save you. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be made rich." Act under the influence of this truth. On the first day of the week, the blessed light of which so clearly discloses the riches of Divine love, in a crucified and risen Saviour, "let each one of you lay by him in store, as God hath prospered him: set spart a certain amount, according as God hath given him ability, to be sacredly devoted as an "offering" to the church; and should we be spared by a merciful Providence to meet again in convention, we shall rejoice together in view of our well-sustained missionary operations, the cheering promise of our episcopal school, our enlarged ability to aid the general institutions of the church, and of an increase among us of personal interest in the blessings of the covenant of redemption. That you will do this, my experience of your past desire to do good does not permit me to doubt :- that you may do it, under the constraining power of Christ's love, as faithful members of his mystical body, the church, I shall not cease to make my humble petitions . unto Almighty God, our heavenly Father.

Most truly, your affectionate friend, and brother in the Lord, Raleigh, February 4, 1835. Levi Silliman Ives

#### SACRED POETRY.

### THE COUNTRY PASTOR.

VISITATION OF THE SICK.

I stoop between the dying and the dead, The clock still told the minutes, and for spring A housed flower prepared its blossoming; Without were busy sounds, of gladness bred, Creation's hum,—Childhood's light voice and tread,— And heard at interval o'er muttering reel, And muffled undersounds of thundering wheel, The anvil musical. As torch-gleams shed On ebony, which shew more deep within The bed of darkness, came that jocund din. Mid worms and creeping things our heaven-born lot, We glass in mighty shadows—and are not! Stretching ourselves to mountains, then forgot. The bubble breaks, we are—and we have been!

#### THE SOLITARY.

More sweet to me the note of lonely bird,
That sits and sings to the autumnal eve,
Than all the bowers of spring, when Love doth heave
The stirring ravishment. Oh, 'tis a chord
Too high for this poor world, and still is heard
The key of Sadness—unions to bereave,
And meetings but to part. Still Life doth weave
A sable hue 'neath all she can afford,
Or hath to lend. But sweet that cheering tone
To him whom God hath hedged around with thrall
Of pensive Solitude—a sacred call.
Bidding to lean on Him, and Him alone,
Keeping lone watch o'er frail Humanity,
And at the fountains drink of Love that cannot die.

#### THE FRESHMAN'S PRAYER.

(THE FIRST APPEARANCE IN COLLEGE CHAPEL.)

Lord of my life, my guide, and friend,
That gav'st me being, giv'st me weal,
Here in thy house my knees I bend,
My early vows to seal.
Teach me to pray with soul sincere,
Teach me to love with holy fear,
Teach me with thankful heart to know
The source whence all my blessings flow.

The sport of Passion's varying gale,
Who the unsteady bark shall guide,
Launched on the giddy wave to sail
Of Life's uncertain tide?
Vainly she bounds in quest of Heaven,
Unless thy Spirit freely given
Breathe in her sails, and thou be near,
O'er hidden rocks her course to steer.

From Mother's smiles and Father's cares
And Home's all hallowing bonds set free,
Hoping and trembling, scarce I dare
To tempt that pathless sea.
Yet will I forth, O gracious Lord,
Strong in the nurture of thy Word,
Shielded by Faith, and Love divine,
And sealed with Jesu's guardian sign.

Why should I fear? In glorious band
Time-honoured names their radiance shed
Upon this hallowed spot. I stand
Amidst the mighty dead.
Here, where they knelt, they bid me kneel;
Here, where they felt, they bid me feel
How Truth and Knowledge mingling flow
With pure Religion's sunny glow.

No! for the "childish things" of life
This day the appointed hours are gone,
And here for manhood's ordered strife
I'll do my armour on;
With sword of Knowledge, shield of Truth,
And Holiness, bright helm of youth,
And Faith's pure banner, to begin
The war with Ignorance and Sin.

O let me at that last dark hour,—
Not dark, if thou in love be near,—
O doubly dark, if sin's rude power
Have weaned me from thy fear,—
Then let no keen rememberment
Of treasures wasted, time misspent,
A vainly late repentance bring,
Or add to death a sharper sting.

So then, as erst that Hebrew boy
Ev'n from the womb and cradle giv'n,
My soul and body thus with joy
I consecrate to Heaven.
Thou wilt the fainting step sustain,
The Tempter's wiles wilt render vain,
And crown at last, from terror free,
The patient child with victory.

T. T.

# THOUGHTS SUGGESTED BY A BAPTISM AND FUNERAL AT THE SAME TIME.

Taus speaks that holy word—"Abiding place
For mortal born is none upon this earth!"
All fit like shadows; death succeeds to birth
In quick succession, through the human race.
Joy comes—the infant smiles a little space,
Enough to mark its weakness or its worth;
Then comes disease, and puts an end to mirth!
May we, while life and health are ours, have grace
So to pursue our course, our race so run,
So bear ourselves along the path of life,
That when at length its final thread is spun,
And finish'd all its strange tumultuous strifes,
The end may be a crown of glory won,
And joy attend the close, as joy the race begun!

T.

# Apra Apostolica.

Γνοίεν δ', ως δή δηρόν έγω πολέμοιο πέπαυμαι.

NO. XXXIII.

#### 1. - MEMORY.

My home is now a thousand mile away;
Yet in my thoughts its every image fair
Rises as keen, as I still lingered there,
And, turning me, could all I loved survey.

And so, upon Death's unaverted day,
As I speed upward, I shall on me bear,
And in no breathless whirl, the things that were,
And duties given, and ends I did obey.
And, when at length I reach the throne of Power,
Ah! still unscared, I shall in fulness see
The vision of my past innumerous deeds,
My deep heart-courses, and their motive-seeds,
So to gaze on till the red dooming hour.
Loan! in that strait, the Judge! remember me!

#### 2.-THE GIFT OF TONGUES.

Once cast with men of language strange And foreign-moulded creed, I marked their random converse change, And sacred themes succeed.

O how I coveted the gift
To thread their mingled throng
Of sounds, then high my witness lift!
But weakness chained my tongue.

LCRD! has our dearth of faith and prayer
Lost us this power once given,
Or is it sent at seasons rare
And then flits back to Heaven?

#### S .- THE LATIN CHURCH.

O THAT thy creed were sound!

For thou dost soothe the heart, thou Church of Rome,
By thy unwearied watch and varied round

Of service, in thy Saviour's holy home.

I cannot walk the city's saltry streets,
But the wide porch invites to still retreats,

Where Passion's thirst is calmed, and Care's unthankful gloom.

There, on a foreign shore,
The home-sick solitary finds a friend.
Thoughts, prisoned long for lack of speech, outpour
Their tears; and doubts in resignation end.
I almost fainted from the long delay,
That tangles me within this languid bay,
When comes a foe, my wounds with oil and wine to tend.

#### 4.—CHRISTMAS.

How can I keep my Christmas feast In its due festive show, Reft of the sight of the High Priest From whom its glories flow?

I hear the tuneful bells around, The blessed towers I see; A stranger on a foreign ground, They peal a fast for me. O Britons! now in scoffings brave,
How will ye weep the day
When Christ reclaims the gift He gave,
And calls the Bride away!

Your Christmas then will lose its mirth, Your Easter lose its bloom:— Abroad, a scene of strife and dearth; Within, a cheerless home!

5.

Banished the home of sacred rest, Amid a thoughtless throng, At length I heard its creed confessed, And knelt the Saints among.

Artless his strain and unadorned,
Who spoke Christ's message there;
But what at home I might have scorned,
Now charmed my famished ear.

Fix in me, LORD, this passing grace, Thy Word and Sons to know; To pierce the veil on Moses' face, Although his speech be slow!

#### 6. - HOME.

Where're I roam in this fair English land,
The vision of a Temple meets my eyes:
Modest without; within, all glorious rise
Its love-enclustered arches, and expand
Their slender arms. Like olive-plants they stand,
Leafed with bright sister-tracery, the sweet guise
Of home-affections. At the Altar sighs
Parental fondness, and with anxious hand
Tenders its offering of young vows and prayers.
The same and not the same, go where I will,
The vision beams! ten thousand shrines, all one.
Dear fertile soil! what foreign culture bears
Such fruit? And I through distant climes have run
My weary round, yet missed thy likeness still.

#### CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

#### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Mr. Editor,—The present condition, and the future prospects of the Society for Promoting Christian Knowledge, are subjects which must, by all members of that society solicitous for its real welfare, be viewed

with feelings of a most painful description. But to those unconnected with the systematic management of its concerns,—to those especially who, like myself, belong to the laity, and who feel therefore that their place is to follow, not to lead, in affairs intimately connected with the church, and in the management of which the prelates of that church are more prominently concerned,—it is easier to contemplate and to deplore the evils which surround us, than to devise and to apply the suitable remedies. The remembrance of scenes which have been witnessed at our monthly meetings may be felt as sufficient to deter any one from ever originating a discussion within our walls; and the publicly addressing either the prelates—who may appear, in theory at least, to guide the society—or the members of the society at large,—as if they, on the other hand, were to rule the prelates—would be objectionable

Looking on those who manage public journals as idealisms,—as not representing any particular class, rank, or station in the church, I may, I conceive, by soliciting your attention, Mr. Editor, in some measure avoid the charge of violating the due discipline of the church, by addressing, on the subject of the following remarks, an improper quarter.

I am not about to discuss any matters of minor importance. There is a grave subject, from the consideration of which, it appears to me, we may not longer shrink, without an abandonment of our duty to Him whom we all profess to serve—to Him, of whose holy institution, the church, we are the sworn—the privileged—servants and members.

I am speaking, Mr. Editor, of things known to all-all, at least, who have any cognizance of our society's proceedings—when I refer to the design now entertained and openly avowed by a number of our members, of effecting a total change in the character and doctrines of our publications. I am most sincere in expressing my respect for those persons themselves, by whom the intention to which I allude has been admitted. I consider them, indeed, to be mistaken; but I believe them to have a zeal for God, though it be not, in my judgment, according to knowledge. I believe them conscientiously to intend his service. But these feelings—charitable may I call them?—toward themselves, we are not, of course, justified in extending toward their opinions. If they now publicly and fearlessly express their anticipations of the successful accomplishment of the change of which I have spoken, we, the members of the society who yet strive to hold the fulness of the truth revealed, and who dare not refuse our assent to the most sublime doctrines of scripture on the ground of their mysteriousness, are, I need not say, bound as strenuously to exert ourselves in opposing that purpose as though those by whom it was entertained were men for whom we could entertain no personal

In proceeding to set forth my case,—in citing for that purpose, as the representative of the tenets of those to whom I allude, and as the indicator of their views, an evening paper, which recent events have shewn to be connected with some, at least, among our members,—I may startle many, who are aware that the number of professed admirers of that paper among u, is but small, and that the great

majority even of those whom it specially undertakes to represent, speak of it as—to use the language of the day—ultra in its tenets, and violent in its tone. I admit, Mr. Editor, all this. But this does not prevent its being an excellent guide and index to the opinions of perhaps a large body of persons of whose average tenets it would unquestionably afford an exaggerated representation. Generally speaking, when any new doctrine acquires weight, and thus becomes formidable, that weight is not directly derived from those who go all lengths, and who adopt and profess the fulness of the error. These are for the most part but few, and intrinsically weak; but they become strong in wielding the strength of numbers who go to a certain extent along with them,—who are partly, but not altogether, convinced by their arguments, or who feel the necessity of compromising, in some measure, with their views. And yet, numerous as this last section of a party may be, it is clearly the firstthat of the few who go the farthest-which stamps the character of the whole. And to this first section, therefore,—to its speeches, publications, &c.,—we may fairly look for the real aim and tendency of any party, even though that aim and that tendency be,—as in the nature of things they will be, -unconsciously forwarded and imperfectly understood by the most apparently influential portion of that party itself. The tone of the extreme, in such cases, is but a representation of that which the bulk of the body is tending to assume; and will assume, when its character shall have reached its further and natural development.

In this sense, then, I regard the paper in question as the representative and organ of a considerable number of our members; and consider its declarations of systematic warfare against the present system and doctrines of our society as of an importance which, did we look simply to the direct and avowed influence of that paper over our

members, might appear imaginary.

The paper in question contained, on the 26th of November, an animating address to its friends—an exhortation to them to "strain every nerve to purify the books and tracts of the society; not to rest till a great change shall have taken place in them." Toward this change, it is asserted, something has been done; but, comparatively speaking, it is trifling. Such as it is, however, it is hailed by the

editor as "the first streak of the rising day."

The criticisms contained in the same article, on the tract of a Right Rev. Prelate, sufficiently show in what a main part of this great and desired change is to consist. And the true member of our Holy Church, if ignorant of our late proceedings, will be startled to learn that it is to consist in obliteration from the tracts of our society, and, by consequence, from the popular creed of our country, of those views of the doctrine of the Christian sacraments which were held by our reformers. They, we know, defined the word sacrament as follows: "An outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof."

Now, the following passage from the tract just alluded to (which

contains precisely this doctrine of the reformers,) is, in the article before us, cited with condemnation, and as an illustration of the doctrines which it is intended to banish from among us:—

"Q. Why may not persons refuse to partake in the sacraments?"

"A. That they may not lose that inward and spiritual grace given

"unto us by God, of which the sacraments are outward and visible

"signs."

And the subsequent tenour of the article makes it sufficiently apparent that the doctrine objected to in this extract is, the regarding the holy sacraments as though they were something more than what

the Socinian considers them, mere inoperative signs.

The above extract shews that both the sacraments of our church are, generally speaking, viewed by the writer of the article in question in the same light. But with respect to one of them, baptism, he unfolds his sentiments at greater length. I need not, however, transcribe this; the *principle* is that with which I am concerned, and that is the same in both cases.

That this should be the feeling entertained respecting the sacraments is, I confess, not wonderful to me. The fashionable religion of any age must of course be tainted with that age's principal characteristics. And a leading characteristic of ours is, undoubtedly, a shrinking from mystery, coupled with a too exclusive regard for things visible and tangible. In any age, as the minds of men grew dull, and unfit for the contemplation of heavenly mysteries, the doctrines of the sacraments are probably those which, from their sublimity and mysteriousness, would fade the first, from the enfeebled powers of spiritual vision. It is, therefore, but too natural that we should, in this our day, be the witnesses of an attempt to erase those doctrines from our creed, and to introduce in their place a system less spiritual, and more adapted, consequently, to a gross and self-seeking people.

That the attempt of which I complain, in truth, arises from this source—from a want of faith in things invisible, a reluctance to admit the reality of anything which is not the object of actual observation—is strikingly shewn by a subsequent passage of the article which I am quoting. The writer's point is to prove that baptism is not, according to our church's meaning, a sacrament, because the writer's senses do not

assure him that it is one. The phraseology is curious:-

<sup>&</sup>quot;Mark how it (i. e. baptism) works. The child is baptized; in "other words, according to Dr. —, bit is regenerated, or made a new "creature. Let this child be examined with the child of a baptist, and, "except in peculiar circumstances, no difference of nature will be "manifested. They will both be found of the earth, earthy; alive to "the world, and dead to God. Still the one, according to Dr. —, has been made a new creature, and the other is in a state of nature. But the difference between the two, in the state of their hearts, their "affections, or their conduct, it is acknowledged by all, is generally not "perceptible; and accordingly it follows, as an unavoidable consequence, "that the change, which is called a new creation, being born again,

" being raised from the dead, is a very little matter, indeed, as it regards the change effected in the nature of the individual, whatever it may

" be as it respects the relation in which he stands to the gospel."

This reasoning, it will be seen, depends for all its weight upon the assumed admission, that visible or tangible evidence is to be required for everything,—that things, even of a spiritual nature, which are "not perceptible" to our imperfect faculties, are not, upon the simple evidence of Revelation, to be believed to exist.

Where men have suffered themselves to be so far deluded as to avow, and to act upon, a principle like this, it need not surprise us to find them carrying that principle to the extreme; to find them speaking of that which the church has ever esteemed the holy sacrament of baptism, in terms like these—

"Our readers are quite aware that we cordially subscribe to the practice of infant baptism, and consider it most valuable in many points

of view."

But the fact that the corruption with which we are threatened; is one adapted to the tone and spirit of the world around us, does but increase our danger—does but increase, consequently, the necessity, among all right-minded members of our society, of active, of immediate, exertion. Are we, Mr. Editor, as Christians, as members of the holy church catholic, to remain longer quiescent, while such endeavours are avowed,—while such doctrines are assailed? Are we not, if we speak not now, virtually telling the world, that the holy doctrines of the sacraments are looked upon by us as open questions,—as points respecting which men may hold opinions wide as the poles from each other, without compromising, in any important degree, the orthodoxy of their Christian creed? And, if so, what a position, to the reflecting mind, is ours! To what an end are we applying the influence, the incalculably-important influence, of our venerable society!

To me, Mr. Editor, this appears a most serious subject of consideration. Remembering how carefully the holy men of old—the rulers and examples of the church in former ages—were wont to cherish, as so many jewels committed to their charge, the several truths of Revelation, I should, I confess, see with pain those who profess to look up to them, and to follow in their steps, disposed to surrender any one of those great verities—nay, even to tender the admission that one of them is unimportant—to the worldly and compromising spirit of the age. It were surely better in itself—it were surely more reverential to the memory of those who have gone before us in the administration and support of our society—to dissolve that society at once, than to suffer its now widely-extended powers and influence to be wielded for purposes directly opposite to those for which it was originally established, and for which it has for more than a century been sustained.

I hope, however, Mr. Editor, that this is not our only alternative. I hope that prompt and decisive measures may yet, with the blessing

The reader will, perhaps, remember some remarks on this very argument in a former Number of this Magazine.

<sup>†</sup> It ought to be mentioned that the "Record" is now calling for some plan of revision of all the tracts.—En,

of Heaven, avert the menaced evil, and preserve the society, as an instructrees of the truth,—as an instrument of good untold to our country. What those measures should be, I do not presume to say. My situation,—as I have already informed you,—is that of a follower, not of a leader, in the church. I leave, therefore, the arrangement of details to the proper quarters. But I feel, Sir, that I should not, even as a lay member of our society, have stood clear in my own sight of the neglect of a solemn duty, had I not, by thus addressing you, striven to enter my humble protest against the fearful evil which threatens us,—against the degradation of our Christian society from the holy employment of diffusing a knowledge of the truth throughout our land, to that of systematically obscuring the light of Revelation, and debasing our national creed. I remain, Mr. Editor, yours, &c.

Laious Londinensis.

### SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

Sir,—Being deeply interested in the welfare and efficiency of the venerable Society for the Propagation of the Gospel in Foreign Parts, I read, with much pleasure, an article on that subject, in your Number for December last, signed "D," Still I conceive your correspondent's plan is not capable of universal application, though excellent where it can be applied. Where there are but three or four agricultural parishioners, the remaining population consisting of the lower classes, it would not answer; though in a town, where there are many well-educated masters of families, it would. Being myself the vicar of a small country parish, and having made an experiment in favour of the society, I beg to furnish your readers with the result, hoping that others may be induced to adopt a similar plan. In 1834 a meeting was holden at Northampton, for the purpose of considering how the deficiency created by the withdrawal of the Parliamentary grant of 15,000%, per annum could be made up, on which occasion it was stated that the clergy and others interested in the society should induce respectable persons, in the middle class of life, resident in their parishes, to become annual subscribers of five shillings. This suggestion I quickly acted upon, and four of my agricultural parishioners most cheerfully responded to my appeal and became subscribers. I did not feel satisfied, however, to rest here, being convinced that, by a little extra exertion, I might effect much more. After some little consideration, I determined on preaching a sermon, the object of which should be to impress it on the minds of my people, of all ranks, that where people are (as is the case in this country) eminently blessed with the means of grace, it becomes their positive duty to evince (to the extent of their powers) their gratitude to the giver of all good, by contributing a small portion of their worldly substance for the glorious purpose of extending those blessings to others as yet imperfectly supplied with them, or entirely destitute of them. I gave notice that I should call at every house in my parish in the course of the two or three succeeding days. This I did, and I suggested one penny per

month as sufficient for the poor. I endeavoured to impress on each the privilege it should be considered to have an opportunity of contributing to so glorious an object. I farther stated that I should myself collect the pence, each month, or every other month, as circumstances would permit, which would have the good effect of bringing us more into contact with each other. I found many very ready to subscribeseveral volunteered two-pence per month-others acceded to my request, though not so cheerfully—some declined. To those of a grade between the poor and my agricultural parishioners, consisting of the village carpenters, blacksmith, publican, &c., I proposed an annual half crown, to which they willingly acceded. The list stood thus:-Subscribers of one penny per month, or one shilling at Christmas, including our own elder children and several domestics, 39; at twopence per month, 5; at two shillings and sixpence per annum, 7; at five shillings per annum, 4. Christmas, 1834, I paid into the society's treasurer's hands 21. 14s.; Christmas, 1835, 41. 10s. 9d., exclusive, of course, of regular subscriptions from my own house. Now, Sir, multiplying the sum by our 10,000 agricultural parishes, we should raise in this manner such a fund as to be enabled to rejoice (while we deprecate that miserable act of the legislature of this Christian land which rendered such exertion necessary) that God bringeth good out of evil. That such a plan might be pretty generally adopted, and with nearly the same success, I have no doubt; for though the parish in which I am placed is a highly respectable one, still, human nature is much the same everywhere. In the course of the last year (as might be expected) some half dozen of the monthly penny subscribers have withdrawn their names, but then others have joined our society, and I see no reason to fear but that, with a trifling fluctuation, I shall maintain my ground. I will allow it is rather a laborious way of assisting the Society for the Propagation of the Gospel, and some of the poorer members smile, and say I fairly earn their subscription,—and moreover that they value my visit at more than the penny. Indeed, that which brings a clergyman into frequent contact with his people generally, must, prima facie, in itself be good, when to this is added the chief object of the visit—viz., increasing the funds of so excellent a society; and lastly, the probability that it may induce the subscribers to value more highly, on their own account, the spiritual blessings they thus extend to others, and surely there is enough to excite exertion and repay labour. As a pledge that I shall be very happy to answer any queries which a brother clergyman, wishing to establish a similar society in his parish, may desire to put to me, I shall subscribe to this letter the name of your obedient humble servant, FIENNES T. TROTMAN.

Dallington Vicarage, Northampton.

#### SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

Sin,—I have read in the November number of the "British Magazine" a paper containing these words-"I take for granted that every minister of the Church of England is deeply interested in the prosperity of the venerable Society for the Propagation of the Gospel in Foreign Parts;" and, on this assumption, the writer proposes this question— How can we, the parochial clergy, be most instrumental in increasing the

efficiency of the society?

I am afraid, Sir, that "D." assumes too much. As one who is very anxious for the prosperity and efficiency of the society, I deeply regret to be obliged to say, that all the clergy of the Church of England are not zealous in its cause. I know a considerable number, although I much regret to be obliged to mention this fact, who are but cold whenever an occasion is suggested for promoting its interests and increasing its funds. Some, indeed, openly avow their indifference. What, you will ask, may be the reason of this backwardness? One reason I suspect to be, that at the meetings of the members of the society such persons do not experience the same excitement which they feel at the meetings of some other religious societies. Some men are apt, I think, to mistake animal heat for religious impressions, and will attend no meetings where they do not expect that this excitement will be produced. But this, if it be a reason, is not the only one why some clergymen hold back when they are requested to advocate the cause of the society. I will mention one, which I think to be well deserving the attention of the leading members of the society, and which has more than once been assigned, in my hearing, for not being forward to promote its prosperity, and that is the absence of onction from the reports. They are said to be "written on ice;" and it is added, that the grace of God is seldom acknowledged in them as being necessary for the success of the society's labours.\* Now, this is a very grave charge, and, if well founded, should be corrected; and, as one of the incorporated members, I am glad of this opportunity of directing the attention of the society to it. I think there is some

This demand is the same in principle as another which is constantly made, that the ground of our Christian hope, the meritorious sufferings of our blessed Lord, should be not only the main subject of every discourse, but of almost every paragraph. An opposite practice is deemed to be "laying another foundation." Yet surely this is not right, or just, or true, nor does it agree with St. Paul's preaching, either in theory or practice. He lays the foundation strong and sure, but he proceeds to build on it. He treats of all subjects on Christian principles, but does not deem it necessary in every sentence directly to refer to, and formally to recognise, the great verities which lie at the base of the gospel system. Surely, in all cases, the perpetual repetition of a formal and outward acknowledgment of particular truths seems to imply that they are not important enough, unless so repeated, to keep their hold on the heart,—that they neither are, nor are felt to be, essential, the sole hinge on which the whole machine turns, the foundation, without which, the building crumbles into dust. As to the reports of societies, assuredly it must be desirable that they should express a deep and affectionate and fervent interest in the cause of Christ. But can it be believed that a society which exists for the propagation of the gospel of Christ Jesus can possibly look to any other source than the Divine blessing for success? Can they not protect themselves from such a charge except by constantly repeating that they do believe that, the disbelief of which would at once banish them from the pale of Christ's church? Is it possible that they should believe that it is their own arm which can win the victory, because they do not in every line say that God alone can prosper that which is undertaken in dutiful obedience to his commands, and in the desire to spread far and wide the knowledge of his scheme of salvation by Jesus Christ?—En.

ground for the remark, though I do not consider it a valid reason for withholding my support. Some other missionary societies colour too highly, and a desire to avoid this error has probably caused ours to run into an opposite extreme; but surely it is not necessary for us, in seeking to steer clear of Scylla, to fall into Charybdis. In the hope that this letter may meet the eye of some influential member of the London committee, I am, Sir, your obedient servant,

A RURAL INCORPORATED MEMBER.

#### ST. PATRICK.

MY DEAR -,-As your correspondent "H." has done me the honour to make some remarks on my inquiries relative to St. Patrick, it might be uncourteous if I did not take some notice of his observations. At the same time, I must entirely decline any lengthened controversy on the subject. I stated the result of my own investigations, not, I trust, in a dogmatical spirit, but with a view to leading others to similar inquiry, and I gave ample references to the sources from which I drew my information. If your correspondent "H." will take up the subject, and, after having thoroughly weighed the statements in the works I have referred to, will establish a series of conclusions on more tenable grounds than mine, and will bring out the truth, clear and well-defined and established, he will confer on no man a greater obligation than on myself. I will, therefore, at present only state a few brief reasons which prevent my being at all shaken in my opinions by anything which he has advanced. I am at present writing without my usual command of books, and therefore there are a few points which I can only allude to in the most cursory manner.

1. I cannot be much moved by his reference to Jerome. What\* Jerome does say is simply that, when a young man, he saw in Gaul some Scots, (i. e., Irish,) whose nation were cannibals. How, therefore, Jerome's testimony proves that ships were uncommon to Ireland, I do not see, unless "H." would inform me how these Scots got to Gaul by land. But I need not trouble myself to answer "H." on this head, because in the second page of his letter he answers himself by allowing that "Ireland in the apostolic age and afterwards heard the gospel," which, I presume, was by the intervention of ships. I recommend to any one who doubts the intercourse with Ireland by ships, in early days, to study the fifth chapter of Stillingfleet's "Origines Ecclesiæ Anglicanæ," (I quote from memory,) and if they deny it still, to give the world the benefit of their answer to that writer.

In reference to the same point, I would just remark, that "H." appears to me either not to have read, or to have read with great carelessness, the writing on which this controversy very much turns. He talks of St. Patrick's dream about a ship which should take him to Ireland, whereas, unless I have entirely mistaken the whole point of the confession, the ship which he was warned of by a dream was that

Hieron. Advers. Joviniarium, p. 93, &c. Ed. Paris: 1579.

which took him from his first captivity in Ireland, (see the passage where this dream occurs,) and he says, "intermisi hominem," &c. "I left the man with whom (i. e., his master) I had lived so many years." As to the questions about the legions and Pharamond, they are minor points in my argument, only brought in to confirm other evidence, and I am not very solicitous about them. At a future season, however, if there should be need, I will enter into the consideration of this head.

2. As to the variety of stories about St. Patrick, how they prove that no such person ever existed, I am unable to perceive. Some of them, such as the Glastonbury story to which "H." alludes, are late and palpable forgeries, and most of the lives of the saint, as I have observed, are late in their composition. Indeed, this is one of my own strong points in leading me to my former conclusions. His variety of names (some of those which are quoted by "H." being only terms of endearment) appear to me beside the question, and to prove nothing, unless we grant that there was no such person as Daniel, because he

was also called Belteshazzar, &c.

3. I will now only briefly remark on the two closing paragraphs of "H.'s" letter. Perhaps he will favour us with some reasons more cogent than a mere assertion for believing the confession and the epistle to Coroticus to be the forgery of some century from the seventh to the tenth, and especially shew us how far they are conceived in the spirit of that time. One strong argument for their genuineness appears—their simplicity, and their utter unlikeness to any other account of the saint as dressed up by popish legends. Neander, if I remember rightly, has said, with much truth and acuteness, that the confession contains no miraculous events,—nothing which may not be "sehr gut psychologisch erklart," which exactly meets the case. Until I have stronger grounds, then, for rejecting my former opinions, I cannot adopt the suggestion of "H."

Lastly, as to Coroticus. Notwithstanding the decisive tone adopted by "H.," I must say, that the clear impression on my mind is, that the person to whom the epistle is written is too strongly individualized and marked to allow of "H.'s" explanation. There is, indeed, a show of reason for adopting it, apparently like that adopted by Fluellen in his comparison of Macedon and Wales. There is a C, an R, a C, and a T in each of the words, and so far they tally well; but I think Coroticus must be taken as the proper name, and not the national

appellation of an individual.

I can only, in conclusion, add again, that I mean to decline a controversy on the subject; but if "H.," with his extensive reading and his talent, will fairly set himself to the task, and produce anything really satisfactory on this great subject, he will confer a service on the world, and will much oblige, my dear —, yours truly,

THE AUTHOR OF THE ARTICLE ON ST. PATRICK.

<sup>\*</sup> N.B. I am quoting from memory only.

# MOORE'S HISTORY OF IRELAND.

Sir,—Mr. Moore having, contrary to all history, endeavoured to fix the charge of Pelagianism upon the early Irish Christians, conducts us next to the mission of Palladius, whom Celestine is said to have "appointed bishop for the superintendence of" the "infant church" in Ireland. This, therefore, being an important event in the history of the Irish church, an examination somewhat in detail of the circumstances bearing upon that mission may not be altogether beside the purpose of these letters.

It is generally admitted, then, that Christianity was early planted in Ireland, though there may be no means left us of ascertaining by whom or at what exact period the gospel was first preached there. The fact that Ireland was never under the Roman dominion is of itself sufficient to account for the scanty notices which we possess of the early church of that country, because it was thus exempted from those persecutions for Christ's sake which afforded such large materials for the early history of other churches, and which brought to light the names and sufferings of martyrs and confessors, who else might have passed to their reward unnoticed in the records of men. Of this a striking example is afforded in the British church, the existence of which is far more certainly ascertained from the annals of the persecution under Domitian than by any notoriety it has derived from its acts during the two antecedent centuries. There are not wanting, however, intimations of the early existence of Christianity in Ireland. Thus Keating, in his "General History of Ireland," which professes to rest on the authority of certain ancient Irish records, asserts, that Cormac, King of Ulster, embraced Christianity about seven years before his death, which took place in the middle of the third century. "He was converted seven years before his death, during which time he refused to adore his false deities, and, instead of bowing to his idols, he did homage as a devout Christian to the true God; so that this prince was the third person who believed in the faith of Christ before the arrival of St. Patrick in Ireland." (Hist. of Ireland, p. 282.) Corroborative of this assertion, it may be added that the Annals of Tigernach throughout represent this king as being an object of dislike and persecution to the Druids; whilst, in the Dublin copy of the Annals of Inisfallen, edited by Dr. O'Conor, Cormac is expressly related to have repudiated idolatry. Dr. O'Conor indeed remarks (Rer. Hiber. Script., vol. ii., p. 53,) that though it is affirmed of Cormac that he abandoned his idols and worshipped the true God, yet that it does not follow that he embraced Christianity; and therefore suggests that he might have been one of a class of persons to be found in Gaul during the fifth century, who at the same time that they rejected the superstitions of Druidism, were in the habit of consulting persons who had a familiar spirit. It does not, however, appear obvious how occurrences usual in the fifth century and in a distant country can throw much light on what took place in Ireland two centuries earlier; so that of the two hypotheses that which assumes King Cormac to

have been a Christian is by far the most natural. If now we turn to the south of Ireland, we find a tradition at least as old as the eighth century, and referred to in many poems and Irish MSS., which makes the inhabitants about Cape Clear (Inis Clera, or "Island of the Clergy,") to have been those Irish who first embraced the gospel of Christ. (Rer. Hibern. Scriptor., vol. ii., p. 97.) If, therefore, the least reliance is to be placed on these authorities, it would appear that, both in the north and in the south of the island, Christianity had obtained an early footing among the Irish people. The same conclusion may be deduced from the records of other churches in which the names of eminent early Irish Christians occur.

But though it is admitted by Mr. M. (p. 209,) that anterior to the mission of Palladius there was an "increasing number of Christians" in Ireland, and though he is most anxious to impress on his readers the idea that the Irish were early distinguished as Christian scholars, and were so identified with the rest of Christendom in the middle of the fourth century as to be generally affected by a heresy which at that time more or less infested every Christian country, yet he considers it to be "certain" that Ireland then presented the solitary instance of a church without a bishop. "It seems certain that before this period no hierarchy had been there instituted, but that in Palladius the Irish Christians saw their first bishop."

The note on this passage is—" Ad Scotos in Christum credentes ordinatus a Papa Celestino Palladius primus episcopus mittitur."—Prosper. Chron. Bass. et Antioch. Coss.

Now in the first instance it is to be noted, that in order to make it "certain" that "primus" in this passage is intended to mean "that in Palladius the Irish Christians saw their first bishop," Mr. M., in common with other Romanists, will be under the necessity of impugning the authority of the lives of some saints, though on other occasions (see p. 236) he may find it convenient to call in the assistance of documents not a particle more trustworthy than those he must reject. It is by such a dire alternative alone that he can place "Ailbe, the pious Declan, and Ibar, all memorable as primitive fathers of the Irish church," (p. 227,) among "the disciples of St. Patrick." such consciousness as this, it may be presumed, moved Mr. M. to introduce these "illustrious" names, without a single hint that they have been considered to be the episcopal predecessors of Palladius on somewhat better authority than Mr. M. would make them the "disciples" of the Romish apostle. It is possible, however, that Mr. M. may have been misled by Dr. Lanigan, who on some occasions is a great authority with him. The latter gentleman goes so far as to affirm (Eccl. Hist., vol. i., p. 22,) that such lives of the worthies of whom we are writing as make them "bishops in Ireland before the arrival of St. Patrick," abound "with anachronisms and contradictions, whilst the old Irish annals are in direct opposition to them." That all writings which contain matter likely to interfere with the claims of the Romish St. Patrick should be in direct opposition to the "old Irish annals" need not be surprising when we take into consideration the fact that, if the annals themselves are to be believed, all the ancient

records of Ireland were collected and expurgated by command of St. Patrick. ("Annals of the Four Masters," Ann. 438, ed. Dr. O'Conor.) It would be more than one could expect that an apostle possessed of half the worldly wisdom which seems to have been the inheritance of Mr. M.'s St. Patrick, should undertake the purgation of the "old Irish annals," and leave those exact portions of the histories unpurified which would have proved himself to be an impostor! Yet it does so happen, by some accident or other, that the Dublin copy of the Annals of Inisfallen, as edited by Dr. O'Conor, so far agrees with those lives of the saints quoted or referred to by Usher, as to make Kieran, and Declan, and Ailbe, and Ibar, all "bishops in Ireland before the arrival of St. Patrick." And, what is remarkable, neither these annals, nor those of Abbye Boyle, so much as mention the name of Palladius. I will only add that, judging from some peculiarities connected with that quotation from Giraldus Cambrensis, to which attention has been already directed, I have some suspicion that Mr. M. may have known that "St. Ibar," at least, has been regarded as "one of the four bishops who propagated the gospel in Ireland before St. Patrick." (See O'Flaherty's "Sketch, &c. of the Islands of Aran," in the Transactions of the Royal Irish Academy, vol. xiv., pp. 115, 127.)\*

But still it may be said, there is the express testimony of Prosper. Not, however, of all the copies, for it has long since been intimated by Archbishop Usher that the Chronicon of Prosper, as given by Du Chesne (Hist. Script. Rer. Francar. Coetan., tom. i., p. 205; Paris, 1636,) reads, "Ad Scotos in Christum credentes ordinatus a Papa Celestino Palladius episcopus mittitur," omitting " primus," on which the whole question hinges. It is true that the reading of Prosper, as given by Mr. M., is supported by the authority of Bede, Marianus Scotus, Sigebert, and one or two other old writers; so is the reading of Du Chesne corroborated by Hermannus Contractus, a chronicler as ancient as any of those mentioned, with the exception of Bede. (See the "Scriptores de Rebus Germanicis," edited by Pistorius, tom. i., p. 116, Frankfort, 1583), not to mention the Saxon Chronicles, edited by Gisborne. And, what is still more to the purpose, there is another chronicle which passes under the name of Prosper, quite different from the work quoted by Mr. M., but yet laying such claims to authenticity that learned men have decided it to be the genuine production of that father in preference to the other. The predicament, therefore, in which Mr. M.'s "certain" passage of history seems to stand is this: -- whilst it is directly opposed to documentary evidence immediately relating to the affairs of Ireland, it derives its sole authority from a quotation which, if authentic, may, on the most essential point, be variously read,—that quotation, however, being found in a chronicle, the genuineness of which may, without the

<sup>&</sup>lt;sup>a</sup> It may not perhaps be generally known that Ruelius, in his Concilia Illustrata, vol. i., p. 1079, asserts that there were bishops and others from Ireland present at the first council of Arles. Ann. 314. I do not find on what authority his assertion rests, except it be on the name Hibernius, which occurs among others in a letter said to have been addressed by persons present at the council to Pope Sylvester.

slightest captiousness, be doubted.\* But as if by anticipation, to render Mr. M.'s "certain" as uncertain as possible, Dr. Lingard seems never to have dreamed of Palladius being sent to Ireland at all, but takes it for granted that "ad Scotos" means the Christians of Scotland. (Anglo-Sason Church, p. 45, 2nd edit.)

C. E. G.

[Erratum in Letter ii.—Dele " even," last line but one.]

#### MARTIN OF TOURS.

Sir,—The dedication of days and temples to the founders of our faith was a great inconvenience in the times when the reformed church was contending against idolatry. We do not now feel the pressure of that inconvenience, and we feel a satisfaction in paying a reasonable degree of honour to the apostles and authentic martyrs. Our forefathers were in this particular obliged to retain more than, probably, they desired, and certainly more than we can now find satisfaction in.

When the Church of England, in obedience to various considerations, permitted the many obscure and some questionable names which fill our calendar to remain there, she conceded a minor and non-essential point, which she could not have insisted upon without causing the weaker brethren to be offended. But assuredly her founders never meant to pronounce that the historical existence and saintly graces of these people were articles of faith and conformity the controverting of which should be esteemed a violation of public decency. Besides the monstrosity of such a doctrine in itself, their not saying it entitles us to conclude they did not mean it. We must be careful how we permit any individual, in his own private zeal, to fasten upon us a 40th article, and one of so serious a nature. The articles do not say so much for the calendar as they do for the apocrypha, but dismiss the subject altogether; while the liturgy honours none but primitive martyrs. If the calendar were any authority in such matters, Dr. Ledwich would have been absolutely estopped from disputing the history of the pretended Patrick, and I should be precluded from lending+ my feeble aid to his views.

Without the Historia Sacra, Vita Martini, and Dialogues published by his bosom-friend and confederate, Sulpicius Severus, the history of Martin would be very scanty in its material, and quite obscure in its moral part. But, possessing them, we can be at no loss to judge what manner of man Martin was, and with what sort of tools he worked. These persons succeeded in inflaming to the highest point the credulous fanaticism of the Gaulish multitude; and Sulpicius Severus also

Such of your readers as desire it may see both these chronicles in Du Chesne, as above referred to, and in Labbe's Novar. MSS. Bibliotheca, tom. i., ed. Paris, 1657.

<sup>†</sup> Which, however, I propose doing once more. And meanwhile, I beg leave to correct the more important of your printer's errata in my last, which arose perhaps from my bad writing. Dele the comma between Gallia and Belgica, for Aloryt read Aleryt, for Iris read Isis, for Bonead read Bonedd, for Tracassansia.

succeeded in passing himself off upon Jerome (a ready recipient of such delusions) and upon Augustine, who were remote from the scene of his actions. But it is only justice towards the clergy and more enlightened part of the laity in Gaul to say, that they were not all dupes; and, by his own shewing, some were disposed to regard both him and his patron as charlatans and liars. The emperor Maximus was not the dupe of Martin, although he was obliged to offer incense to the popular idol. If your correspondent is disposed to drink at the source, he will find in Severus much melancholy information concerning the monk, whom our erring ancestors imagined to be a patron to the church which he serves, and its advocate with God.

When the rector of St. Martin's parish reads the narrative of his miraculous interview with the Emperor Valentinian, I think that, not-withstanding the disgust he will feel, the absurdity of it will force a smile from him. But when he comes to the story concerning Briccio of Tours, (Dial. 3, c. 15,) his honest and religious mind will resist all

the titillations of levity in the strength of its indignation.

This Briccio was a priest of the Turonian church, who succeeded to the bishopric when Martin died. Martin himself had been raised to episcopacy, not indeed as afterwards were Germanus and Sidonius Apollinaris, by the instrumentality of direct mob violence, but by popular intimidation overpowering the will and judgment of his clergy. After his death, the mob of Tours, inflamed by calumnies which Martin and the Martinists had long before directed against him, and which Gregorius Turonensis (dissembling the quarter from whence they came) admits to have\* been utter calumnies, expelled Briccio, and by acclamation raised up first one and then another bishop in his place. It is probable that he was the person upon whom the choice of the clergy, had it been free, would have fallen, when Martin was conse-Without pretending here to analyze and comment upon the documents of Martin's life and machinations, I thought your reverend correspondent might find these remarks useful, in appreciating this particular passage of them. It is rather remarkable that St. Martin's successor is commemorated in our reformed calendar as St. Brice on the 13th November; and that may place my respected opponent in some difficulty. The calendar is necessary for the purpose of pointing out to us on what days we are to hold in remembrance St. Stephen, St. Jude, St. John Baptist, &c.; but for purposes such as the present, it is no more than an old almanac. That is the plain-spoken truth of the matter.

There can be no doubt that our indulgence is due to those historical characters whose penitence and amendment of life and manners is recorded in history, as well as their wickedness. But I am not aware of any grounds for supposing that Martin ever repented of his shocking career, or died otherwise than in the fullest perseverance. With respect to his follower, Severus, he was, indeed, overtaken by remorse in his old age, and condemned himself to a voluntary

<sup>•</sup> The specific calumny, by means of which the insurrection was kindled, occurred after his consecration. The general imputations, to which it was adapted, and which Gregory negatives, were of earlier date, and the venom of Martin, Severus, &c.

taciturnity to expiate the sins of his tongue. It is true that his friends, the Martinists of Tours, gave out that the fault of his tongue had consisted in advocating Pelagianism, and nothing else. In so doing, he might have been honest. A\* darker stain, tainting his whole life and conversation, was to be obliterated by the aged penitence of Severus; and that it was so, we may well hope. But an honest and correct account of the contrition of Severus would have been the death-blow to Martinism, and could not be expected from Tours. The sound of his palinodia was stifled, and not suffered to come abroad.

Without presuming to judge, in the forbidden sense of that word, we are at liberty to condemn the wicked actions of the men we read of in history. And Martin stands before that ordinary tribunal of human opinion, with nothing to mitigate the censure it must pronounce upon him. Of your correspondent's allusions to myself, being irrelevant, and such as I think it is always more judicious to avoid, I say nothing at all.

# PLACE OF THE SERMON IN DIVINE WORSHIP.

MR. EDITOR,—A correspondent noticed in the last number of the "British Magazine" "wishes to ask Mr. Newman where those directions of our church are to be found authorizing the introduction of a lecture or sermon between the reading of Scripture and the prayers." Perhaps it will answer your correspondent's purpose if I, another nameless correspondent, state what my understanding is of the passage referred to.

Is not allusion made in it to the place of the sermon in the Communion Service, as assigned by the rubric? That service is a whole in itself, and to it the sermon belongs entirely. Now the sermon

† The editor hopes this correspondence may lead to a full investigation of the grounds for certain names being left in, and certain others struck out of, our calendar at the Reformation. It is a curious subject.

<sup>•</sup> To crown all the enormous contents of his book, and obtain for it a more complete acceptance, be had not scrupled to assert that Martin, some time after his death, appeared to him in a glorified form, patted him kindly on the head, and exhibited the volume of his own life, which he carried in his hand! From whence the poor deluded Gauls had to infer, that the saints in heaven occupy themselves with reading their own lives. But of all the sentences contained in his works, the following is perhaps the most distressing to read:—"I have written nothing but what had been previous ascertained and proved by me; else would I rather be silent, than utter falsehoods." In the days of his repentant silence, these words must often have presented themselves to his afflicted conscience.

Can "H." proper that the friends of Severus stifled the real nature of his penitence, or misrepresented it? Is not asserting that they did so, assuming the whole matter in dispute, and even fixing infamy on Martin of Tours, by an arbitrary hypothesis that Severus had one motive for penitence, and that his friends were guilty of the infamy of assigning another, which they knew to be false? Where can we stop in history on this principle? Perhaps, instead of further controversy on this point, "H.," who is so well able, will give us a paper or two on the proper mode of writing history, the limits within which conjectures not founded on fact, especially as to men's character, are admissible, and the value to be attached to any history where those limits are transgressed.—Eb.

does in fact come between the ten commandments, epistle, and gospel, and the solemn service of the communion. I conceive the words in question can mean nothing but this, inasmuch as the sermon is not introduced except in the Communion Service, and then it does occur "between the reading of Scripture and the prayers."

It will be said that our custom is not conformable to this "direction" of the church, for the sermon comes last. But surely the writer appeals to the church's principle and intention, and defends it by "the example of primitive usage." The word "authorizing" implies the same,—the actual "directions" of the church, "whether for catechising or for the sermon," leading to the rule or principle, Perhaps he would farther suggest to the reader that our forefathers' intention is better than our own practice. This, indeed, is not his direct reason for touching on the subject, which on the face of the paragraph was to account for defects in composition in his own sermons which follow; yet it is certainly suggested by the passage. His mode of delivering his lecture on a Saint's day has been adopted "with a view of making it duly subordinate to the more direct religious duties of the day." Accordingly, "he has usually confined himself to a few remarks introduced without text." What is established by custom as the order of our Sunday service must not be altered, though it run counter to the spirit of the church's directions; but when there is no custom, as in the case spoken of, it is surely allowable, instead of eluding, to act as "authorized" by them. Now, as things are, it is a discomfort to some preachers that the sermon does not occupy that modest and subordinate place in Christian worship which it was intended to do, and this feeling may be at the bottom of the paragraph. The usual introductory prayer and text (highly seasonable, indeed, were a sermon the whole of the service, and were the alternative between a sermon with them and without them,) answer no important purpose when the sermon is meant to be but a part of a whole service; rather they seem like an appendage and a kind of set-off to the sermon, instead of uniting it in a dependence on the prayers and lessons which have preceded. We discover the spirit of things in their tendency; the grandiloquent addition to the concluding prayer now in vogue, of "as far as it has been agreeable to Thy inspired word," is but a development of the original act which emancipated the preaching from the prayers. The homilies are evidence of the reformers' intention surely very different from the received practice. The sermons of the primitive church were often expositions of Scripture, commonly of the Psalms or lessons of the day, -- often had reference to the festival celebrated,—often did not last above eight, nay, four minutes in delivering. If they were often longer, yet bishops were commonly preachers, who had the authority of office and years, and the times were not those in which worship ran the risk of being undervalued.

It may be asked, how the people would be taught if sermons were not more than ten minutes long. I answer, that I am not dreaming of any change in our Sunday service, nor denying that ten minutes is not enough for eloquence, nor blind to the uses of long sermons, in the present disuse of catechetical instruction; not at all,—I am but making a remark, and pointing out what seems to me an important principle. What are the right occasions, places, modes, degrees of putting it in practice, is quite another question. Yours, &c., &c.

# PREACHING PREVIOUSLY TO MORNING PRAYER.

Sir,—A correspondent in, I think, the November number of the "British Magazine," inquires as to admissibility of a practice of administering the communion and preaching without having previously read the morning prayers. In reply I beg to refer him to the Act of Uniformity (14 Charles II.), printed before the preface of our Common Prayer, wherein he will find it expressly provided and enacted "that at all times . . . . when any sermon . . . is to be preached, the Common Prayer and service . . . appointed to be read for that time of the day shall be openly . . . read by some priest or deacon in the church, chapel, or place of public worship . . . . before such sermon or lecture be preached, and the lecturer then to preach shall be present at the reading thereof."

The next clause excepts the universities. Presuming that your December number would have conveyed a line to him in answer, I forebore to trouble you. As such was not the case, you will probably excuse my sending this. I confess I wondered at the question.

And now permit me to put a query or two. Is there any authority for introducing into the Litany, after "all women labouring with child, all sick persons," the clause "especially those for whom our prayers are desired," as it stands parenthetically inserted in the prayer for all conditions of men? When I say authority, I mean is there any warranty for it,—any propriety in the transposition of the sentence from

one prayer into another?

And let me ask, while in an interrogatory mood, one question regarding the Rev. Blanco White's "Poor Man's Preservative against Popery," (Society for Promoting Christian Knowledge, Tract 252.) What is the meaning of the caveat respecting the former editions of that work contained in the author's address to the reader in 1834, as touching statements, opinions, tendencies? And against whom is directed the passage, p. iv., from "I now perceive that the profession," to "on those who profess them"? Except on one supposition, it is a plain enigma (if such a thing may be), and Davus sum non Œdipus. I am, Sir, your most obedient servant,

December 21, 1885.

D. A. V. U. S.

## CONFIRMATION.

SIR,—A correspondent in your November Number, under the signature of "W.D.," has asked the question—What does the church hold respecting confirmation? I was in hopes the subject might have been

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taken up by some abler pen than mine in the succeeding Number; but that not being the case, I offer the following observations on your correspondent's letter rather with a view of eliciting the remarks of others than of doing anything like justice to the subject myself.—I think he almost answers his own question, by what he has proceeded to state that he has endeavoured in vain to find a tract explaining what he considers its true nature; though it appears he has found explanations in old divines corresponding with his views. From this, then, it would appear, that modern divines universally, and the church generally, has held what he would call low views of this ceremony; and I think he has therefore advanced an unsupported, if not contradictory, assertion, in the beginning of his letter, when he says, "it can hardly be questioned that she (the church) has ever regarded it (confirmation) as an apostolic rite, employed by her first rulers, under immediate inspiration from above, as one special mean and instrument (the Italics are not his) of communicating to the faithful the gift of the Spirit; that we have, consequently, great reason to expect in the use of it a blessing different from that which would attend any becoming ceremony whereby our youth might renew their vows, and dedicate themselves to the service of God." "W. D.," it will be observed, avoids the use of the term sacrament; but if he means anything more by the above definition, than what the generality of the church now holds, he can mean no less: confirmation, therefore, is in his estimation "an outward visible sign of an inward spiritual grace, given unto us, ordained by the apostles, under immediate inspiration from above, as a means whereby we receive the same, and a pledge to assure us thereof." Now, Sir, I am far from denying the tendency of the age to take a low view of ordinances, and I will add, as to the church itself, to form very inadequate notions of the special nature and efficacy of the sacrament,-a misfortune I know nothing more likely to increase than a tendency, on the other hand, to exalt any other ordinances of the church into the same rank; but to be resolutely bent either to take what are called high church views, or low and liberal ones, on every subject that offers, alike leads to the danger of missing the truth. On one side is priestcraft, by which, in the end, the virtue of all ordinances becomes endangered, from a tendency to attribute all their efficacy to the ministerial office and the opus operatum, and nothing to the internal disposition of the recipient; and, on the other hand, arises indifference to those very means of grace, which the head of the church has appointed as special, and a consequent loss of Christian privileges, as well as a neglect of Christian duties. Of these two parties, the papists and ultra-protestants are the representatives. It is not from any disposition in myself to take a low view of ordinances, that I must differ from "W.D.," but from a conviction that his opinion on confirmation cannot be sustained on inquiry at the only two sources of authority—the scripture for the catholic church of Christ, and the rubric and service for the church of Christ in England; but that it is a religious ordinance and ceremony, analogous, but not identical, with the imposition of hands by the apostles, introduced into the church in early, probably in their times, and by them—a necessary consequence to the practice of infant baptism, and of general necessity and great importance, attended with a blessing, though not special; i. e., what can be no otherwise obtained, and peculiar to that special means, yet commensurate with the highest expectations that can be entertained of it by the faithful, whilst publicly professing their faith in the Saviour, joining his body, the church, dedicating themselves to his service, imploring his grace and blessing with the united prayers of the brethren, and having that grace and blessing assured to them, by a significant action, at the hands of the successors of the apostles. Whether this view be considered high or low, I believe it consonant alike with scripture, and the mind of the church. It is, at any rate, by your correspondent's shewing, as high as is held by the generality of the clergy in the present day; and if it be wrong, it is time we should be better informed. Your constant obliged reader,

## CHURCHING OF WOMEN.

SIR,—Perplexed with some doubts in regard to churching of women, I send you a statement of what has occurred to myself, in the hope that I may receive information upon the subject which may serve to guide me in future. A married woman of the worst character applied to me to be churched. The child for the delivery of which she was about to return thanks was professedly not by her own husband, but by another man, in whose house she had been for a long time living, and still continued to live. To admit of an open adulteress to partake of one of our church's sacred offices, appeared to me a profanation of such office, and I accordingly refused, under the influence of that revolting feeling which was with me irresistible. That she was unfit to be admitted to the Lord's table there could be no doubt, and yet had she been churched she might have claimed to come there, according to the direction of the rubric. My refusal in this extreme case I trust few will disapprove of, though some may be inclined to tell me (as I have been told) that I have no authority to refuse the churching of any woman who is not excommunicated. My object in sending this letter to your Magazine is not to learn whether I may not expose myself to legal penalties by refusing to church any woman who may apply, but whether it is my duty to make a discrimination, and to what extent this discrimination is to be carried. I am desirous of ascertaining whether it is the practice with my brethren in the ministry to refuse the churching, not only of the open adulteress, but of the unmarried woman. In country parishes, the unmarried woman shrinks from presenting herself to be churched, from a sense of shame; but this is not the case in the populous district I am acting in. Looking to the spirit of this office of our church, does it not, I would ask, appear intended as a thanksgiving upon the birth of a child in lawful wedlock? Is it not a profanation of the words of the psalmist for the mother of an illegitimate child to say, "Lo! children and the fruit of the womb are an heritage and gift that cometh of the Lord. Like as

the arrows in the hand of the giant, even so are the young children. Happy is the man that hath his quiver full of them; they shall not be ashamed when they speak with their enemies in the gate." Was not the 128th psalm one of those formerly appointed in our church, as it is still in the Church of Rome. If so, one of the marriage psalms forming a part of this service surely looks as if it was intended for the use of the married woman alone. Some perhaps will argue that the unmarried woman may be a true penitent, and therefore fit to be churched. This I will not deny; but, if I mistake not, the church in its purer ages did not admit short intervals of time as the proof of true repentance, nor do I think it wise she should alter her course in this respect. But, independent of the early penitent who claims so high a privilege, is not the situation of females who stand exposed to the danger of falling as she has done to have some weight upon our decision? Will not their danger be greatly increased upon seeing their erring sister admitted by the church to the privilege of a married woman, without any acknowledgment of her fault, and without a sufficient interval to ascertain whether she truly repents of the sin she has Again, is it not due to those in honourable wedlock committed? that we should preserve this office from all profanation, lest they come to think lightly of it, and disregard the use of it, thinking the privilege unworthy their acceptance, since it may be equally enjoyed by her who has set at naught the ordinance of marriage, and given no proof that she is sensible of her shame?

Such, Mr. Editor, are my own musings upon this subject; and if some of your obliging correspondents will give me information as to their practice, I shall be thankful. I am, Sir, your grateful reader,

Christmas Day, 1835.

F. D.

# LEIGHTON'S WISH TO DIE AT AN INN.,

DEAR SIR,—It was only yesterday that I observed a letter in the last Number of the "British Magazine," to which you kindly challenge my reply. I confess I am perplexed how to answer it without giving the matter, or rather one's own opinion on it, more importance than it deserves. Certainly, when I quoted Leighton, and his desire that he might die in an inn, it was, as a sentiment, memorable and worthy of notice,—not in the least, as a desire, commendable, or otherwise, still less as one to be proposed as worthy of imitation. If I might refer to the verses themselves I would say, that the aim of the passage was to explain how Leighton should have come to indulge in such a feeling; and the moral was, that the Christian, in his last hours, should desire to have such a sense of the presence of God as should make it to him a matter of comparative indifference by what outward circumstances he was surrounded, since that of Pascal, in one sense, must ever remain true, "Je mourrai seul," though, in a higher sense, it ceases to be true for him who can also say, "I am not alone." Might I observe, too, that when we weigh this sentiment it is not to be forgotten that Leighton had none of those near and intimate relations upon whom his death might have had that lasting influence for good on which your correspondent "R. B." lays, and deservedly, so much stress. In conclusion, allow me to thank him for his kind expressions concerning myself, and for his watchfulness that no sentiment should pass under cover of verse which would not bear examination in proce.

Believe me, &c. RICHARD C. TRENCH.

December 80, 1885.

## ON CLERICAL SPORTING!

Sir,—As some of the clergy, who allow themselves sporting in its various kinds, are sometimes apt to regard their brethren who abstain from such indulgences as over scrupulous, nay, even as unsound and puritanical, I hope you will admit the following extracts, from the decisions of the spiritual rulers of the church upon the subject in former ages, by which it will appear that the abstaining party are at least walking according to rule, and that the onus justificandi, if any, rests with the others. My object in this is not presumptuously to seek to abridge the liberty of the latter, if they think they possess it, but to strengthen the hands, and remove a stumbling-block from the way of the former; who have, according to the judgment of the wise of other ages, chosen "a more excellent way:"—

Observer.

S. Ambrose, Homily in Lent, A.D. 380.

"Can you count that man to fast, brethren, who, at break of day, does not watch for the church, or seek the holy places, of the Blessed Martyrs, but rises and assembles his serving lads, arranges his nets, brings out his dogs, and scours the green woods? Taking, I say, his serving lads with him, who otherwise would, perchance, have hastened to church; and thus accumulates other men's sins upon his own pleasures, not considering that he is guilty both of his own offence, and of the ruin of his servants."

Council of Agde, A.D. 506, (55); and of Epon, A.D. 517, (4).

It is not lawful for a bishop, a presbyter, or a deacon, to have dogs, or hawks, or such like, for hunting. But if any of these persons shall be often occupied in this amusement, if he be a bishop, let him be suspended from communion for three months; if a presbyter, for two; if a deacon, from his office.

English Canons in King Edgar's reign, A.D. 960.

64.—Let no priest be a hunter, a hawker, or drinker, but attend to his books, as becomes his order.

IV .- Council of Lateran, A.D. 1215.

Can. 15.—We forbid hunting and hawking to all the clergy; wherefore, let them not presume to keep hounds or hawks.

Council of Nantes, A.D. 1264.

Can. 3.—Since we find no sacred hunter, we charge the prelates to be careful to punish clerical hunters, and especially presbyters and monks, from whom the seandal is the greater.

Council of Trent, A.D. 1563.

Sessio 24, c. 12.—Let them, moreover, use fitting clothing, both in and out of church; and let them abstain from unlawful huntings, hawkings, dancings, taverns, and plays.

Council of London, 1529; and again, 1557.

We order that if any ordained or beneficed clergyman shall openly lead about hounds, or hawks, he is, ipso facto, suspended from the celebration of divine offices for the space of one month.

In the Reformation of Ecclesiastical Laws. Henry VIII., Edward VI.

Concerning the Church, &c. c. 4.—Of presbyters, "Let them not be drinkers, diee players, bawkers, or hunters.

DEFENSOR.

# MR. BLANCO WHITE.

DEAR SIR,—In the number of the "British Critic" just published I have seen, with a feeling not to be described, a picture of the *present* religious state of the gentleman above-named. Many considerations restrain me from speaking of that most admonitory individual. The fittest accompaniment for any, and for every, thought of him and his proceedings, is humble, silent prayer for grace to keep one's-self "steadfast in the confession of a true faith."

Perhaps, however, (if the question be not already disposed of,) you will not refuse admittance to a suggestion materially affecting (as it seems to me) the credit of the Society for Promoting Christian Knowledge,—namely, that it should not for an hour longer consent to circulate the tract (No. 252) entitled, "The Poor Man's Preservative against Popery." If it were held to be the best or most persuasive antidote to that dangerous delusion ever penned, it would still be unworthy of the Society for Promoting Christian Knowledge to borrow its assistance, as professing to be written by one "now a clergyman of the church of England."

This hint is not thrown out with any feeling of asperity against the writer of the tract, but simply on the ground that it is positively disingenuous to circulate, as against popery, the arguments of one who now evidently holds the discipline and doctrine of the church of England to be still more objectionable. Besides which, the probability of the case (almost amounting in my judgment to a moral certainty) is, that the writer of the "Preservative," if his life be much longer spared, will surely end with a return to the anodynes of that communion which he has dealt with so undutifully, but which will in these days be only so much the more glad to welcome a repentant child home again on that very account.

May I presume to take the present opportunity of offering a farther general word of caution upon the hazards of a course too much adopted, and with seeming eagerness? I mean the instant welcoming of all deserters (if I may so express it without offence, for perspicuity's sake,) into the orthodox camp. Converts must either be sincere or not; they must act either from deliberate conviction or merely from impulse. In the former case, they surely would themselves prefer a reasonable probationary term as privates in their new ranks; in the latter, the consequence of thrusting them at once into stations of eminence is but too plain beforehand.

I am, dear Sir, yours truly,

January 11, 1896. R. B.

# EVENING LECTURES, KESWICK.

Sir,—Among the "Events of the Month" in your January number, I find that "the officiating minister at Crosthwaite church has determined, to suit the infirmities of many of his hearers at Keswick, to deliver a lecture every Sunday evening at the town-hall in Keswick. He has been induced to this course by the distance of the church

from Keswick, which is more than a mile, for such a journey must be a severe task to the aged and infirm in the dark."

Having a reverence for the catholic church and its ordinances, I cannot refrain from sending to the good people of Keswick an extract from a letter of a bishop (who was almost a native of their country, and who lived within sight of it,) to a clergyman who had it in contemplation to have an evening lecture. Bishop Wilson says—

"Your scheme, as you call it, if suffered to take place, would be attended with more evil consequences than I have now time to mention or, I hope, than you have thought of; otherwise you would sure have consulted your bishop before you would have suffered it so much as to have been spoken of. I will not run headlong into your schemes, which would in a great measure set aside the express duties of catechising, bound upon us by laws, rubrichs, and canons; which if performed, as they should be, with seriousness and pains in explaining the several parts of the catechism, would be of more use to the souls both of the learned and ignorant, than the very best sermon out of the pulpit. This, I say,—after a serious, plain, and practical sermon in the morning.—will answer all the ends of instruction without an afternoon sermon."—Wilson's Works, vol. i. p. 174.

I hope that even yet "to think of Bishop Wilson with veneration is only to agree with all the Christian world," and I therefore send the above extract with the greater confidence. If a layman might speak of the clergy, I would say that there is a very great want of respect for ecclesiastical discipline among them. I particularly mean as far as acting without episcopal authority, and that it prevails most in the north of England and in that part of Wales where the clergy have not had academic educations.

I am, Sir, your very obedient servant,

MILES

### MR. KING.

Sir,—I am led to trouble you from having this day seen the pamphlet in which Mr. King, of Hull, renews his defence of Milner's Church History against the "strictures" and "notes" of my learned friend, Mr. Maitland.

For any one who thinks with Mr. Maitland to interfere in a controversy in which he is a champion, would be, to say the least, a piece of gratuitous pugnacity. And, accordingly, when a few months ago I published a tract on "the Opinions of the Paulicians," I endeavoured expressly to guard against the impression that my "remarks had been put together with a reference to the recent controversy about the literary value of Milner's History." I may therefore, I trust, fairly say that I did not thrust myself into this controversy. It is not my wish to do so now. The few observations with which I now trouble you will merely regard myself.

On pp. 27, 28, of Mr. King's letter to Mr. Maitland we find the following passage:—

"Those who knew what Milner was, and what his History had effected, might be allowed to plead—Destroy it not, for a blessing is in it. But to such a plea we have your definitive reply; 'The design was as noble as the execution was feeble and defective.' And yet, Sir, from that day to the present, no one has arisen to give effect to this magnificent design. In your judgment, however, it would have been better

unattempted than done as it has been done by Milner! Will any one else subscribe to that judgment? Your friend,—I do not say your panegyrist,—Mr. Dowling, whose tract on the Paulicians is highly commended in the 'fittish Magazine,' says, that 'at the time he wrote, and for many years after, there was no one in this country who could have written such a history better than he did.' Have any of Milner's friends challenged for him so high a meed of praise? Suppose the History defective, yet if it was the best that any writer of his age or country could produce, he is placed at once, by the verdict of one of your most able friends, at the head of his class, as having done that which no one else could have executed better."

As Mr. King deems it necessary thus publicly to call upon me, I can of course have no objection to reply. He is quite welcome to my "verdict," such as it is, but he must be good enough to take it with my own interpretation. I have no hesitation, then, in declaring my opinion that Milner's book is not only useless, but pernicious. Useless, as furnishing, in proportion to its bulk, very little useful or authentic information; and pernicious, not only as abounding in false views of church history, but as preventing inquiring persons from betaking themselves to works of a higher character. How Mr. King could suppose that the observation I made, in the note to which he has referred, contained anything expressive of approbation of Milner as a historian, or opposed to the view which Mr. Maitland takes of his merits in that capacity, I cannot possibly conceive. A man is not the less ignorant because he happens to be ignorant in company. What I asserted was what no one denies,—namely, that in the latter half of the last century there was among our divines a general, and I suppose I may say a shameful, ignorance of church history. I said that it was "the best apology for Milner" that he did but partake of the common ignorance of ecclesiastical subjects. And it certainly is something to his credit that he knew more of this branch of literature than a number of men who were in other respects vastly his superiors. But it is a very different thing to say that a man is the least incompetent among a number of incompetent persons, and to say that he is a competent person. A man may know more about the structure of the human body than all the rest of the people in the parish, and yet be very little qualified to write a treatise on anatomy.

I do not exactly understand what Mr. King intends to convey by the terms in which he thinks proper to speak of me. But I should like to inform him, that as it is my cherished privilege to be the "friend" of Mr. Maitland, so I deem it no imputation on my taste or judgment to be styled his "panegyrist." The terms in which I spoke of my respected friend in my "Letter on the Paulicians," were not I trust unbecoming a clergyman, or a man of letters. And I believe I did but express in what I said the general feeling of those

who take an interest in ecclesiastical studies.

As I should be sorry to intrude to any length on your pages, which are usually so much better occupied, I will make but one more remark. As Mr. King has deemed it necessary to notice me, I should have been much better satisfied if he had done so with a view to the argument of my pamphlet, than in a way thus purely personal, and which I suppose he means to be sarcastic. And I would desire to address to him the words of the very learned

Dr. James (Appendix to the Reader, prefixed to his "Corruptions of the Fathers,")—" If that small treatise of mine has been so happy as to light into his hands . . . . I would intreat him . . . . either ingenuously to acknowledge the truth of what I have written, or modestly (according to his wont) to shew the contrary; avoiding unnecessary speeches and convitatory arguments, which do but ingender strife." I have the honour to be, with great respect, Sir,

Your obedient servant,

Gloucester, January 18, 1836.

JOHN GOULTER

JOHN GOULTER DOWLING.\*

# INJUSTICE TOWARD THE CLERGY.

DEAR SIR,—I think there can hardly be any objection on the score of politics, if you shall judge it otherwise worth while to draw attention to the following "leader" in the "Times" newspaper of Saturday,

Siz,-I feel it necessary to notice two points in your letter to Mr. Maitland just published. At page 7, you state that the whole controversy sprung out of Mr. Mait-land's work called "Facts and Documents," and in proof of this you state that I adduced no other authority for my assertion as to Milner's powers and views. You establish this point by referring to a letter of mine published in the "Christian Observer," in October, 1834, in which I refer to Mr. Maitland's work, and then add that if you have overturned this work of Mr. Maitland's you have cleared the field of all that I thought decisive of the question in its original form. Your object in making this statement as a controversialist is a very obvious one. You wish to shew that no one but Mr. Maitland has thought ill of Milner, or at least that subsequent charges against Milner have been made on Mr. Maitland's sole authority. But really this is a most groundless assertion. I should never be ashamed of speaking on Mr. Maitland's sole authority. But when I spoke of Milner, I had never read Mr. Maitland's work, and had not the pleasure of knowing him. I do not set up myself as any authority, but my opinion of Milner (right or wrong) was formed from my own careful study of parts of his work. I confess my surprise at your referring to what I said in the "Christian Observer," as if I was there alleging authorities for my assertions, when you must be aware that I was simply expressing my surprise that the few words which I said should be so harshly handled, while a long and regular bill of indictment against Milner by Mr. Maitland had been passed over in silence for two or three years. Thus your fact is without foundation. But, were it true, your proof of it would still be a mere fallacy. The reasoning by which you prove that Mr. Maitland's book was my sole authority,—viz. because I refer to it,—appears, at least, to me to be of as little value as your fact itself. I did not think it necessary to adduce authorities; but I could say with truth, that in the course of four days in the autumn of 1834, no less than four men of letters, of very different education and opinions, separately expressed to me exactly the same opinion of Milner's work as I had myself expressed.

In page 8, you state, on the evidence of a few words in the "Christian Observer," (viz., that I had some facts in my possession proving Milner's inaccuracy,) that I had then seen Mr. Maitland's second pamphlet in an unfinished state. Not only had I not seen it then, but I am quite confident that not a word of it was written, that the plan of it was not formed, nor the resolution taken that a second pamphlet should be written. It is not because these matters are of any great consequence in themselves that I notice them. But as you appear to me to be pursuing a controversy in a very unusual spirit, it is really only common justice to shew that you have hazarded assertions devoid of foundation. Surely this is strange in one whose leading topic of invective is the groundless and inaccurate assertions of his adversary.

I am, Sir, your faithful servant, H. J. Rosz.

This will be a convenient place for a reply to another part of Mr. King's letter.
 To the Rev. I. King.

Jan. 16. An opening sentence has expressed disapprobation of the manner in which "peerages, with their attendant coronets, are showered wantonly down," pro re nata, on the law:—

"Now, (says the editor, in continuation,) while ministers are thus honouring one profession which thrives by the dissensions of mankind, is it not also painful to reflect, that they are in an equal degree [qu. how much more than equal?] striving to sink and depreciate another which exists by diffusing peace and comfort? The men who are to be peered and pensioned are undoubtedly distinguished in the profession to which they belong; so are there men in the church of the same original state in society, who passed through the same education, contended for the same prizes in the same universities, were even more frequently the victors; but, having in these days of infidelity fixed upon the less favoured profession, these are to be degraded and visited, and those exalted. This, we say, is an unnatural state of society—talents do not find their just level—it inflicts injustice, and must lead to greater evils."

In noticing the above passage, it is not my intention to render homage to the "Times." In this passage, indeed, I think that the reasoning is weaker than is usual with that journal, and the ground taken low and inadequate. What, then, is the value of the passage, and why is it entitled to attention? Simply for this—as an acknowledgment extorted from what the world (or "the public") is pleased to look upon as high authority, of a sure consequence to the best interests of pure religion in this kingdom, from the modern course of treating church and clergy, of which far wiser, better principled, and really well-informed advocates have given warning ever so often So far it is well that the "leading journal of Europe" should have at length discovered that a persevering course of injurious treatment of the church indicates "an unnatural state of society," and "must lead to greater evils." To be sure it must; and the most influentially mischievous of those evils—to wit, the substitution, by degrees, as rapid as can be accomplished, of an inferior class (or staple) of clergy—is precisely that which all the church's adversaries most desire, and most unceasingly endeavour to accomplish. By the way, we shall discover too late how powerful a help has been unwittingly afforded to such designs by the late iniquitous and scandalous exposure of every clergyman's professional income, accomplished by authoritative questions and authorized publications. The subject is too painful to pursue further; I therefore content myself with re-R. B. maining, dear Sir, yours truly,

## LUTHER'S LETTERS.

## NO. I .- THE FOURTH OF OCTOBER.

SIR,—I have some reason to complain of the part in which you, as Editor, take, in not merely controverting those remarks of mine which apply to you, but also appending your assumption, that "W. F. H." is well able to answer the "main points" of my letter which relate to him. The main point of that letter is a complaint of misrepresentation, that we considered the subject of the above day to be the "first translation" of the scriptures into English. What answer "W. F. H." can give remains to be seen; but it is rather too much to prenounce judgment, and prepossess your readers, upon a mere assumption

that he will be able to controvert my positive assertion of my own intention, and the avowed (and, as I think, unquestionable) intention of Mr. Horne, who originated the suggestion, to commemorate the subject mentioned in the imprint of Coverdale's Bible—the first printed translation of the whole scriptures

Having neither leisure nor inclination to enter at large into this matter, I shall do little more than advert to those points in which you (probably through my wast of perspicuity) have misconceived my arguments, and reasoned upon

their application to matters to which I have not applied them.

I have not applied the first canon as an argument for fixing any particular day for the above purpose, but simply in answer to "W. F. H.'s" statement, that nothing was to be done without authority. I told him that he chose the subject of his sermon any Sunday without authority. That was something; but that if he must have authority, he might have it for this subject four time a-year, by the first canon; and there was no reason why he might not take

that subject on the 4th of October as well as any other day.

I do not consider the press as "the organ of the church;" and I think that if the clergy are weak enough to succumb to it, they will fall self-betrayed. But I do hold the press to be an effective and lawful organ, for spreading the knowledge of facts, and inferences to be drawn from those facts. Those facts and inferences thus spread were—that the 4th of October, 1835, was the third centenary of the printing of the first entire copy of the Scriptures in English; that in these times causes similar to those which called for the first appointment of the first canon called for a compliance with its provisions; that by a singular coincidence, the above day of the year fell on a Sunday; that this coincidence gave every clergyman that thought fit a favourable opportunity of acting in the spirit of the canon, and revising his compliance with its provisions.

You concede that no appointment was made, no special service dictated; but you regard the affair as an "attempt" to appoint. What others did I know not; but certainly I did not "attempt" to appoint a festival. Nay, more. I conceive that the coincidence of the day in question falling on Sunday, mendered an appointment, by competent authority, (much more an attempt at appointment by unlawful means,) not only unnecessary, but, in the circumstances of these times, inexpedient; and, under that view, and for other reasons, not necessary to discuss here, I think that your scheme of petitioning the episcopal bench to appoint would have been very imprudent, and quite as objectionable, in fact, as you seem to consider ours in form. The opportunity of noticing the circumstance presented itself without any appointment. It was remarked, and each man might profit, or not, by it as he pleased.

If the affair assumes the form of an appointment, or an attempt,—a thing, I believe, utterly disclaimed by the parties,—it will be in no small degree owing to the indiscreet efforts of those who, after it had passed, endeavoured

to invest it with that character.

**\**.

I could have wished that your answer and "W. F. H." had appeared simultaneously, for had I known the nature of the answer, you expect, from him, I might have acknowledged the justice, or replied to the fallacies, of it. But as it is, I cannot afford any more time for this controversy; and shall have the disadvantage not only of two upon one, but also of receiving his second broadside, without an opportunity of answering it. I am, &c.,

One feeling I have always had, and will frankly give you the full benefit of its admission—viz., that in this affair I went close to the verge of our liberty, but did not overstep it; that I, moreover, went closer to that verge than, in ordinary times, I would have chosen to have done. But the present crisis, I contend, and all the circumstances of the case, justified our taking the utmost limits of our lawful discretion. The effect, as far as it went, was good, and would have been better if more extensive.

# NO. II .- OCTOBER FESTIVAL.

SIB,—Your invitation and "W. F. H.'s" letter compel me to renew a controversy which I had hoped to have dropped, and to add a few remarks to that communication of mine which you, with kind intentions, have withheld, to give me the opportunity of meeting "W. F. H." I have no copy of the letter you have postponed, and, writing in London, I have before me only your January Number; so that I cannot refer to our previous correspondence. But the case lies in a small space; and, for the course I have to take, I have a sufficiently clear recollection of the facts to answer my present purpose.

There is one part of "W. F. H.'s" letter of which, I trust, he cannot well have considered the bearing, nor the baseness of character which it insinuates. He has quoted a passage from Hurd, marking with italics words which, in the judgment of every reader, must convey a charge of unfairness, and dishonesty of mind, against me. He says, he hopes I will "not take offence" at such a charge. I only beg him to consult his own heart, and reflect whether he would not take offence at such a charge. For my own part, though anxious to presume that he cannot be so bigoted as to intend to assert, that those who differ from him in their views of an undefined and debateable point must be unfair and dishonest, yet as the words and printing convey that charge against me, I must publicly repel it, and say, that, if intended, it is utterly groundless and inconsistent, not only with Christian charity, but with that courtesy which is due from one gentleman to another. I am compelled, from respect to my own character, thus indignantly to repudiate the charge, as it appears in the words; but I do trust that "W. F. H." did not intend it. Had we been conversing, doubtless the tone, and the countenance, and the explanation with which "W. F. H." would have accompanied the remark, would have given it a different turn; and he has forgotten that those feelings of his mind are not transferred to the paper on which he writes. I am the more willing to cherish the hope, as I can perceive that my own remarks have been liable to similar misconception even from you. At this moment, grave, not to say indignant, as my previous remarks have been, I cannot help smiling when I read your note, in which you speak of "giving offence." Luther is incog. to you; but he is one who has, for some years, had the honour of your acquaintance, (he would hope friendship,) and who, far from being offended, has never for a moment suffered an interruption of the kind and respectful sentiments with which he has already regarded you. I complained in the letter you have postponed, of your not giving me, in your editorial capacity, fair play, and being two against one; but it was with a mock gravity, which it seems has been taken for serious and angry remonstrance. In all other respects, I believe, I have only explained and maintained my positions, perhaps treated "W. F. H.'s" reasonings with a levity which has displeased him, but have neither entertained, nor consciously expressed, an unkind reflection upon either your or your correspondent's motives.

Myremark, that the bishop did not choose the subject of "W.F.H.'s" sermon, being a fact in illustration of a statement merely, could not call for such an insinuation as it has drawn forth. It only went to prove, that the subject suggested by the day in question might be legitimately discussed, and without any violation of discipline. If "W. F. H." did not mean it to be imagined that the authority he speaks of had been contravened by the parties in question, I am at a loss to comprehend for what purpose it was cited. But this is of no importance. If I have misconceived him I am sorry for it, and will take my "house of cards" without anger.

But I must again (and I do not sneer) beg him to keep his own "house of cards" likewise; for I have spoken positively of my own views, and I cannot imagine that Horne, who has in the "half page" given an account of many of the old translations, could possibly have other views. I should always con-

tend as warmly as "W. F. H." for the existence of these old translations, as proofs of the comparative novelty of Romish usurpation, in assuming the right of permitting, or not permitting, the people to read the scripture in their own language. Our business is with the time of the Reformation; and Cranmer's words, quoted by him, could prove quite enough for me. If "W. F. H." will read my letter, he will find that I have not applied the term "authorized" to Coverdale's bible. I have simply stated, that Wickliffe's bible, and all unanthorized translations, being forbidden, was a virtually entire prohibition; for these were expressly forbidden, and there were no authorized translations provided.

Again, I am sorry that my words should seem to convey a charge of "W. F. H." being an "apologist" for Romanists. He must remember that he charged those who contended that the Reformation was the means of giving the people free access to the bible, and that the papists withheld it, with affording the papists a triumph. I have only retorted his charge and said, that not our position, but his own remarks, not his intentions, had that tendency.

I will not split hairs with "W. F. H." upon the distinction between printing

and publishing, nor am I concerned to defend the expressions of the parties he alludes to. But it appears to me that either term, to plain understandings, was sufficiently descriptive of rendering public the scriptures in English, which was the event considered worthy of remark. As to Mr. Horne meaning to mention "protestant" as a peculiarity of the bible, and so implying a special tone or bias in the translation, I have no manner of doubt "W. F. H." is mistaken. The imprint of Coverdale's bible is the test of Mr. Horne's project. "W. F. H." is not mistaken in his conjecture that I should be with him if an "attempt," such as he describes, shall be made; and I only hope he will be always found as firm as I shall be in withstanding them. But I must contend, that the present is not such a case. The day fell on a Sunday—the subject was a legitimate one for a sermon at any time, and specially in these times. The adoption of this subject by individual presbyters, the circulation of the suggestion of these coincidences by either individuals or the press, do not constitute the appointment, nor the attempt to appoint, a festival. There was neither, as far as I am concerned, an appointment nor an observance of a festival, in the ecclesiastical sense of the term. That "W. F. H." should have been impertinently censured, and that other fooleries should have been perpetrated, is nothing strange; but he need not let these trouble him; and, as for me, my attack has been directed not against him personally, nor against his motives, but solely against his arguments.

I beg both him (unknown as he is to me) and yourself to accept my assurance of entertaining no ill will to either; but that I am determined, when I believe I am in the right, to maintain truth. I have not noticed many points of "W. F. H.'s" letter, not caring to continue the general controversy so much as to explain my own statements, and vindicate myself from what I understood as an unqualified charge of breach of ecclesiastical duty, and from having intended any reflection on the motives of those who differ from me; a species of reflection in which I mustsay "W. F. H." appears to have indulged to a most unwarrantable extent. If I have provoked him, by what he calls "banter," and if by that term he means what he has spoken of in another passage as \*meering, I really regret it, and did not conceive that I had gone beyond the limits described in the former of these terms. But I cannot think that even the latter provocation can justify the insimuations conveyed in his quotation from Hurd.\*

As far as the Editor is concerned, he is most anxious to avoid the continuation of a correspondence the tone of which is painful. Where two parties, both, doubtless, equally anxious to do good, differ so widely, silence is the best healer of wounds.—ED.

# THE ROMISH DOCTRINE OF ATTRITION,

#### A TRACT.

The Romish tenet most pregnant with moral mischief is, probably, that which promises salvation to mere attrition. It is also a tenet highly serviceable in riveting attachment to the papal church, and in seeking proselytes. In fact, it renders the Romanist secure of eternal welfare; since none, with even the least sense of religion, are not afraid of endless torments, and all would be glad to escape them on the easy terms of receiving sacerdotal absolution. The wish for this, however, is pronounced enough, where the satisfaction itself is unattainable.

Now it should be generally known, that a Romish divine pressed in argument is very likely to pronounce salvability from attrition only as nothing more than a scholastic doctrine, to which his church does not stand committed. He might be reminded of the Trentine catechism, which declares real contrition to be found in very few, and hence deduces the necessity of an easier way for the salvation of men in general.\* His answer would be, that the catechism is not a decree of the council, and therefore not like one binding as an article of faith. It is indeed true, that the council here has spoken more vaguely and guardedly than the catechism.† Pallavicino represents the Trentine fathers accordingly as intending merely to condemn an opinion of their adversaries, which branded the fear of punishment with baseness.?

If the cardinal's view be correct, what becomes of the authorized manual for instructing the Romish clergy? What likewise of the doctrine that salvation is absolutely secure within the papal church? Are we to believe that the Romish clergy are taught from authority a doctrine of the last importance to the souls of men, but one which their church has, in fact, rather evaded than decided? May we safely say, too, that in spite of positive assertions to the contrary from such as ought to know the truth, the Roman church has not really ventured to assure men of salvation upon terms different from those proposed by other churches? An affirmative in these cases lays the Romish clergy undoubtedly under a very great hardship. All of them may be very reasonably expected to possess the Catechismus ad Parochos. A small library might excusably want the Trentine decrees. Nor would every clergyman, even of scholarly habits, think it necessary to scrutinize very narrowly the

<sup>\* &</sup>quot;Ut enim hoc concedamus, contritione peccata deleri, quis ignorat illam adeo vehementem, acrem, incensam esse oportere, ut doloris acerbitas cum scelerum magnitudine æquari, conferrique possit? At quoniam pauci admodum ad hunc gradum pervenirent, fiebat etiam ut a paucissimis hac via peccatorum venia speranda esset. Quare necesse fuit ut clementissimus Dominus faciliori ratione communi hominum saluti consuleret, quod quidem admirabili consilio effecit, cum claves regni cœlestis ecclesis tradidit."—Catech. ad Paroch.. Part ii., De Poen. Sacram. xlvi.

<sup>† &</sup>quot;Illam vero contritionem imperfectam, quæ attritio dicitur, quoniam vel ex turpitudinis peccati consideratione, vel ex gehennæ et poenarum metu communiter conficient, si voluntatem peccandi excludat, cum spe veniæ, declarat non solum non facere hominem hypocritam, et magis peccatorem, verum etiam donum Dei esse, et Spiritus sancti impulsum, non adhuc quidem inhabitantis, sed tantum moventis, quo poenitens adjutus viam sibi ad justitiam parat. Et quamvis sine 'sacramento poenitentiæ per se ad justificationem perducere peccatorem nequeat, tamen eum ad Dei gratiam in sacramento poenitentiæ impetrandam disponit."— Conc. Trid., Sess. xiv, cap. iv.

<sup>‡ &</sup>quot;Ed in verità, per quanto io scorgo dagli atti, l'intenzione de' teologi fù di condannar l' opinione degli eretici che riprovavano come cattivo il timor della pena, e non di decidere la questione scolastica, se così fatto timore, non solo seuza la centrizione perfetta (del che appenna fù lite, come vedràssi) mà eziandio senza verune eccitamento d'amore imperfetto basti alla remission de' peccati nel sacramento."—

Ist. del Conc. di Trento., i. 1003, Rom, 1656.

precise authority for a doctrine broadly laid down in his authorized manual. The Romish laity, likewise, in this view of the case, have great ground of complaint. They are in the habit of attributing extraordinary privileges to their church for securing the soul. Protestants look upon this opinion as a delusion. It might seem, also, that the council of Trent, the only complete and authorized expositor of Romish belief, at least had its doubts as to delusion here.

But although this may really be the true state of the case, and it is desirable to be aware of it, yet it is most unsafe to lose sight of Attrition as a prominent point in the Romish controversy. However a nice scratiny may dispose of this doctrine, it is, in fact, broadly asserted in the manual drawn up for instructing ordinary clergymen, under authority of the Trentine council, though not completed until that body was dissolved.\* This manual, too, was promulged under papel sanction, expressly conferred upon the Roman see for that very purpose by the council.† The Catechismus ad Parochos has been, accordingly, ever since what it was intended to be, a text-book for the Romish clergy. It has been, in fact, identified among all, but perhaps a very few of the initiated, with that famous council from which it drew its origin. Nor is it doubtful that it speaks the feeling and intention of this council upon the question of attrition. Only the Trentine fathers here knew themselves to be apon treacherous ground, and therefore they discreetly left a vague outline which might be filled up by bolder, because less responsible, hands. Their own catechetical committee have realized such intentions, using those very terms of the schoolmen, an easier way, which they themselves had been so cautious as to decline.

This doctrine of an easier way to heaven through Attrition, is obviously the principal point for attention in discussing Romish absolutions. In pronouncing these, it has been said the papal church takes no more upon her than the church of England does. Perhaps it may be so. But then it follows that Trentine verbosity as to attrition was merely meant to rebuke some unguarded language upon the fear of eternal punishment; and also that the Trentine catechetical committee has promulged, without sufficient authority, a doctrine likely above any other to jeopardy the souls of men. Where such concessions are denied, an identity of doctrine, as to absolution, between the churches of England and Rome, cannot be maintained. The former speaks peace to the souls of those alone who truly repent. She knows nothing of sacramental absolutions that will reconcile to God a sinner merely attrite. Neither does his church know anything of such, may be said perhaps by a Romanist, prepared to disavow a most important passage in the Trentine catechism. But then what becomes of one leading claim to exclusive privilege asserted by the Romish priesthood? What can one think of that responsibility which has allowed, now almost three centuries, even clergymen to be taught from authority a doctrine of awful hazard, which after all will not stand a nice inquiry, although conducted with implicit confidence in the Roman church? Of this any Romish disputant may allowably be reminded. Representations of superior privileges claimed by his church in reconciling the soul to God may be fairly met by doubting whether his church has really been bold enough to

The council closed in December, 1563; the catechism was completed in 1566. The preface to the catechism states that it was begun at Trent in February, 1562, and was consequently before the council itself for nearly two years. Three members of the council continued in the committee that compiled it. Tres a concilio, intercateros püssimi atque doctissimi. The preface goes on to state, that during the last two years of the council many of its most illustrious members were employed upon the catechism. Certum est ex ultima sessione toto postremo concilii biennio, plurimos ex patrum costu delectos celebres theologos magnum studium, multamque operam contulisse in hunc catechismum.

<sup>†</sup> Conc. Trid., Sess. xxv., 4, Decemb. 1563, cap. iii.

advance any such claim. The authentic declaration of his faith is, upon this point, guardedly verbose. It is hardly doubtful that the fathers meant here to assert the very doctrine upon which Romanists rely so fondly. Their own catechetical committee so understand them, and it has acted accordingly. But then, undoubtedly, this committee is not the council, and therefore those who build their faith upon the latter may retreat behind it when embarrassed by any amplification of the former. This may be done, and is actually done, in the case of a doctrine most important to the soul, and constantly insisted upon by Romanists. Let the scriptural Christian never forget that this doctrine is the key to Romish opinions of absolution, and yet, after all, that a reliance upon it, on grounds merely Romish, is liable to be swept away, not altogether without reason, even by Romish doctors.

# NOTICES AND REVIEWS.

The Soldier's Help to Divine Truth, in a Series of Discourses, at Chelsea Hospital. By the Rev. G. R. Gleig, M. A., Chaplain. London: Rivingtons.

MR. GLEIG'S object has been to set before his hearers, in order, the great events of the Old and New Testament history, looked at as a providential scheme, and to draw from each a moral calculated to convey strong and salutary impressions. Few persons could write in so strong, clear, and striking a manner, for any audience, as Mr. Gleig; but, probably, no one could come near him for his own peculiar sphere of duty. There is a manly eloquence, in rebuke and persuasion, running through the volume which will make it deservedly popular. The following extract is nearly at the close of the volume:—

"Addressing myself, as I do, to those many of whom have spent, while the remainder are spending, their best days in the army, it would be cruel mockery were I, of all men living, to affect ignorance of facts, to which I am sure that their consciences bear testimony. I know, all old soldiers know, and God knows, that often and often we have put our soul's health in jeopardy, merely because we could not, or would not, withstand some strong temptation that met us by the way. Well, then, what is to be done? To lie down in despair? to give up all as lost? to look upon ourselves as too much polluted even for the blood of the Lamb to cleanse us,—as too far sunk ever to rise again? No, my brave men, very far from it. It is to you, and to such as you, that the gospel speaks in the language of encouragement and of cheering. It is to you that the gospel tells of One, who has never deserted you, now that you return, and offer to Him the most;—who will in no wise cast you out, now that you return, and offer to Him the sacrifice of broken and contrite hearts. To the question, then, with which I take it for granted that your lips are burthened,—" What shall we do to be saved?"—I answer, as the Apostle answered before me: Repent, and put your trust in the Lord Jesus, and He will ensure to you the remission of your sins. But remember, that not now must your repentance be the act of a passing moment. The day is far spent, the night is at hand—the long, dark night that you must pass in the grave; and if of the few hours that remain, you fail to make good use, darker still will be the morning that will break in upon your slumber."

The only suggestion against a future edition which the Reviewer would make to Mr. Gleig, would be as to Sermon I. Can we yet so decidedly adopt the views of modern science in interpreting the history of the creation?

Sermons, preached at Prestwich. By T. Stone, M.A., of St. John's College, Cambridge, and Theological Lecturer at St. Bees. London: Hatchards. 1835. 12mo.

A PLEASING volume of sermons, sound in principle, and good in composition. St. Bees has great reason to rejoice in having Mr. Stone's aid. The following specimen will give pleasure:—

"And have not some of us, my brethren, experienced similar instances of parental affection? Does not the review of our years of childhood bring to our remembrance one who was our best, our earliest friend, who, when sickness or pain has visited us, hath taken her watchful station beside our couch; from whose eyes alumber hath been banished so long as the angel of death seemed to hover over us; whose hand hath administered the cordial, or adjusted the pillow, to ease the aching head? And in succeeding years, when the cares and anxieties of life have begun to thicken upon us; when disappointments have clouded our prospects; when the world hath frowned upon us; when the finger of soorn hath been pointed at us; when friends have proved faithless, and all have forsaken us—still have a parent's arms and a parent's heart been open to receive us; from their pure and hallowed affections, no reverse of fortune, no frowns, no sneers, nor calumnies of the world, have ever been able to divide us.

"Let such parents, if living, receive from us all that grateful respect and honour which reason, and religion, and affection suggest. Or if God in his providence hath removed them to a better world, let the memorial of their love be engraven on our immost hearts in characters too deep for life or death, for time or for eternity to

efface."

Contemplation; or, a Christian's Wanderings. By W. Vivian. London: Simpkin and Marshall. 1836.

It is really curious to find how large a body of persons can write very respectable verses. Here are six cantos in the Byron stanza, with a great many very tolerable and readable stanzas among them. The author has caught Lord Byron's rhythm, and something of his way of putting things, so to speak. The commencement of the second canto is a fair specimen. But he has nothing else in common with Lord Byron, for he is a sincerely religious man. But the doctrines of theology do not suit a poem, or at all events they want a real master's hand to touch them.

Mr. Vivian's theology in prose, it is not the purpose of the reviewer to touch. He thinks that he has explained the great and difficult questions as to "who shall be saved," whereas he has left it (as might be expected) exactly where it was. He thinks it satisfactory to say that Christ died for all, and that (p. 11,) he has thus opened a way by which every son of Adam might be saved; "but their perverse nature presents an insuperable obstacle; they will not, and therefore they cannot come to him." Now, what is gained even so far?

The History of Rome. By T. Keightley. London: Longman and Co. 1836, 12mo.

It cannot be denied that in some respects there has been a great improvement in elementary books for schools. No one has done more good in the region of classical literature than Mr. Keightley. This journal has noticed frequently, and recommended his mythology as

free from the insuperable objections as to decency which apply to most of such books; and last year his History of Greece was mentioned with just praise. It has succeeded as it deserves; and he has now given students a very valuable volume of the same kind as to the History of Rome. One used to read Goldsmith as a sort of story book, but in this volume there is really as much of the feeling and tone of scholarship as an elementary work will admit. The principles are sound and just, and there is hardly a page in which (besides the narrative) a boy would not pick up some really valuable information on matters of antiquity, customs, manners, and phraseology. The Reviewer begs to recommend the book most warmly.\*

The Old and New Poor Law. Who gains or who loses? London: John W. Parker, 18mo.

This little book is very well and clearly written, and sets forth exceedingly well and plainly all the evils of the old Poor Law, and the blessings of the new. It is very happy, as the new law is passed, that there are conscientious and clever men who are persuaded of its perfection, and who try to reconcile the poor to it. The Author, like all other wise men, who are their own opponents, keeps out of sight all the hard parts of the argument, and is therefore quite invincible. The whole argument (though the speaker is, rather cleverly, made an honest industrious labourer) goes on the supposition that the wicked and idle are the only parties in the purview of the law, and that there is plenty of employment for good men everywhere, if the old system is done away. Would it were so. No one disputes that the tendency of the old law, as it was administered in many places, was evil. But the real difficulties are not cured in practice as easily as in pen and ink. There are large parishes where the farmers now employ more than they can afford at the present prices, where even so, there are very many unemployed, where, too, the picture here drawn is not the true one; viz., that the idle are employed, and the good not so, but where men of just decent character, who would do very well upon work, are becoming every day worse and worse for want of it.

The Four Gospels, arranged in a series of Tabular Parallels on a New Principle. London: Rivingtons. 1836. Royal 8vo.

This is a very handsome but cheap work, of the nature of a Harmony, the novelty of which seems to be that by the large size of the page, and good management, all passages where the evangelists harmonize are exhibited in the same page, and meet the eye at once. This is undoubtedly a great convenience, and the volume will, probably, in consequence, be very popular. The compiler, as in the next case, does not enter into any explanation or justification of the chronology of the arrangement which he has adopted. It is not Mr. Greswell's, nor McKnight's, nor Mr. Townsend's.

<sup>•</sup> In p. 8, instead of "though far inferior was perhaps similar," the Reviewer would have said, "might perhaps occasionally act as a miserably inadequate substitute for the notion of one who spies out all our ways."

A Harmony of the Gospels. London: Longman and Co. 12mo. 1836.

This Harmony is very clearly and well printed, and from large blank spaces being allowed, the eye is not wearied, nor the reader confused. The compiler prints a good selection of parallel passages in Italics. This answers very well where one evangelist is illustrated by another. But when a passage from the same gospel is quoted, his plan is to insert it in the text in Italics, which rather breaks the text and confuses the reader. To discuss the comparative merits of the chronological arrangements of different Harmonies would be to write volumes. This differs from Mr. Greswell's admirable Harmony, from McKnight's, and Mr. Townsend's. And the compiler gives no account of his arrangement. There is a very useful index.

The Rationality of Revealed Religion, in a Series of Sermons. By P. E. Butler, Curate of St. Margaret's, Ipswich. Ipswich: Deek. 1835. 12mo.

MR. BUTLER is the gentleman to whose arguments the late Unitarian minister at Ipswich declared that he owed his rescue from that error. This, of itself, must create much interest about Mr. Butler, and this volume of sermons (although perhaps statements are pushed too far) displays a good deal of the vigour and spirit which one would have expected in one capable of thus convincing those who are in error.

Fifty-two short Sermons for Parochial or Domestic Readings. By the Rev. J. Jowett, Rector of Selk Willoughby. London: Seeley and Burnside. 1835.

MR. JOWETT writes most plainly, clearly, and straight-forwardly, and puts his points so shortly and directly that no one can either be weary or mistake him. Out of these fifty-two, it is only justice to say that there are a great many very sound, valuable, and useful discourses. In others the Reviewer thinks there is a little want of taste (as, for example, in the use of the old common-place calling the Day of Judgment, the Assizes, and talking of the Jury, &c.) and a little overstatement in matters of doctrine.

Selections from the Evidence received by the Irish Poor Inquiry Commissioners. Dublin: Milliken and Son. 1835.

Few volumes can contain more terrible pictures of the daily and ordinary tragedy of real life than this, if misery, degradation, and sin make up tragedy. There are some scenes described, in which cold, hunger, disease, and nakedness, combined, fell on unhappy beings in a way which no effort of the imagination could exceed. This part of the book cannot be doubted, for it is obvious that the descriptions are natural. But it is quite clear, from an ingenious confession in p. 340, that the labourers examined used a very Irish latitude indeed in describing their feelings on various subjects.

One collects clearly that the rate of wages is fearfully low almost everywhere—that the number of beggars is intolerably large, many labourers begging for part of the year, and many married people and widows till their families are off their hands, but not longer—that the poor generally have a dread of a poorhouse, and that the farmers have a still greater dread of a poor rate. But much beyond this one does not gather, as one part of the book contradicts another, or rather shows that what is quite true in one district is quite as false in another. Nothing can be more wearisome or awkward than the arrangement of the work. The bias of the Commissioners is very amusing. They inquire most carefully whether protestant charities, collected at church, are distributed without regard to the religion of the poor; and they have admitted a scandalous party paper by Dr. McHale.

Faith: a Poem. By Benjamin Luckock, Minister of the English Churches of St. John and St. Paul, St. Croix. London: Hamilton, Adams and Co. 1835. 12mo.

This poem is written, as far as versification goes, on the model of the "Pleasures of Hope," and contains a great many spirited passages in that style, the admirers of which will read it with pleasure. The last four cantos, in which there is more of historical,—i. e., of allusions to illustrious instances of Faith,—are superior to the two first, in which there is more of an argumentative nature, a task which requires first-rate powers to handle well. The following lines will give some idea of the poem. The writer is speaking of a child taken from him by death:—

An earthly being, and a child of time—
Thy soul untarnished by a conscious crime,
I lov'd thee here—in raptures call'd thee mine,
With hopes most fleeting, when they brightest shine.
My ardent wishes watch'd the buds of thought,
And deem'd them richly for the future fraught:
With prescient heart I hail'd each coming stage,
Which should unfold thy being's daily page;
And chided time, whose tardy course can show
All that we wish, yet almost fear to know.
Yes, hope had pictur'd much upon my heart,
And more than all it pictur'd now thou art.
For all which clogg'd the slowly opening mind
Is shaken off, and cast afar behind;
And sister-serapts bear thee far away,
To feed thy spirit at the fount of day.

The Prophetical Character and Inspiration of the Apocalypse considered. By G. Pearson, B.D., Christian Advocate in the University of Cambridge. Cambridge: Parker. 1835.

This is a large and handsome volume, in which the present worthy Christian Advocate has presented to the public a view of the subject matter of the apocalypse, founded chiefly on the principles of Dean Woodhouse and Vitringa. Mr. Pearson has prefixed a chapter on the authenticity of the apocalypse, and, after going through the book,

saids two chapters on its prophetical character and inspiration. Where principles have been so long before the public, it would be a mere waste of time to enter on an examination of them. It will be sufficient to say, that they who can adopt the views of Vitringa and Woodhouse will find Mr. Pearson's a very useful volume, and will join in the opinion that it is highly creditable to his zeal and industry.

Historical Conversations for Young Persons, on Malta and Poland. By Mrs. Markham. London: Murray. 1836.

This volume is in the same style as Mrs. Markham's former works, is quite as good, and the subjects are perhaps even more interesting. Mrs. Markham is perhaps a shade or two more *liberal* than the Reviewer, especially as to Poland, but always moderate and full of good feelings.

Digest of the Seven Church Building Acts. By George Bramwell, Esq. London: Rivingtons. 1836. 8vo.

This publication will supersede all others on this important subject, as it contains every enactment on the matter now in force, alphabetically arranged, with convenient references, by an eminent professional man, who is entitled to the best thanks of all interested in the subject.

Christianity, a Poem, in Three Books, by the late William Burt, Esq., with a Memoir of his Life. By his Nephew, Major Burt. London: Cochrane and Co. 1836.

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No one can look at this poem, and the long and laborious notes to it, without respect for the author, and for the right feelings which led him to devote so much time and thought to the consideration of the greatest of all subjects. It would be going too far to say that he was a poet, but he seems to have been what was better, a very sincere Christian and amiable man.

A short Defence of the Doctrines, Discipline, Revenue, and Clergy of the Church of England. By the Rev. S. Wix, A.M. London: Wix. 1836. 8vo, pp. 73.

ALL who know Mr. Wix will have anticipated exactly what they will find here,—a sound, sober, and sensible view of the whole matter in question, based on high principle, and expressed with feelings of sincere and fervent piety.

THERE is a singular and very interesting publication by Mr. Collins of Glasgow, a collected edition of Dr. Chalmer's works, in which that great man, instead of allowing them simply to be reprinted, has begun to recast some of them. The first volume contains a treatise on Natural Theology on the basis of the Bridgewater Treatise, but full three-fourths of which is new matter. Few persons have courage or

strength of mind to go through such labour, fewer still have acquired the fame which enables them, by such a collection, thus to present a last and finished and maturer picture of their minds to the world.

MR. HOLDSWORTH is bringing out a second edition of Mr. Simeon's Horæ Homileticæ, or Discourses digested into a Series, so as to form a Commentary on the Old and New Testament, in twenty-one volumes. The first volume has appeared, and is very well and handsomely printed.

DR. BLOOMFIELD has brought out a second edition of his *Greek Testament*, in which, with his usual zeal and industry, he has introduced large additions and improvements. As there is likely to be a call for a third edition very soon, he would be glad, as he states, of corrections, &c., directed to Messrs. Rivingtons, his publishers.\*

# MISCELLANEA.

# VOLUNTARY SYSTEM.

[The Editor earnestly hopes that it will not be supposed, that, in printing passages like the following, there is any wish to continue an attack on dissenters. The sole object is, at a time when it is wished to carry the voluntary system much farther, to show, by the evidence of those who have seen its operations, its fearful evils.]

"Almost every form of petty tyranny has been practised in what are called dissenting churches; the very entrance into the society is a bowing the head beneath a yoke; and the majority of those who are already members impose a summary of faith and practice to which every one who seeks to attach himself to them must conform; aye, and often promise to it his continued conformity, his determination to walk therein as long as he shall live. Then the mutual tyranny that is exercised under the pretence of church discipline, continually bringing a man under examination and censure for the most trifling concerns, and for concerns in which no one has a right to interfere with any other, which has obtained in all denominations where this church discipline has been established: been issuing its fulminations at the cut of a coat, there at the colour of a ribbon; and so descending to minute particulars in the exercise of this grinding authority, that some present could tell of a church in this metropolis where a man has been lectured till the tears rolled down his cheeks on the sinfulness of taking two spoonfuls of sugar with one plate of gooseberry tart. And while this mutual tyranny has been exercised over each other, the minister offers a mark for the vexatious power of all to exercise upon, in a large proportion of dissenting congregations. There is no positive or negative, in the whole round of human actions, for which his ministerial or personal conduct may not be, and has not been, called to account-and that, such is the nature of a power connected with boundless diversity of taste and opinion, in the most opposite ways,—so that the impossibility of even a peaceful submission to it was no little aggravation of its vexatiousness. For a sermon too long, or too short,—too oratorical or too dry; and for particulars, the enumeration of which would be as absurd as it is disgusting, are individuals of this class, especially in small congregations in the country, kept in a continual worry, from which the only place of rest is the grave, to which they at length are borne. There is much interesting matter on this subject in

<sup>•</sup> Some notices, too late for this department, will be found in the last page.

a work called the 'Autobiography of a Dissenting Minister;' a work which has been most vigorously cried down, as the writer predicted it would be, because it was known, not to be false, but to be true; the very truth of it—the searching truth of it—being that which excited against it the animosity of parties who endeavoured with all their might to stamp it with opprobrium. I believe the descriptions of that book not only to be substantially correct, but to be very much below what might have been depicted with more extensive

observation than the writer seems to have possessed.

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"And what is the foundation of the power which is exercised by the select bodies calling themselves "churches," or by the larger bodies termed congregations? There is, I think, little proportion between the ground of it and the extent of it. A man pays his few shillings a year, or a pound perhaps, for his own personal accommodation, having for this, what of course he regards, as he pays for it, good, religious, and moral instruction, from year's end to year's end. To even opulent dissenters the minister seldom costs more, or so much, as his shoeblack; and yet not only does he obtain the instruction which is thus paid for, but, according to the custom of dissenting congregations, there arises out of this transaction an extraordinary, and not very justly derived, authority; -in consequence of this very small purchase-money, already repaid by the instruction, these people become at once the disposers of a building, which was not raised by their subscriptions, and of endowments which are not the accumulation of their funds. They exercise a right of appointment; they exercise a power of dismission; they exercise a paramount control, and that with no responsibility whatever. They may plunge the place into debt by expenditure upon it to any amount whatever, and then quietly take themselves off, leaving others to extricate themselves from the embarrassment as best they may. This seems to me an exercise of power altogether without any basis in reason. I am not apologizing for anything which can be called priestcraft. I see no occasion—I think it is a great evil—that there should be a class of men so broadly marked out as the priest has ever been marked out from his fellow-creatures: but I say that if congregations are to be regarded simply as voluntary societies, constituted by such payments, they exercise a most unwarrantable extent of power in consequence of their payments; or that if—and this is a more rational view of the case—or that if chapels and pulpits are to be regarded as public trusts for the keeping up moral and religious instruction, by giving to qualified persons an opportunity of explaining their views to the community at large, this is one of the most cumbrous, one of the most inefficient, and one of the most troublesome modes by which such trusts can be carried into execution; and I say, that, with every responsibility which the most determined friend of responsibility can demand—and among such I class myself—with every responsibility on the part of the teacher, there might be many other modes adopted for facilitating a wholesome influence on public opinion and on the public character, which should be liable to no such exception. Mental independence may be asserted anywhere; and in large towns, where the secession of individuals is comparatively unimportant, the dissenting minister may probably be in fault if it is forfeited. The power which puts him under the temptation is not the less pernicions to its possessors. They sometimes meet their appropriate punishment in the reaction upon their own minds of that which they have broken down and degraded."—Finsbury Lectures, No. III., by W. I. Fox.

## CONFORMING DISSENTERS.

In one solitary point this journal agrees with the "Patriot" and "Christian Advocate," though not exactly on their grounds. They are exceedingly angry at the number of dissenting ministers (the "Christian Advocate" talks of

twenty) who have conformed to the church, and are saying all sorts of bitter things against them, with that gentleness and Christian feeling which so honourably distinguish these two journals. But if it is true that any church works have been making a boast of these conversions, the "Patriot" and "Christian Advocate" are not at all wrong in reprobating such boasting. To all respectable converts (although some of them may feel it their bounden duty to bear witness to the truth, and may do great service to the cause of truth, by so doing) nothing can be more painful than under such circumstances to be held forward for admiration. By God's mercy, they have been rescued from error, and, except where duty calls on him to speak, beyond all doubt the Christian who has been so rescued, in remembrance of his former errors would far prefer silence and retirement, as most adapted for strengthening and confirming his new views. For us, we must always joyfully hail those who will embrace the truth, and rejoice that it flourishes and abounds; but can we, for a moment, think that the truth requires such confirmation, or derives any strength from it? This perpetual referring to opponents, and valuing ourselves on the admissions which they make, or the impressions made on them, is one of the common but dangerous errors of the day. A corrupt church, like the Roman, which too often is ready to effect its object by any means, may boast of the conversion of a man of rank, like Mr. Spenser; but, in the eye of reason, does Mr. Spenser's change of opinion bring any strength to his new friends, or take any from his old? Is not the same thing generally true?

## THE CHRISTIAN ADVOCATE.

## A SPECIMEN OF CHRISTIAN LANGUAGE AND FEELING TOWARDS THE CHURCH.

The Irish church resembles that class of philosophers who, since they must die, care not how soon. But she is as reckless of the lives of others as of her own; is as murderous as she is suicidal. In short, she is the spiritual Lacenaire. She has reduced human slaughter to a trade; she gets her livelihood by shedding blood. Truly has she been called the bloody church of Ireland.

But that the system allows of such hellish deeds, and indeed cannot be maintained without them, is reason enough why the execrations of all good men should be heaped upon it. Humanity, to say nothing of religion, loudly demands the instant, the total annihilation of such a mass of blood-cemented wickedness. Nor will she demand in vain. The unanimous voice of three indignant nations will soon insist upon the extirpation of the monster. Heaven's hottest thunderbolts and reddest wrath are in reserve for the most pestilential pile of practical hypocrisy that ever mocked the righteousness of the Elernal. If the Jewish temple was reduced to total ruin, razed to the foundation, for being turned into a mart of commerce, a hall of swindlers, a "den of thieves," what doom may we not anticipate for a church that, besides all these, has become a human slaughterhouse?

Nor shall the church of England, as she calls herself, escape. True, she does not take men's lives, she only incarcerates their persons. But has she not disowned divine prerogatives? Has she not committed treason against Christ? She has; and Mr. Crybbace, whom the "Times" cannot put down, awards her no more than is due to traitors, when he proposes that she be beheaded.

The "Patriot" has found an authority very congenial to his tastes in feeling and style, the Rev. Peter Hall, who, in reference to a paragraph expressly abstaining from any comment on a pamphlet by a Mr. Baker, who had left the church, on the express ground that its weakness was such that one could only comment on it in terms which would be painful to employ, says, in his polished and Christian way, that Mr. Baker was "literally hunted like a beast," in the "British Magazine."

### IRISH CHURCH.

THE following memorial is said in the newspapers to be prepared under high authority in the archdiocese of Dublin. At all events it is a remarkable document.

[The annexed memorial to the King, and similar petitions (mutatis mutandis) to both Houses of Parliament, will lie at Messrs. Milliken's, Grafton-street, for signature, which may be affixed there by the clergy, or transmitted.]

"MEMORIAL TO THE KING.

"We, the undersigned clergy of the established church, beg leave to approach your Majesty with every feeling of loyalty and respect, and humbly but earnestly to solicit that your Majesty will be graciously pleased to take into your early consideration the prayer of the petition which we now present.

"Hitherto that part of the united church which is in Ireland has not only suffered much inconvenience, but has ever been exposed to much reproach, from not having a power within itself of re-constituting, from time to time, according to circumstances, the districts committed to the charge of the several incumbents, or of apportioning income with any reference to the duties assigned to each. Much insecurity of income has also resulted, and much odium has been incurred, besides minor difficulties and inconveniences, from the incumbents and parishioners being thrown into collision, in consequence of pecuniary payments to each individual clergyman by his immediate neighbours, thus creating a never-ceasing source of mutual dissatisfaction and agitation.

"So clearly, indeed, was this evil discerned by a committee of your Majesty's House of Commons in the year 1832, that they recommended, in their printed report, a provision remedying it, similar in principle to what we now venture to propose. A measure still more fully in accordance with these suggestions was proposed last session in the House of Commons by the Hon. Bingham Baring, moved in the form of clauses to be introduced in the Tithe Bill then before the house, and his amendment met with approbation of its principle, even on the part of many who considered this adoption at that stage of the proceeding unadvisable.

"We therefore humbly pray, that our episcopal rulers be allowed to nominate ecclesiastical commissioners, who shall be constituted into a body corporate—empowered, lat, to collect the revenues of the incumbents for them; 2nd, under the sanction, and in each case with the approval of the bishops, to alter and correct parish divisions, and also to assign to each clergyman bereafter (preserving vested interests) such income out of the general fund as may, in their judgment, be proportioned to the amount of duty and the weight of responsibility allotted to each.

"In order to carry this measure into effect, it is evident lay presentations should be entirely abolished, which might be accomplished by your Majesty's graciously consenting to relinquish those few livings in Ireland which are in your Majesty's patronage—arrangements at the same time being made for the

purchase of advowsons in lay hands.

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"In addition, we humbly solicit your Majesty to take into your gracious consideration whether a further advantage might not be conferred on the nation at large by the following arrangement—namely, that Government should purchase the whole tithes of Ireland, substituting for them a land-tax, whose proceeds might be applied to those several local expenses in Ireland which are now defrayed out of the revenues of the united empire,—such as grants to public institutions, payment of police, &c. We would humbly suggest that Government possess facilities for effecting this purchase on such terms as would produce (even after making provision for the purchase of advowsons) a very considerable surplus to the nation; while on the other hand the purchase money paid over to the above-mentioned ecclesiastical commissioners would, if employed by them in the purchase, from time to

time, of land or rent charges, produce a revenue nearly equal to the aggregate amount of the present income of incumbents. Thus, while the church would be improved in its efficiency, and relieved from danger, misrepresentations, and odium, the nation at large would not only effect a considerable pecuniary saving, but would secure the far more important advantage of putting an end to a source of perpetual jealousy, discord, and turbulence.

"We, therefore humbly pray your Majesty graciously to take these circumstances into your early consideration, and to adopt such measures for effecting the proposed objects as in your Majesty's wisdom may seem best.

"And your petitioners, &c."

# CAUSES FOR REGRET IN THE EVENTS OF THE LAST YEAR. (From the Record.)

"We think his (the enemy's) work may be traced in the temptation which it appears to us is laid before the truly evangelical preachers of Christ's gospel, to abstain from declaring certain portions of truth which they themselves believe to be clearly revealed, or to be silent when other portions of the truth are misstated or perverted. Peace, or a deference to the opinion of those in high station in the church, are the usual reasons given for failing to declare the whole counsel of God as it has been manifested to the judgment and understanding of the preacher. We think we have seen the progress of this evil more distinctly marked during the past year than at any former period. We consider it one of a most malignant character. Peace, purchased at such a price, is the peace of the devil, not of God.

"In intimate connexion with this subject is the measure of currency and popularity which high church principles are obtaining over minds which till recently saw them in their true character of worthlessness and error."

This last is melancholy news indeed!

#### CONGREGATIONAL MAGAZINE.

No notice has been taken of this periodical for some time, because it appeared that all argument with it on the ordinary plan, which supposes something of decency and something of candour, was out of the question, and because it was very little worth taking notice of. On looking into the January number, one cannot find any change for the better, or any reason for increased respect. But it may be well to notice one point, which has a good deal of moment, in our consideration of the temper shewn by the dissenting body. The fact is, that, in all probability, if left to themselves, they would evince a much better spirit; but they are lashed and goaded on to violence and hatred every month by fresh torrents of abuse, and unchristian bitterness, poured forth in their Magazines. The writers know that their craft would be in danger, and the great goddess, Dissent, would be despised, unless, Demetrius like, they can stir up an uproar. They, too, like him, have a very natural love for the silver shrines of chapels and periodicals, which bring no small gain to the craftsmen, and must, therefore, at whatever cost of charity, keep up the spirit which leads men to worship at the shrine of schism.

Take the following specimens of the kind of feeling which the "Congregational Magazine" endeavours to inspire:—It seems that "Fraser's Magazine," and the "Church of England Magazine," which, in a note, is said to have as its first title the Christim Guardian, have taken the great liberty of criticising Dr. Read and Dr. Matthison severely. This is complained of by the "Congregational Magazine" as a terrible offence on part of the "Church of England;" and the pious of that church are asked, if they can endure the shameful want of courtesy and kindness always shewn to the poor, mild, per-

secuted dissenters. Listen to the mild terms in which the "Congregational Magazine" remonstrates:—

"Because their church has the patronage of power, is she privileged to revel in wickedness; to be rampant when her very position should render her meek and forbearing, and to arrogate to herself the right of tearing and mangling the reputation of others, whose only crime is, that they assert their prerogative to be men and Christians?"

So, then, because "Fraser's Magazine" criticises a dissenter's book, the "Congregational Magazine" is to say, that the church "revels in wickedness," is "rampant," and "arrogates the right of tearing and mangling the reputation of others!" It seems, then, that the works of dissenters, even if written for party objects, and full of falsehoods, must not be criticised by churchmen; for if they are, the church "revels in wickedness." As to Dr. Reed's book, an American, who was spoken of to the writer of these lines as having most extensive information as to American religious statistics, told him that the difficulty was, not to say what was false in the book, but what was true. It will, ere long, be fully exposed by authentic documents from America. It is hardly worth while to say, that the reviewer of Dr. Reed thinks his eloquence first rate. This is very likely an honest opinion; and if one were to hint that the style is at once vulgar and bombastic, of course the church would "revel in wickedness." But take one more specimen of this writer's charity:—

"Proud churchmen, of high and low degree, are personages with which the history of our country has made us but too well acquainted; and we doubt not the legitimacy of the present generation. So gigantic is their ambition, that nothing can satisfy it but the despotism of two worlds. Earth has no privilege but for their obsequious votaries; and heaven is interdicted from receiving the objects and the victims of their intolerance. Their palmy days, it is true, are gone. Fortunately their power is not equal to their malice, and therefore 'Congregational worthies,' instead of suffocating in the foul atmosphere of a pestilential dungeon, or presenting the interesting spectacle of an auto-da-fé at the stake, have only patiently to endure the mendacious scurrility of hireling newspapers, the fabulous inventions of malignant renegadoes, or the cold-hearted and scandalous libels, drawn up in the spirit and almost in the form of an indictment, in such meek and pre-eminently Christian publications as 'The Church of England,' and 'Fraser's' Magazines."

This is the gentleman who complains of want of courtesy towards dissenting writers !

As a specimen of the reasoning by which the writer seeks to mislead his readers the following passage, which follows a calculation tending to shew that there are not above sixty attendants at each of 6308 churches in England, deserves notice:—

"Thus it appears that there are 6308 parishes in England alone, that have only an average population of 120 souls each. Now it must be remembered, that about three-tenths of that number are children under ten years of age, and other two-tenths are made up of the sick and the aged; it is therefore obvious, that if we assume that all the villagers are disposed to go to church—but, alas! how unlikely an assumption!--there will not be an average of more than sixty persons who can attend public worship in each of these parish churches. We should like to learn the average number of those who do attend them. Now we know that in the rural districts there are scores of places which do not appear in our lists, where the gospel is preached to more than sixty persons weekly; and we leave every impartial inquirer to judge, whether our little chapel congregations may not take their stand beside the little congregation of more than six thousand churches of the establishment? therefore are disposed to believe, that were all the sections of the nonconformist body in England to return all the places which are used by them exclusively as places of public worship, they would find that the gross number, both of places and attendants, would approximate very near to, if not actually exceed, that of the established church. If this assumption be correct, we come to the conclusion, that the voluntary principle in religion has enabled the nonconformists to provide by their ministers an equal amount of religious instruction with that afforded by a richly-endowed establishment, while they have, at the same time, been burdened with its legal, yet unrighteous imposts."

That is, we assume what we like (scores of chapels, of which no account is given, for example); and if what we assume is true, then what we wish to prove is proved.

One more specimen of charity, to show that it runs through the whole:--

"The lay patrons are usually men of the world, and are doubtless influenced by the obsequious attentions of expectant clergymen. They have only to please the patron, and their business is done. Hence it is, that the hunters after preferment are found dancing attendance on the great, and exhibiting traits like those depicted by the bard of Olney. —— Loose in morals, and in manners vain, &c. &c.' It is not necessary to refer to modern novelists, the faithful delineators of living manners, to confirm this. The sober records of biography supply many instances of the same thing."

Let Christians consider what is to be thought of men who talk of zeal for the gospel, and are yet busy, the year through, in uttering these unchristian thoughts in these bitter words, and labouring for their own ends, to inspire others with the same bitterness.

## ON ATTENTION TO THE RUBRIC IN THE COMMUNION SERVICE.

I FEAR that many of the members of the church have fallen in the error so commonly held amongst separatists, that the Lord's supper is little more than a sign, and is to be received only in remembrance of Christ's death, and as a token of church communion. I would most respectfully suggest to my clerical brethren, whether a stricter attention to the directions of the Rubric in the Communion Service might not, under God's blessing, tend to the correction of the error. At all events, it must be admitted, that a laxity in this respect has crept in upon us which cannot be justified, if we duly consider the strictness and solemnity of our ordination vows. I will notice one or two of the more common deviations from the Rubric which appear to me important in this point of view.

The Rubric, after the offertory, directs, that if there be a communion, the priest is then also to place upon the table so much bread and wine as he shall think sufficient. "Which Rubric being added to our own Liturgy, at the same time with the word oblations in the prayer following, (i. e. at the last review,) it is clearly evident, as Bishop Patrick has observed, that by that word are to be understood the elements of bread and wine, which the priest is to offer solemnly to God, as an acknowledgment of his sovereignty over his creatures, and that from thenceforth they might become properly and peculiarly His...... Our blessed Saviour, when he instituted the new sacrifice of his own body and blood, first gave thanks and blessed the elements,—i.e. offered them up to God as Lord of the creatures, as the most ancient fathers expound that passage; who, for that reason, whenever they celebrated the holy eucharist, always offered the bread and wine for the communion to God upon the altar, by this, or some such short ejaculation, 'Lord, use offer Thee Thine own out of what Thou hast bountifully given us.' + After which they received them from him again, in order to convert them into the sacred banquet of the

<sup>• &</sup>quot;The Bishop. Will you give your faithful diligence always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the sume. . . . . Answer. I will do so by the help of the Lord."—Form of the ordering of Priests.

Every elergymen also engages, on being admitted to any living, or cure, that he will use the form of the said [Common-Prayer] Book in public prayer, and administration of the sacraments, and none other."—Canon xxxvi.

<sup>†</sup> See St. Chrysostom's, and other Liturgies.

body and blood of His dear Son. In the ancient church they had generally a side table near the altar, upon which the elements were laid till the first part of the communion service was over, at which the catechumens were allowed to be present; but when they were gone, the elements were removed and placed upon the holy altar itself, with a solemn prayer . . . . Mr. Mede, having observed our own liturgy to be defective in this particular, was probably the occasion that, in the review of it after the Restoration, this primitive practice was restored, and the bread and wine ordered by the rubric to be set solemnly on the table by the priest himself. From whence it appears, that the placing the elements upon the Lord's table, before the beginning of the morning prayer, by the hands of a clerk or sexton (as is now the general practice) is a profane and shameful breach of the aforesaid rubric; and consequently, that it is the duty of every minister to prevent it for the future, and reverently to place the bread and wine himself upon the table immediately after he has placed on the alms."

Some, perhaps, will consider this a trivial matter. Even if it be so, why should we not comply with the direction for the sake of order, and, I may add, for conscience' sake? To me, however, it appears not unimportant, as contributing to the solemnity of the office, and conveying the impression of the

sacred ordinance being more than a sign.

Another rubric which is very often neglected is that which enjoins, that "if any remain of that which was consecrated, it shall not be carried out of the church, but the priest, and such other of the communicants as he shall then call unto him, shall, immediately after the blessing, reverently eat and drink the same." One object of this rubric unquestionably was to prevent the superstitious use of the reserved elements. Yet we cannot doubt that another reason of it was, that the bread and wine which had been consecrated and set apart for this holy use should not afterwards be turned to any common and ordinary use.

There is another practice, which is partly connected with this subject, which almost universally obtains amongst us. I mean the alteration of the form of administration when the priest himself receives the holy mysteries. It is usual for him to say, "The body of our Lord Jesus Christ, which was given for me, preserve my body . . . . I take," and so forth. This is a change altogether unauthorized, and rather tends to remove the impression of Christ's real presence, who does himself, as it were, through his ministers, give to us his own body and blood. The proper method, as I conceive, is, either for the priest audibly to address himself in the same words which he uses to others, viz. "the body . . . . which was given for thee," &c.; or else, which I suspect was the intention of the compilers of the office, to receive himself in the sanctuary. However this may be, any one who carefully reads the rabrie will perceive that it furnishes no authority for the practice which commonly obtains amongst us. I am, &c.†

# APPEAL FOR A NEW CHURCH IN THE CAPITAL OF NEWFOUNDLAND.

Defections from the church have taken place to a very large extent in the island of Newfoundland, and particularly in St. John's, the capital of the island, from the want of accommodation in the existing protestant places of worship for the protestant portion of the population. Above three thousand protestants are without means of accommodation in any protestant place of worship in that town, and are exposed to the arts of the Romish priesthood,

<sup>•</sup> Wheatly on the Common-Prayer, chap. vi. sect. 10.

<sup>†</sup> From a very pleasing and instructive volume on the Communion, by the Rev. W. Dodsworth.

who leave no efforts untried to induce them to join the faith of the more numerous sect. The present church accommodates eight hundred; by a different arrangement it might possibly be made to contain one thousand. Five hundred is the very largest number which could be accommodated, either in the presbyterian or the methodist chapel, in the town; and the protestant population was considered, nearly ten years since, to amount in St. John's to more than five thousand. This evil was very severely felt, and publicly lamented, before the location of the present archdeacon at St. John's. Sir Thomas J. Cochrane, the late governor of the island, endeavoured to induce the British government to assist in the erection of a second church there; but in vain. The committee of the Society for the Propagation of the Gospel, as long since as 1828 and 1831, lamented, in its reports for the years preceding these dates, the great want of accommodation for protestants, in any existing places of worship in the town of St. John's. The evil has increased as the population of St. John's has increased, until the archdeacon of the island, no longer able to endure the sad reflection of the numerous secessions from the protestant faith, which are hence occasioned, has thought it his imperative duty to set about the erection immediately of a second protestant episcopal church in that town. Its cost is estimated at 2000l.: it is to be fit for divine worship at Easter 1836, and is to be capable of containing seven hundred persons. The church being principally for the poor, it is intended, if the expected aid should be obtained from home, -which will make it unnecessary to sell the pews,—that the greater part of the sittings in the new church shall be free. It is earnestly pressed upon the members of the church in England that they will assist him in this undertaking. The Bishop of Nova Scotia, it is expected, will visit this portion of his diocese in the summer of next year. It is anxiously hoped that there may be no incumbrances upon the church which may prevent its being consecrated at that time; and that a large number of candidates for confirmation may be prepared, who may be a kind of first-fruits from this new congregation, who are now ready to be collected. This can only be effected, however, through British liberality. The poor cannot build this church for themselves; nor can adequate funds be raised for such purpose within the island. Shall the scheme languish for want of support?-or shall the missionary whose sense of duty has compelled him to undertake it on his own responsibility be suffered to make the sacrifices which will be necessary if he be left unsupported? The Society for the Propagation of the Gospel has, from its too slender means, liberally granted 100% for the object; and the Society for Promoting Christian Knowledge has also given 100%. Subscriptions for the same will be received by Messrs. Barclay, Lombard Street; Messrs. Drummond, Charing Cross; Messrs. Rivington, Waterloo Place.

# DOCUMENTS.

## LORD BROUGHAM AND THE NATIONAL SOCIETY.

To the Editor of the "British Magazine."

REV. SIR,—In the report of the Education Committee of the House of Commons we find the following charge of exaggeration brought by Lord Brougham against the National Society:—

Question 2828. "I understand that the National Society state the number of schools as now in connexion with themselves at 3500, educating about 500,000 children; and the number formed on the same principles, though not in connexion, at as many more; making a total of 7000 schools, and a million of scholars. Whereas, in 1820, there were only 1600 schools in connexion with

the society, educating 200,000 children. I am quite clear that there is some exaggeration in these estimates; for if there be now a million of children taught on the principles of the Church Society, there must be an equal number in all the other schools, endowed and unendowed, taken together; and so we shall have a total of 14,000 schools, or two millions of children; or, in other words, there will appear to be a complete provision for educating all children from seven to fourteen

years of age, which no one pretends to believe is the case."

I. Now, in the first place, this comes with a very ill grace from Lord Brougham, a vice-president of the British and Foreign School Society, which, -with all its activity and exactness--with all its inspectors, agents, and correspondents—with all its grants and aids—cannot tell nor conjecture how many schools are in its connexion. Nor can Lord Brougham, after all his nquiries and labours in education, assist his own society on this point; at least, he does not choose to do so. The National Society, on the other hand, furnishes the means of ascertaining every school which is in union with it, and publishes either an annual summary or individual list. But Lord Brougham says that he is "quite clear that there is some exaggeration in these estimates." What grounds, or counter-estimates, does he produce? On what authority does he venture to impugn a verified document? None! but on his own conjecture. If the estimates of the National Society, he argues, be so large, the schools of all other kinds must be equally large; and, in that case, there will be a complete provision for all children from seven to fourteen years of age, which no one pretends to believe is the fact; and therefore it is "quite clear that there is some exaggeration in these estamates." We are, however, enabled at once to vindicate the National Society from this charge. Its report for this year, lately published, contains an exact list of every place and school in its connexion, and details the amount of children, and what aid each has received. No reasoning or ingenuity can gainsay such a specification. If the society had entertained any wish to exaggerate—which they never did—they could not have augmented the precise and definite numbers communicated to them by others. What, then, is the result of that table? It exactly coincides with the statement Lord Brougham questions. There are, in 3642 places, 5559 schools, containing 516,181 scholars, at this moment united with the National Society! The "estimates" of the society are beyond all shadow of a doubt established to the very letter. If anything, they are rather understated than exaggerated: the charge against the society is therefore entirely ground-The answer of the society is matter of fact, and depends on no reasoning; the list of places and schools precludes the possibility of exaggerating the "estimates;" their inclinations can make them neither more nor less. When Lord Brougham volunteered to contradict the evidence which had previously been given by the friends of the National Society, he ought to have had better grounds for his allegations than he has in this instance presented. It was not very becoming in the Lord Chancellor of England, whose talents and powers are so great, and whose authority in matters of education is so respected, thus to endeavour to throw discredit on the success and efficiency of the National Society, and on the evidence of its honourable friends. It encourages the suspicion that he was stimulated by that feeling of partizanship which distinguishes the whole host of dissenters against every good work connected with the church. There was no provocation for him to call in question these "estimates." It would have been more to the purpose if he could have made a similar statement of the efficiency of his own society. But at any rate, the report of the National Society, to which I refer his lordship, sets the matter at rest, and demonstrates the perfect accuracy of the "estimates," which Lord Brougham impugned. I have said quite sufficient on this—the main point; but a few words on Lord Brougham's argument may not be misplaced.

II. It appears that the National Society have stated their belief that there

are as many schools and children professing the principles of the church of England not in union with them as there are in union. This inference was drawn from returns, the accuracy of which there was no reason to doubt. The National Society therefore concluded that there were about one million children brought up in connexion and out of connexion according to the prin-Lord Brougham, alarmed at the vast ciples of the church of England. influence of the church which this number manifested, was provoked to accuse the society of exaggeration, and to intimate that there were as many brought up not according to the principles of the church society. And how did he attempt to make this as clear to others as it was to himself? Because, says he, "if there be now a million of children taught on the principles of the church society, there must be an equal number in all the other schools, endowed and unendowed, taken together." Do I rightly understand Lord Brougham in this argument? Because the church has a million of children, therefore dissenters of all kinds, taken together, must also have a million! This seems to me to depend on fact, the result of inquiry, and not on necessity. I see no natural consequence, no demonstrative conviction, resulting from the proposition, nor what connexion there is which insists upon such an equality. shall at once refer to the true records, by which we must form our judgment. The government returns furnish us with the number of dissenting children in day schools, and what number attend their Sunday schools.

Thus there are in 925 infant and daily schools "established) 51,822 children by dissenters" ...... In 6247 Sunday schools ..... Total schools...7172 Total children...810,929 Day & Sunday Schools Scholars Scholars Schools. In connexion with the National ? 3861 324.045 1698 192,196 3861 (Supposed) On the same principles 324,045 1698 192,136 7722 648,090 Day ...... 3396 384,272 Sunday only . . 3396 384,272 Total ..... 11,118 ... 1,032,362 Deduct Dissenters, as above ... 7172 801,929

3946 ... So that, in fact, all the dissenters together do not equal, as stated by Lord Brougham, the "estimates" of church children made by the National Society.

230,433

Majority on Church principles . .

But perhaps Lord Brougham did not mean to contrast the church with the dissenters, but spoke generally, that if there were a million taught on the principles of the church society there must be an equal number in all others. whether they were church schools or not. Amongst these he includes "endowed" schools; but it is notorious that all these, almost without exception, are on church principles. If, however, he spoke thus generally, the fact proves that his calculation was equally inaccurate; for, after the schools in connexion with the National Society and the dissenting schools shall have been deducted from the aggregate at present under instruction, there would still remain unappropriated to any religious profession the following numbers :-

Day		Sunday		Total	
Schools	Scholars	Schools	Scholars	Schools	Scholars
84,185	901,080	8883	606,647	43,068	1,507,727

So that the National Society, in calculating that there might be as many more on their principles who were not united with them, instead of exaggerating, were, in my opinion, far too moderate. There are nearly a million day scholars, nearly all of whom may be reckoned as more or less instructed in accordance with the church,—at least they do not attend schools "established by dissenters."

III. We come now, in the third place, to the conclusion which Lord Brougham deduces; and that is, that if two millions of children are under instruction, there is "a complete provision for educating all children from seven to fourteen years" old, "which no one pretends to believe is the case; and therefore, he argues farther, in the estimates of the National Society, which form the ground of this calculation, there must be "some exaggeration." Now, we have already shewn that the statements of the National Society are true to the very letter, and that, from the government returns, the number of day scholars (1,276,947) and of Sunday scholars (1,548,890), amounting together to 2,825,837, far exceeds what Lord Brougham said was incredible. He, indeed, seemed amazed at the extravagance of the notion which could imagine that there could be 14,000 schools; but there are in reality four times that number (55,799) in actual operation! But still it by no means follows, that therefore there is already secured a "complete provision for all children from seven to fourteen years of age." Lord Brougham calculates the proportion of these at one-seventh of the population—viz., 2,000,000. Now the returns shew that the actual number of day scholars is 1,276,947, which, in a population of 14,000,000, is about one in eleven, or, if infants (89,005) are deducted, nearly one in twelve. With respect to day schools, then, there is a The proportion in Sunday very great deficiency—between 7 and 800,000. schools is about one in nine. I cannot, however, regard the Sunday scholars (those who attend on that day only) as receiving a sufficient education; nor do I think Lord Brougham meant to include them in his calculation. It is clear the other Sunday scholars (who attend weekly schools) have no right to be reckoned twice over. What numbers may be in this condition cannot be ascertained. It is a great pity that the government queries were not submitted, before their distribution, to the revision of some practical and disinterested men, who would at once have foreseen and obviated the difficulty which has rendered the Sunday returns not merely useless, but unjust. Where the suggestions of the dissenters were received, it was not to be expected that precision on this point would be enforced. But, at any rate, though the number of schools and of scholars, in daily and Sunday schools, exceed together 2,000,000, yet there is still great need of further exertions before we can approach to any prospect of a "complete provision:" and so the argument fails entirely.

I think every one will perceive that Lord Brougham's accusation against the National Society, of exaggeration, was gratuitous, unjust, and illiberal.

y, of exaggeration, was gratuitous, unjust, and illiberal.

I am, Rev. Sir, yours respectfully,

R. W. B.

## "CATHOLIC SCHOOL BOOK."

WE are often told in these days that Romanists no longer teach the unscriptural absurdities with which they might once have been justly charged, Let those who think so read the following extracts from the "Catholic School Book," now used in the school at Gloucester, and noticed in an excellent pamphlet called "Considerations for the Protestant Inhabitants of Gloucester."

<sup>&</sup>quot; OF DEVOTION TO THE BLESSED VIRGIN.

<sup>&</sup>quot;One of the last means which I assign, but also one of the most effectual, for acquiring Virtue in youth, is devotion to the Blessed Virgin. It is infallible to such who assiduously employ it, because it affords at the same time THE MOST powerful intercession in the sight of God for obtaining his favour, and THE MOST perfect model for our imitation.

" Next to God, and the most adorable humanity of his Son Jesus Christ, it is she whom we must chiefly honour and love, by reason of that most sublime and excellent dignity of Mother of God, which raises her above all creatures which God has ever created.

" By her we may receive all the assistance which is necessary for us."

" She is most powerful with God to obtain from him all that she shall ask of him. She is all goodness in regard of us, by applying to God for us."

"Being Mother of God, He cannot refuse her request: being our Mother, she cannot deny

us her intercession, when we have recourse to her.

"Our miseries move her, our necessities urge her; the prayers we offer HER FOR OUR SALVATION, bring to us all that we desire."

"And St. Bernard is not afraid to say, that never any person invoked that Mother of Mercy in his necessities, who has not been sensible of the effects of her assistance."

"Although the Blessed Virgin extends her goodness to all men, yet we may say she has a particular regard for young people, whose frailty she knows to be greatest, and necessities the most urgent, especially for the preservation of chastity, which is most assaulted in that age, and of which she is a singular protectress."

"History is full of examples of Saints, who have preserved this great virtue in their youth by the assistance of this Queen of Virgins, and experience affords us daily examples of those who have gained great victories by the recourse they have had to her intercession, and who have happily advanced themselves in virtue, under the protection, and by the graces she obtains of God for them."

"Be therefore devout to the Blessed Virgin, dear Theotime; but let it not be the devotion

of many, who think themselves so, in offering some prayer to her more by custom than devotion; and on the other side exceedingly displease her by a life of mortal sin, which they commit without remorse. What devotion is this, to desire to please the mother, and daily crucify the son, trampling his blood under their feet, and contemning his grace and favour. Is not this to be an enemy both to son and mother?"

"O dear Theotime, your devotion to the Blessed Virgin must not be like that; it must be more generous and more holy; and, to speak plainly, if you will be a true child and a sincere servant of the Blessed Virgin, you must be careful to perform four things. 1.—Have a great apprehension of displessing her by mortal sin, and of afflicting her motherly heart, by dishonouring her son, and destroying your soul; and if you chance to fall into that misfortune, have recourse readily to her, that she may be your intercessor, in reconciling you to her son, whom you have extremely provoked.

" She is the refuge of sinners as well as of the just, on condition they have recourse to her

with a true desire of converting themselves, as St. Bernard says."

"2.—Love and imitate her virtues, principally her humility and virtue. These two virtues, among others, rendered her most pleasing to God; she loves them particularly in children, and is pleased to assist with her prayers those whom she finds particularly inclined to those virtues, according to the same Saint."

"3.—Have recourse to her in all your spiritual necessities; and for that end offer to

her daily some particular prayers.

"Say your beads, or the little office, sometimes in the week; perform something in her honour every Saturday, whether prayers, abstinence, or alms; honour particularly her feasts by confession and COMMUNION."

-Be mindful to invoke her in temptations, and in the danger you find yourself in of offending God. You cannot shew your respect better than by applying yourself to her in ese urgent necessities, and you can find no succour more ready and favourable than hers."

"It is the counsel of St. Bernard, 'It the winds of temptations be raised against you, if you run upon the rocks of adversity, life up your eyes towards that star, invoke the Blessed Virgin. In dangers, in extremities, in doubtful affairs, think upon the Blessed Virgin, let her not depart from your mouth, nor from your heart, and that you may obtain the assistance of her intercession, be sure to follow her example."

"If you perform this, you will have a true devotion to the Blessed Virgin, you will be of the number of her real children, and she will be your mother, UNDER WHOSE PROTECTION

YOU SHALL NEVER PERISH."

"Remember well that most excellent sentence of Saint Anselm, who feared not to say, That as he must unavoidably perish, who has no affection to the Blessed Virgin Mary, and forsakes her; so it is impossible he should perish who has recourse to her, and WHOM

SHE REGARDS WITH THE EYES OF MERCY.

"I shall conclude with an excellent example, which I shall produce for a proof of this truth. St. Bridget had a son who followed the profession of a soldier, and died in the wars. Hearing the news of his death, she was much concerned for the salvation of her son, dead in so dangerous a condition; and as she was often favoured by God with revelations, of which she has composed a book, she was assured of the salvation of her son, by two subsequent reane has competed a cours, sine was searched to be savation of her son, of the savatour revealations. In the first, the Blessed Virgin revealed to her, that she had assisted her son with a particular protection at the hour of death, having strengthened him against temptation, and obtained all necessary graces for him to make a holy and a happy end. In the following she declared the cause of that singular assistance she gave her son, and said, it was in recompense of the great and sincere devotion he had testified to her during his life, wherein he had loved her with a very ardent affection, and had endeavoured to please her in all things."

"This, Theotime, is what real Devotion to the Blessed Virgin did merit for this young

"This, Theotime, is what real Devotion to the Blessed Virgin did merit for this young man, and for many others; she will be as powerful in your behalf, if you have a Devotion to her, if you love and honour the Blessed Virgin in the manner we have mentioned."

## MORALITY TAUGHT AT MAYNOOTH.

THE Rev. Alex. Irwin, secretary to the Society for Suppressing Vice in Dublin, has published a very valuable pamphlet, containing some most curious extracts from the class books at Maynooth, which certainly ought to

be made known very widely.

There is not space here for the extracts themselves, and Mr. Irwin's book costs only 6d. The sum of the first portion is this:—[The reader is aware that mortal sins must be confessed, while venial sins (though it is proper to confess them) may be concealed without blame, and expiated in many other ways.]—Under the head of the 8th command, the doctrine taught is, that it is only a venial sin to steal very small sums from those who are rich, and that the exact sum which makes a mortal sin has not been defined. Then, as a guide, men are divided into four classes, and it is mentioned that some have made it a venial sin to steal under fifty or sixty pence from the first, forty from the next, and so on. Mr. Irwin sums up the whole thus:—

"So then the doctrine taught at Maynooth is this,-that any person may steal 4s.  $11\frac{1}{2}d$  or thereabouts, from a nobleman, without losing the favour of God, or at all risking the salvation of his soul, or its being necessary to make confession of the theft After thus injuring his neighbour his superior, perhaps his benefactor, he is not obliged to acknowledge to him the fault he has committed, for this would be to incur disgrace. Nor need he restore the stolen property to him, or compensate him in any way, if there should be a difficulty in doing so unknown to him. All that is required, in order to have a clear conscience, is to give the amount to the poor, or expend it in some good work. And as to this sort of restitution, it is but a venial offence, after all, if it be omitted! And further, it is here gravely taught that a wife may steal, actually steal, without the knowledge of her husband, and contrary to his known and reasonable wishes, a greater quantity of his property than is mentioned in the preceding scale, without committing more than a mere venial sin. And she may steal as much as will support any of her near relatives, without being guilty of ANY SIN. Provided, indeed, that after her husband's death, if she outlive him, she deducts the amount from her jointure, without assigning her reasons for this deduction, or making any acknowledgment of what most people would consider a fraud, but what the Maynooth class-book pronounces 'is not a theft'!!

"And finally, a servant may pilfer any common food, in order to eat moderately of it. No leave need be asked; it may be taken for granted that leave would be given, which is quite sufficient. Can we be surprised if servants who have such notions instilled into them by the priests educated at Maynooth should not turn out to be very trustworthy? On whom ought the greater blame to fall, on the teachers or on the taught? This question, however, carries us back to another, namely, Who have been the teachers of the priests themselves? Who have sanctioned their receiving such instructions? The answer is evident—the president and professors, and the Roman-catholic prelates, who are trustees and visitors of the college—of these, Archbishop Murray is one, and he was for some time himself the president of Maynooth. Archbishop Crolly had been the Professor of Logie, and Archbishop M'Hale had

been one of the Professors of Theology."

The next matter is one of far more serious complexion: -

"The subject to which the attention of the reader is now directed, is brought before him with much reluctance. But it is right that the public should know that a part of the instruction given to the priests at Maynooth, relates to the questions which are to be asked by them when hearing the confessions of the female portion of their flocks. It is only fair towards protestants to make them aware that the accomplished, fashionable, and apparently refined members of the Roman-catholic church,

whom they are accustomed to associate with, are in the habit of hearing and answering the most indecent interrogatories put to them by unmarried men; that is to say, if the priests fulfil what they are taught is their duty. And before protestants receive at their houses any of these popish ecclesiastics, and allow their families to form acquaintance with them, it is only kind to warn them that they are a class of persons whose minds have been sullied by a systematic instruction in the various modes in which impurity can be committed; and that they have learned at Maynooth to put questions without a blush to married females, which any man ought to be ashamed to sak a woman.

"In the appendix will be found some extracts from the 'Treatise on Matrimony,' which forms part of vol. iv. of the Moral Theology. From these the reader who understands Latin may satisfy himself of the truth of the foregoing statement; they are not fit to appear in English."

The only extracts which can be given here are (1) the 3rd direction to confessors:—

"A prudent confessor will, as far as in his power, by kindness of language, increase the confidence of his penitents, will advance from more general statements to more particular; from the less shameful to those which are more so; nor will he take his commencement from the external acts, but from the thoughts. Has not the penitent revolved some improper ones in his or her mind? Was this done advertently? What kind of desire was it? Has he or she felt unlawful passions? But if the penitent shall declare that he or she has not felt them, the confessor ought usually to stop there, unless the penitent be very ignorant and dull. But if the penitent shall answer that he or she has had improper thoughts or irregular desires, the confessor shall ask whether any improper actions followed? But if the penitent shall confess this, the confessor shall ask again, what were those actions?"

And (2) the directions for dealing with a woman whose modesty induces her to write rather than speak the sins she has committed:—

"We are of opinion that everything may be safely managed by adopting this middle plan; namely, that the confessor should receive the written declaration of sins, read it, and afterwards prudently question the penitent concerning them, whose answer in the words yes, or no, should be received as a true accusation of herself made viva voce; as indeed is the case in common confessions, when the priest questions the penitent whether she has committed certain sins. Doubtless it is not to be credited that a woman or girl, however modest she may be supposed, would not accede to this condition, which the confessor will make as easy as he can by the dexterity of his questions. But, if the penitent shall refuse, after she has been warned of the danger to her salvation of confessing in any other manner, it does not appear how she can be considered not to be guilty of perverse obstinacy, which renders her unworthy of the benefit of absolution."

Mr. Irwin proceeds :-

"Protestants have so little notion of what is told, or ought to be told, in confessing to a priest, that it becomes necessary to inform them that the confessor regulates even the intercourse between husband and wife, and is directed to make inquiry from the penitents on this subject."

The Roman-catholic directions are omitted; for they are disgusting. Mr. Irwin sums up all thus:—

"Can it be possible that questions such as this are actually put to respectable females—the wives of our Roman catholic nobility—the gentlewomen whom we meet in the circles of cultivated and select society? Is it to be believed that those who appear to be so modest and decorous, are thus insulted and outraged by their unmarried confessors? They alone can tell. But do their husbands know that such questions are put to their wives? And do they submit to this disgusting system, and approve of it? All that the protestant public can know on the subject is, that the theological class-books of Maynooth teach the young priests that it is their duty to make these inquiries, and give these matrimonial instructions."

The shameful questions which are directed to be put shall not be given here, even under the cover of Latin. What can excuse such a system as this?

### CHURCH DESTITUTION AT BIRMINGHAM.

Sib,—As I know that you are anxious to obtain the most accurate information possible, I send you a copy of a letter I addressed to the Editor of the leading Birmingham newspaper last week, and as it contains more accurate information than that given in your tables, as far as relates to that town, perhaps you may wish to communicate its contents to the public:—\*

Extracts from Mr. Bedford's Letter to Aris's "Birmingham Gazette."

The population, according to the census of	Mr.
1831, was:	lation
Birmingham110,914	accom
Bordesley 7,549	wards
Deritend 7,091	include
Duddestone and Nechells 12,698	parish
Edghaston 3,954	His
	follow
142,206	
The parliamentary returns of church ac-	Pop
commodation for this district are as follows:	B
St. Bartholomew's 800	Ä
Christ Church 1,800	А
St. George's 2,000	
St. Martin's 1,800	ł
St. Mary's 1,458	_
St. Paul's 1,000	C
St. Philip's 3,900	l _
St. Thomas's 2,169	D
Bordesley 1,800	l
Deritend 775	ł
Edgbaston 372	A
	•
17.874	1
Returns from private sources :-	ŀ
Nineveh 1,200	
St. Peter's, with proposed	ł
increase 2,170	[
Ashted, 950, P.R., with pro-	_
posed increase 1,400	) b
<u> </u>	١.
22,644	ľ
This number multiplied by 3	i
will give the number of per-	1 _
sons provided for 67,932	I
•	1
Again, deduct this number	١ .
from	1
	1
And you have the number	1
unprovided for 74,274	1
	ı

Mr. Archdeacon Spooner stated the population to be 142,000, and the present church accommodation to be 19,000. But he afterwards told me that his calculation did not include Edgbaston, but included the whole parish of Aston.

His view of the subject would produce the following result:—

Population i	n 1831 :
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Population in 1831:	
Birmingham	110,914 <b>3</b> 2,118
	143,032
Church accommodation, as before stated	22,644 372
Add Aston  Castle Bromwich  Erdington  Water Orton  Ward End, not yet  consecrated.	22,272 608 350 700 130
Multiplied by	24,060 3
Number of persons pro- vided for	72,180
Deduct this from	149,032 72,180
Number of persons unpro- vided for	70,852

By this you will see that we agree in population, as it stood in 1831; but that the church accommodation is much under-rated. It should stand thus:—

Population of Birmingham, Aston (not Ashton), and Edgbaston, 146,986.

Number of Sittings in Churches, 24,432.

Unfortunately this gives much too favourable a view of the state of those parishes as they are at present. From 1821 to 1831 their population increased 38 per cent., and I am sure, from my own observation, they must have increased at least in the same ratio since. This will oblige us to add 19 per cent.; and, leaving out the distant parts of the parish of Aston, (some parts of

<sup>\*</sup> The Editor begs to offer his best thanks to Mr. Bedford, for this letter.

which are nine miles from Birmingham,) and taking only the population of Birmingham and its suburbs, the statistical account will stand thus:—

Population of Birmingham, 1831	
Increase of 19 per cent	. 27,018
Church accommodation for	169,224
Persons for whom there is no accommodation.	

How long the government of this country will allow such a state of things to continue, I do not know; but I am sure that it is their bounden duty, before God and man, to endeavour to remedy it. The plan I would propose is this:—Wherever, in a populous district, the inhabitants are willing to raise one-third of the cost of a church, let government provide the remaining two-thirds, on condition that one-third of the sittings shall be let as a provision for the minister, and the other two-thirds either entirely free or let at a very small sum, (which is perhaps the better system.) to be applied to the repairs of the fabric. If this plan were adopted, I have no doubt that the population of Birmingham would soon be much better supplied with church accommodation than it is at present.

Yours, obediently, W. RILAND BEDFORD.

Sutton Coldfield Rectory House, Jan. 4th, 1836.

#### STATISTICS OF THE ROMAN SCHISM IN ENGLAND.

Sia,—The increase of Roman chapels in England during the last year, according to the tables furnished by the "Laity's Directory," amounts to 13. I subjoin the names of the places and the counties in which they occur:—

Cheshire	Birkenhead, Liverpool.
Dorsetshire	Lyme.
Kent	Dover.
Leicestershire	Mount St. Bernard, Ashby de la Zouche.
Ditto	Loughborough.
Ditto	Grace Dieu, Ashby de la Zouche
Shropshire	Wellington.
Staffordshire	Bilston New Town.
Yorkshire	Haltursage, Sheffield.
Ditto	Heath Hall, Wakefield.
Ditto	Keighley, Bradford.
Ditto	Leyburn, Bedal.
Ditto	Ugthorpe, Whitby.

There is only one station which has appeared before, which does not appear in the Directory for 1836. This is Bungay, Suffolk.

The following list may perhaps be interesting to some of your readers. It contains the strength of the Roman schismatics in England, arranged according to the counties:—

Beds, 1; Berks, 6; Bucks, 1; Cambridgeshire, 1; Cheshire, 8; Cornwall, 2; Cumberland, 6; Derbyshire, 7; Devonshire, 8; Durham, 15; Essex, 5; Gloucester, 7; Hants, 12; Hereford, 4; Herts, 1; Kent, 6; Lancaster, 86; Leicester, 9; Lincoln, 11; Monmouth, 7; Norfolk, 8; Notts, 3; Northampton, 5; Northumberland, 18; Oxon, 7; Salop, 8; Somerset, 10; Stafford, 27; Suffolk, 4; Surrey, 2; Sussex, 7; Warwick, 15; Westmoreland, 2; Wilts, 3; Worcester, 11; York, 56; Wales, 6; Channel Islands, 2; Isle of Man, 1. Besides these, there are in London and its suburbs, 25; but of these, 6 belong to the foreign embassies. Total 423; which are served by 6 bishops, and 472 clergy. They have also 8 colleges, and 17 nunneries.

SPECTATOR.

# SUBSCRIBERS TO THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE following is a comparative statement of the numbers of the clergy, the laity, and the females, (most of whom are relations of the clergy,) who are on the list of subscribers to our venerable Society for Promoting Christian Knowledge for the years 1834 and 1835:—

Year. 1835 1834		Clergy. 6,779 6,476	••	Laymen. 4,845 4,846		Total Males. 11,624 11,322	Females. 2,886 2,788	··	Total. 14,510 14,110
	Increase Deduct		1		Inc	rease 302	98	7	Cotal 400

# INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A meeting of this Society was held at their chambers in St. Martin's Place, on Monday, the 18th of January; the Lord Bishop of London in the chair.—There were present—the Lord Bishop of Lichfield and Coventry, the Lord Bishop of St. Asaph, the Rev. Archdeacon Cambridge, Rev. Dr. Shepherd, Rev. H. H. Norris, Rev. J. Lonsdale, Josh. Watson, Esq., N. Connop, jun. Esq., S. Bosanquet, Esq., H. J. Barchard, Esq., Benjamin Harrison, Esq., I. S. Salt, Esq., &c.

Among other business transacted, grants, varying in amount, according to the exigency of the case, were voted towards enlarging, by rebuilding, the chapel at Selside, in the parish of Kendal, Westmorland; building a church at Street, in the parish of Blackawton, county of Devon; building a church at Witton, in the parish of Blackburn, county of Lancaster; restoring the church at Tufton, in the county of Southampton (damaged by fire); building chapels at Bell's Close and Dissington, in the parish of Newburn, county of Northumberland; increasing the accommodation in the church at Louth, county of Lincoln; re-pewing the church at Hope, in Dinmore, in the county of Hereford; enlarging, by rebuilding, the church at Putney, in the county of Surrey; building a church at East Donyland, in the county of Essex; extending the gallery lately erected in the church at Bassingbourne, in the county of Cambridge.

# TITHES.

THE following circular has been just issued from the Home Office, with a view, it is said, of obtaining information for a measure to be brought forward

in the approaching session :-

"The favour of an answer is requested to the following queries; which answer you will please to fill in, in the columns on the other side, according as the tithe is taken in kind, or compounded for on view of the crop just before harvest; or compounded for by a money-payment per acre; stating whether let on lease, and for what term, or only compounded for from year to year. And if any part is subject to a modus, or composition real, or prescriptive payment, you will be pleased to state the quantity and culture of land so subject, and the amount per acre, under the proper column.

"1. Quære. The county in which the parish or estate is situate to which

these queries apply.

"2. State the name of parish, and name and distance of market-town usually frequented for sale of produce.

- "3. State how many acres does the said parish or estate contain, distinguishing the numbers of acres of arable, meadow, pasture or sheep-walk, and wood land.
- "4. Is the parish or estate the property of a lay or ecclesiastical impropriator?
- "5. State, under the appropriate head on the other side, whether the tithe is taken in kind, or compounded for on view of each crop every year, or compounded for by an annual average money-payment, or by a corn rent; and state, in either of the two last cases, whether on lease, or the payment varied from year to year.

"6. In the first case, state the amount of average market value of the tithes so taken in kind during the last seven years, without any deduction what-

soever.

"7. State the scale of prices at which the above value is calculated.

"8. State whether the whole parish or estate is subject to rectorial and vicarial tithes; and if to vicarial tithes, state the amount in value of each description separately, and (if any) the quantity and culture of land subject to any modus, composition real, or prescriptive payment, and the amount of any such payment per acre.

"9. If the tithe is taken in kind, state the expenses of collecting, threshing,

and carrying the same to market.

"10. State the amount of all rates and taxes to which such tithe is subject: and the two sums referred to in Nos. 9 and 10, when subtracted to the mar-

ketable value of the tithe, will give the net value of the tithe.

"11. If compounded for on view of each crop, state the average annual value of the whole of the produce during the last seven years, without any deduction whatsoever; and also the prices on which each value was calculated; the amount of such composition for such description of land, and whether same has been made subject to rates; and if so, state the amount of such rates, which, deducted from the composition, will give the net value of the tithe. If you cannot answer such question in detail, give the whole composition.

"12. If under composition by a money-payment, or on a corn rent for several years, or from year to year, state the amount of such composition,

when such composition was made, and for what term.

"13. What was the scale of prices on which such composition was calcu-

"14. Is such composition received clear of all rates, or subject to them? and, if the latter, state the amount of such rates, and the net value of such composition received by the tithe-owner."

Prussia.—During the last fifteen years the number of births in the Prussian dominions, exclusively of Neufchatel, has amounted to 7,583,017; among these there were 257,068 still-born children,-namely, 147,705 boys, and 109,363 girls. In the same interval there were 5,457,209 deaths, including the still-born children; and 26,576 of the entire number had attained to upwards of ninety years of age. Between the years 1826 and 1834, 430 individuals died of hydrophobia; and, during the last six years, 38,733 of various. casualties. In 1831 the cholera carried off 32,647 persons. During the last fifteen years 16,680 persons committed suicide, amongst whom were 2981 females; 44,699 fell victims to the small-pox; and 70,215 females died in the pains of child-bearing.

# Number of Emigrants from the United Kingdom during 1832, 1833, and 1834:-

			18 <b>32.</b>	1833.	1834.
British North America			66,339	28,808	40,060
United States		4	32,980	29,225	33,074
Cape of Good Hope .			202	517	288
Australian Settlements			3,792	4,134	2,800
Total			103,313	62,684	76,222

# Wheat.-Annual average prices of wheat from 1815 to 1834:-

			8.	d.				8.	d.
1815			63	8	1825			66	6
1816			76	2	1826			56	11
1817			94	0	1827			56	91
1818			83	8	1828			60	5
1819			72	3	1829			66	3
1820			65	10	1830			64	3
1821			54	5	1831			66	4
1822			43	3	1832			58	8
1823			51	9	1833			52	11
1824			62	ŏ	1834			46	2

### NEW POOR LAW.

Number of Unions formed, with the Agency of each Assistant Commissioner, the Number of the Parishes united, and the Average Amount of Poor's Rates:—

•		-	
Name of Assistant Commissioner.	County.	Name of Assistant Commissioner.	County.
Commissioner.	( Hants		∩ Hertford
O-1 3 O-mm	Wilts		Bedford
Col. à Court	Berks	Mr. Adey	Bucks
	•	l ·	Middlesex
Sir F. B. Head .	Kent		
	Berks '	Mr. Gilbert	∫ Bucks
	Oxford	Mar. Gilbar.	Oxford 4, Herts 1
Mr. Gulson <	Hants 1, Glo'ster 2	ì	←Berks
	Warwick 2, Wilts 2	36 17-11	Oxford
	Northampton 3	Mr. Hall	Oxford Wilts 8, Bucks 2
	(Hertford		Hants 1
	Essex	}	Northampton
Mr. Power		Mr. Forle	Orford 2 Bricks 2
2121, 201102 1	Cambridge	Mr. Earle	Oxford 2, Bucks 2 Bedford 3
	Hunts		
Mr. Hawley	Sussex	Dr. Kay	
•	<b>C</b> Suffolk	Mr. Pilkington	Sussex Hants
	Wilts	MI. I HEIDE	<b>↑</b> Hants
Mr. Mott	Gloucester	Mr. Weale	
TATE TATOLE	Middlesex	Sir Edw. Parry .	
	Somerset	Mr. Tufnell	
	Conmerser	1 222. 2 2111-11	

Up to August 8, 1835, there had been 111 unions formed, including 2311

parishes, 1,385,124 people, and 1,221,543l. rates.

Since the above statement was drawn up, there have been 103 additional unions formed, making 214 in all, up to the present time, (Dec. 1835.) Mr. Tufnell has succeeded Sir F. Head in Kent, and Sir John Walsam is appointed to Dorsetshire. If any other appointments have been made, perhaps any person who has observed them will have the kindness to send them.

SUMMARY of the EXPENDITURE of COUNTY RATES in ENGLAND and WALES for 1792 and 1832, or for such other Year as could be obtained nearest to each Period, under the several Heads, with the Increase or Decrease of each, together with the Rate per Cent. of Increase or Decrease.

#### ST. MATTHIAS.

SIR,—I hope this may be in time for your forthcoming number, in order to prevent your readers from being misled by an error in "Gilbert's Clerical Almanac," which I have only just now observed.

In that almanack St. Matthias' day is marked as to be kept on Thursday, 25th of February, and the editor has appended the following note:—"St. Matthias is fixed to the sixth kalends of March, and is therefore counted backwards from the 1st March, and not forward from the 1st February. This was decided at the council of Trent: thus in leap year it should be observed

on February 25."

It is well known to all acquainted with these subjects that the proper day of this commemoration in leap year has been a matter of dispute. But, so far as the Church of England is concerned, this dispute has been decided against the view taken of it in "Gilbert's Almanac." The following notice may be found in "Wheatley on the Common Prayer Book :"-" On February 5th, A.D. 1638, Archbishop Sancroft (who was himself one of the reviewers of the liturgy, and was principally concerned in revising the calendar, and whose knowledge in that kind of learning excelled) published an injunction or order requiring all parsons, vicars and curates, to take notice, that the feast of St. Matthias is to be celebrated (not upon the 25th of February, as the common almanacs boldly and erroneously set in, but) upon the 24th of February, for ever, whether it be leap year or not, as the calendar in the liturgy, confirmed by act of seniformity, appoints and enjoins." A little further on it is observed, that "from Micrologus, who lived about the year 1080, (200 years before Durand, who is the first that I can find to mention the contrary practice,) it appears the ancient custom was to keep St. Matthias, as our present liturgy now enjoins, even in leap years, upon the 24th." That such was the intention of the framers of the calendar seems most obvious from the fact, that whereas in Queen Elizabeth's Common Prayer Book it was ordered that the psalms and lessons which serve for the 23rd day of February shall be read again the day following, (this being considered the intercalary day;) on the later review this was altered, and distinct lessons appointed for February 29th, the now inter-I am, &c., An OBSERVER OF THE FESTIVALS. calary day.

## CHURCH MATTERS.

#### IRISH CLERGY.

The letters which have appeared in the public newspapers between two Irish prelates of the Roman communion and the Bishop of Gloucester deserve notice. The radical Gloucester paper chose to say that the bishop had accused the Irish priests of exhorting their people to murder the protestant clergy, or something to that effect. Bishop Kinsella on this writes a letter much in the strain common with Irish persons of low extraction and little used to civilized society, vulgar in language, and full of wrath and abuse. But, in all probability, his violence and want of reflexion induced him to believe the story, and he wrote in sincerity. Not so Archbishop Murray. He

A schismatical council.

sets out with stating his conviction that the story could not be true. and, having thus guarded himself, he proceeds, because the bishop had not said this, to reply just as if he had, and to say everything that could possibly inflame the mind and feelings of the country against the unfortunate Protestant clergy. This is all intelligible The strong feeling manifested against Archbishop Murray's mode of belief, and against the cruelty and tyranny of its professors. by the large subscriptions\* for the unfortunate clergy, are a bitter thorn in his side; and this is his revenge. The proceeding was altogether in character with the indirect and disingenuous line of conduct which he pursued with respect to Dens. On receiving the Bishop of Gloucester's reply, he writes a most plausible and courteous answer, full of satisfaction and compliment. Why not? He had done all the harm he wished and was able in his first letter; why should he not be civil in his second?

But there are two words used by Dr. Murray which deserve special notice. He was sure that a Christian bishop could not have used such words as were ascribed to Bishop Monk! Will Dr. Murray honestly and openly say that he believes any protestant bishop to be a bishop at all? If he will not, is it to his ingenuousness and his love of truth that the use of such a phrase is to be ascribed?

Again, he and his brethren, as he tells us, look on the Church of Ireland with no hostile feelings, but as a great bulwark against infidelity! It is doubtless on that account that they are so extremely zealous just now in attempting to drive it and its ministers into the sea! Has not Archbishop Murray sufficient discrimination to know that this is over-acting—that it can deceive no one, and must disgust every one?

#### MEDICAL EDUCATION .- METROPOLITAN UNIVERSITY.

THE late proceedings with respect to the Metropolitan University call for the serious consideration of the country. This journal has already often expressed the opinion that the giving to the College in Gowerstreet, or any similar institution, the right of granting degrees in arts could not be a matter of the slightest possible importance, and that the notion of its injuring the elder universities was one which could only provoke a very gentle smile. The grounds on which that opinion was formed remain the same; and, therefore, notwithstanding all the vaunts and boasts at a late meeting in Gower-street of the great and certain superiority of their college over everything which ever was or could be, and notwithstanding the pean of victory sung by the historian or scribe of the college, that now for the first time education can be accomplished without interference from the church, the opinion is still held that poor Oxford and Cambridge may hope to go on, for a year or two at least, without seeing the grass grow in their streets, or their colleges moulder away under the poisonous breath and withering touch of clerical instructors. No objection, therefore, is felt, and

They are understood to amount now to nearly 90,000%.

none is about to be expressed to the petition made by the Gowerstreet College for the right of granting degrees in arts. The comic fears expressed at the meeting, and the solemn assurances conveyed in the most solemn manner by Lord Brougham, that the old universities should not be allowed to get away from the new ones by even the position of a letter, that if an Oxford graduate wrote A.M., no power on earth should compel a London graduate to write M.A., unless he liked it better, might, it is imagined, have been spared. Even parliament, and Lord Brougham, and the proprietors of the Gowerstreet College, cannot make that to be which is not; they cannot effect the miracle that a man who has never been at Oxford or Cambridge, shall have resided at Oxford or Cambridge three or four years. and consequently though a London graduate may write M.A., or A.M., just as it seems good to him; he certainly cannot write either M.A.. or A.M., Oxf. or Camb. The whole matter will turn upon this, -whether people, even though careless as to religion, think an education at Oxford and Cambridge, with all the old and venerable remembrances and associations, the improved and improving discipline, the control, the reverence for superior age and for existing institutions taught by the whole system, the free, confidential, and salutary intercourse of young men of the highest minds on terms which nothing but a college life will admit, preferable or not preferable to the attending lectures and living in lodgings in London, with no society, or such society as chance introductions, or the peculiar advantages of a great city to a young man who lives in lodgings and has no acquaintances of his own, If society goes on as it is, probably the older univermay present. sities may survive the institution of even so formidable a rival as that in Gower-street. · If, indeed, Peter Tomkins puts down the House of Lords, and there are no gentlemen required, then, no doubt, things will be altered; and really one does not know what should be said to prevent sentence against such useless incumbrances, as the old universities will then be, being passed and executed. Till then they are safe enough. How long that may be, indeed, who knows?

What, then, is the objection to the erection of the proposed university? There are several very weighty and important objections, but at the present moment it is intended to advert only to one-viz., the effect which its power to grant degrees is likely to have on the medical profession, and the all but certainty that it must tend to perpetuate and increase certain evils and deficiences which seem to exist in the present systems of medical education, and to prevent the application of those remedies which would tend to elevate the profession itself. Let it not be imagined that a layman in medicine is about to venture on a matter so utterly beyond his powers as any consideration of improvements in the professional part of medical education. again, let it be supposed that there is any sympathy felt with those fancied reformers in medicine who have been wasting the money of the country, and the time and patience of medical men, so long; and the tendency of whose inquiries, as far as they have been published, seems to be, like that of too many other reformers, to bring everything down to the very lowest level, and (under the specious notion of doing away restrictions, getting rid of abuses, and saving expense,) to take away all the motives and rewards which stimulate distinguished men to exertion, and thus finally and hopelessly to degrade the profession itself. The only view which it can be allowable to take here, is that which has reference to the general bearing of the profession on the state of moral and religious feeling in the country. The great improvements which, by the unsparing exertion of time and talents, it is well known and confessed on all hands that the distinguished members of the profession have (at least in some quarters) introduced into the scientific departments of medical education, and the high and admirable character of some of those individuals themselves, are sufficient pledges of their earnest wish to give full and fair consideration to everything which would raise their profession. These few remarks are therefore submitted to their notice in the hope, or rather the certainty, that they will do justice to the writer's intentions, whe-

ther they agree in his views and reasonings or not.

It is not, surely, in the year 1836 that it can be required of any one to shew that the experience of all ages and countries has pointed out both the advantage (or rather the necessity) of subjecting the wild, passionate, and enthusiastic period of youth to control, and the certain evils which (looking not to individual cases but to masses of men) flow from the want of it. In no countries, certainly, is this control more rigidly exercised than in some where liberty, not to say licentiousness, is the boast and the passion of maturer years. The evil generally felt and complained of, indeed, is that this control cannot be made sufficiently effectual. Much of the unjust clamour raised against our elder universities, by persons like Mr. Beverley, latterly, has arisen simply from this—that no system of control can entirely check those who are determined to be vicious. In that respect, all plans of control, all universities, and consequently ours, must always be deficient. But their system of control does much. It rescues very many from temptation, keeps many—who perhaps are not at first open to higher motives—from vice, at all events from habits of vice, by the vigilance exercised, by the knowledge that such a vigilance is exercised, by the certainty that if they persist in profligacy, and are detected in it, they will be punished, disgraced, and removed; by setting up, if not the highest possible, yet a thoroughly respectable, standard of morals and conduct. Now, in this country, the nobility and gentry, the lawyers, and clergy, are subjected to this system of vigilance and control, not in their boyhood only, but from eighteen to twenty-two or twentythree; and (although, as was said before, many will be vicious in spite of everything,) all these persons are thus subject to control, to their own advantage, and to the still greater advantage of the country, because the public erection of a standard of morals to which all must conform for some years (the most critical of their lives) does unquestionably a good deal towards fixing the regular tone of public manners, and because a large body of those who are to fill the highest stations are sent into the world free from habits of vice and immorality.

Now it does seem unquestionably a matter for most serious regret, as well as for deep consideration, that at present the members of the

medical profession, with the exception of those who are educated at the English Universities, are not subjected to any such control during the trying period of youth. They alone, they whose character is, next to that of the clergy, of the most moment to the country. from the intimate relations into which they are admitted in all families, go through their education almost without check, or control, or superintendence, as to what relates to religious or moral discipline. But this is not all. Where is it that the system of medical education is carried on? Where is it that its improvement in a scientific point of view attracts such crowds of students? It is to London, which, as the mightiest of all cities, abounds in every temptation, and every facility to vice. Let us not at the present moment inquire into facts; but let us, on the most superficial knowledge of human nature and human passion, ask ourselves whether, if many hundreds of young men are thrown into a great city, and are left, without anything of moral discipline, to choose their own abode, and their own hours, to attend or not attend the worship of God from year's end to year's end,—whether, in too many cases, the effects must not be of the most calamitous kind to their own welfare and peace,—whether persons so educated (speaking of the mass) are those whom a man would be glad and ready to admit with unhesitating confidence into his family? Doubtless, in many cases, early principles of religion, under God's grace, rescue young men so exposed from evil, and they come forth from the fiery trial corrected, strengthened, and improved. But is this the natural result of such a system? Are such exceptions any defence of it? Is it a perfect system of education? Is it a desirable one?

The writer is perfectly certain, from his own knowledge of several illustrious teachers,—men as much distinguished by their high moral tone and their sincere religion as by their attainments in science,—that they will go fully along with him in this view, and in the earnest wish to remedy this great evil; that as far as their warning voice, their influence, and example, could prevail, nothing has been left undone to prevent the full operation of it. Nor ought it to be overlooked, as was before noticed, that they, and those who (being entrusted with the management of great institutions) have either given them the impulse or co-operated with them in introducing such perfection into medical education, in some quarters at least, have some opportunities of giving a more favourable turn to things, and that they faithfully and earnestly improve these occasions, and are seeking for more.

There is reason to hope that the tone of the students of latter years has been considerably raised.\* Nor can it be denied that something more may be done, even as things are, to raise it still higher. If some testimonial of character were required before a young man

It may fairly be taken as a clear sign of right and good feeling that the students of Guy's Hospital (distinguished generally for good conduct) collected no less as um than 79l. for the distressed Irish clergy, and this purely from their own feelings. No doubt can be felt that where such strong and right feelings exist, everything might be hoped.

was admitted into institutions which stand high in public estimation, (and they who know what is said and thought by foreigners, as well as Englishmen, of some of our establishments, are aware that there are such, and that such a step would not diminish the numbers of their students,) if they gave the student the means of attending religious instruction, if they gave him when he left them a testimonial that he had profited by those means, and, as far as their opportunities enabled them to judge, had conducted himself in an orderly and regular manner, and if they strictly refused such a testimonial to those of whose conduct they had cause to think ill, a good deal would be done. And, in all probability, such or greater improvements are contemplated. Still the great evil remains. It may be and doubtless is true, indeed, that many lecturers feel and shew interest about young men who fall under their particular notice. But it is to be remembered that all such kind notice is beyond the sphere of their duty, that they engage for nothing more than scientific lectures, and have no kind of connexion with discipline. Nor is it possible, under such circumstances, for a lecturer to have much knowledge of a numerous body of students beyond the lecture-room.

Whatever partial counteractions, therefore, of this kind may exist, it still must remain true that the large mass of medical students in London go through their education without moral discipline or control, and entirely as their own masters. It still must remain true that this is a great evil—that it will in too many cases operate with medical students just as it must with every other class of young men so placed, frequently injure their moral character, and deteriorate even their tone of manners and demeanour.\* Neither let it be forgotten that in one respect they stand worse than other young men. Corruptio optimi pessima, is a great moral truth. Their very studies, admirable and calculated as they may be to exalt and elevate a religious heart, and to bring it to a greater love and humbler adoration of God, are beyond all doubt calculated also to supply nourishment to evil already existing, and farther to corrupt what is corrupted and

unrenewed by higher and better feelings and tempers.

If, then, this is undeniably the state of things, and if these are the evils to be complained of, how will the New University affect them? There can be little difficulty in seeing that. It will give the London schools the power of completing a medical education, from first to last, in London. The convenience of the arrangement, the cheapness of the education, the distinguished reputation of the teachers, will probably then make London the regular and only place of education for physicians. Heretofore very many of the leaders in the profession have been educated first at the older universities, subject to the same control, and acquiring the same feelings, habits, and manners as other English gentlemen. But, in all human probability, this will not be the

<sup>•</sup> It is always better to refer to the past than the present. And what could be more decisive as to the perfect lawlessness of the system than what the public journals related of the conduct of the students in Gower-street three or four years ago, where they hissed and hooted their professors, and took the lecture-rooms into their own hands?

case when education can be completed in London. To Oxford and Cambridge, as far as numbers go, this is of no consequence, as the number of medical students was, of course, always a small one; but to the country it is a matter of great moment. For, in this way, one of the partial checks to the evil of the present system of education—and a very efficient one-will be removed. The leaders of the profession hereafter may be doubtless men of distinguished attainments in professional science; but, if educated in London, from first to last, is it at all certain that they will in future be anything else? Great talents, great knowledge of science, do not necessarily imply either a great general education, gentlemanlike manners, or high principles; and without looking at so fearful a result as likely to be general, nothing can be more likely than that, by the instrumentality of this new university, very frequently men of the most irreligious character will be sent forth, with distinction and degrees, into the world. The groundwork of the institution is, that no notice is to be taken of religion. Consequently there can be no earthly reason why every examination may not send out, high in its list of honours, men who believe in no God-nay, mock at the notion; and who have lived, from the first hour of their coming to London till that in which the metropolitan university sent them forth as M.D.'s, as their own masters. It is all very true that a large body of scientific men and a large body of reformers are always ready to cry out, (in words already used in the House of Commons,) What does it signify to me what a man believes, or what he is, if he cures my fever or performs an operation better than any other man? But the scientific and the reformers had better in this matter consult the public, whom they profess to serve; and we shall soon see whether the public really will think it good and desirable that men should be admitted into a degree of confidence and intimacy beyond any others, nay, should be allowed to witness scenes of domestic distress which one would wish none but a Christian and a gentleman to witness, when there can be no satisfactory testimonial of moral conduct before they were stampt with academic honours-when there is no earthly manner of knowing whether they may not be even wholly devoid of every religious sentiment. That this may be so, all must see; and if the scientific and the reformers say it never will be so-if they will venture to say that they know of no facts which must lead them, if they will speak the truth, to confess that such things may not very unfrequently happen, they must have even more courage than they, who know them best, give them credit for. But it is not merely the possibility of this result, it is the certainty that the tendency of the measure must be to degrade the profession, which causes the objection to the new uni-If it is an effectual measure, in short, it will make London the great and only scene of medical education—that is to say, on the one hand, it will prevent the leaders of the profession from having any

Mr. Spring Rice's projet talks of a testimonial of moral conduct before the degree. After what has been said, it is unnecessary to point out how little it can say as to say one, and how wholly silent it must be about most. A few richer men may be placed by their parents in respectable families; but what becomes of the mass, who cannot afford this?

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longer the same education, and, in the course of it, acquiring the same views, feelings, manners, and habits as the large mass of English gentlemen whose feelings and views are acquired very much at college, and thus from imparting (as far as their influence extends) the same feelings to the profession at large. And then, by being expressly built on the basis that no notice whatever is to be taken of religion, it will effectually destroy all reasonable hope of any improvements in the general tone of medical education. The examination must be scientific solely; the previous character of the party, when privileges are extended to a variety of schools not so regulated as to be able to give any, or any satisfactory, account of their students, must be, whatever may be said as to testimonials, mere matter of conjecture; and it cannot even be asked whether, before the student comes to receive, by national legislation, a degree which gives him certain rank and privileges, he even believes the being of a God. What possible motive, then, can any of the schools of medicine have, under such circumstances, to improve the general tone of their pupils, or the general tone of education? What motive can they have to endeavour to impress on the student the great truth, that a scientific education only is a very miserable one—that he ought, even on that ground, to look farther and higher; but, above all, that for any profession, and, most of all, for his, a high religious and moral tone is the only one for his own good, and the good of others? What motive can they give him for acquiring that tone, when those who are to inquire into his proficiency, and to distribute to him the meed of academic honour, cannot know, or even ask, whether he believes in another state, another and higher Being than man, and the necessity of worshipping him?

If it is asked, in conclusion, whether, even admitting the evil complained of, and admitting that the Metropolitan University, by taking away the present counteractions to it, and all reason for improvements in the great institutions for medical education, will do harm, the writer is sanguine enough to hope that any remedy could be found for these evils which he acknowledges to exist at present, his answer would be unquestionably in the affirmative. It seems to him (without going into details) no day-dream to suppose, that, in connexion with great schools, arrangements might be made, whether by means of extra buildings or otherwise, under which the strictest attention to economy should be practised, and the same kind of moral discipline and control might be exercised, as at the university. In the meantime, he feels fully persuaded that the attention of many persons connected with the medical profession is awakened—that they feel that it is time to inquire, not what foreigners say of their improvements in science, but what English parents say of their improvement of the education and discipline of their sons,\* and what the English public look for at their hands in the students committed to their charge—that they have suggested

Of course it must be remembered that the hospitals are already benefactors to the country, in allowing the existence of medical schools in connexion with them. It is certainly no part of their direct or legal duty to see to the young men, or to have any school at all. The appeal is only to their high feelings and general wish to do all the good that can be done.

many improvements, and are anxiously looking for others, until this more complete scheme could be realized—and that it would be their fixed and anxious purpose to give to every student the means of knowing his high destiny, his awful responsibilities, and his dangers, as an immortal and a moral being, and to send no one into the heart of a family, a sick room, and a dying bed, as the Metropolitan University may and will do, whose creed may be, that he was born by

chance, and will perish in the grave.

P.S. Since these remarks were written, a circumstance has occurred which brings to the writer's mind that he has been deficient in passing over one point of some importance in looking at the condition of medical students in London—viz., the evil advisers by whom they are beset. The circumstance is this—A young man, it appears, was plucked by the examiners at Apothecaries' Hall, a body to whom the country is under obligations for very great improvements effected in their examinations, and the steadiness with which they refuse A person, whose business it would to pass incompetent persons. appear that it is to prepare young men to get through, has had the ill luck to have two or three of his pupils rejected, and is consequently afraid of losing his business. It is said, that after the young man's rejection a certain number of persons collected at a public-house opposite the examination-room, and broke the windows. By whom, and by whose advice, this was done, as there is no proof, shall not be entered on here. But a meeting was called at the Crown and Anchor, which was attended by a very large body of students, and this tutor made a most inflammatory speech, reviling the Apothecaries' Company and their examiners in the most violent language, and assuring these poor, deluded young men that parliament should redress their wrongs. No comment shall be made on the presence or the letters of some very well known personages, but Mr. Warburton professes to be a man of character. What can he think of himself when he writes to a mob of students, in course of education, on the necessity of reform among their instructors, and courts a miserable popularity among boys or young men by thus degrading himself, and misleading them?

The meeting was most disgraceful. There was a great tumult and rush at the platform, fearful noise and shouting all through it, and at the end it broke up with "three cheers for Mother H.'s, and three cheers for the Cider Cellar." Now, on the conduct of the students themselves, no comment shall be made. The most respectable students were not there; and of those who were, it is to be remembered that many went from idle curiosity, and that most of them are young men, for whom, on the score of their youth and various disadvantages, much allowance must be made. Let them remember, however, the certain consequences of such conduct to themselves. They may attend radical meetings, and may abuse their instructors, and be told that parliament will redress their wrongs. But they have their bread to get, they will be known and marked, and no radical meetings and no radical measures can compel any man to employ persons whose life and manners lead them to join in "three cheers for Mother H.'s, and three cheers for the Cider Cellar;" who shew, in short, a taste for that which most offends and disgusts all decent people. But the point to be observed here is the unhappy condition of young men left to such evil influence as this. What would be said of any other place or system of education where any one who pleased could call a set of young and inexperienced students together for his own ends and objects, and harangue them against those who are to try their merits and sit in judgment on them? Who can doubt the terrible effects which must be produced by such proceedings, or not deplore the forlorn and unprotected condition of those who are exposed to such mischievous and malignant influence, and earnestly desire to see a happier and better regulated state of things?

It has been often said, that London is the only metropolis without an university. May it not be added, that it is the only one where legislators would think of calling students together, of appealing to the judgment of boys and very young men, exciting their passions, and mixing them up with the politics of the day? Surely a city where such things are done is one of the very worst places for the seat of an

university.

#### EDINBURGH REVIEW.

What can be the meaning of the sudden change in tone in the "Edinburgh Review" just before the meeting of Parliament? The last number, which appeared just as Mr. O'Connell set out on his anti-peerage tour, was full of all sorts of threats against the aris-They were to be put down and got rid of; and it was to be remembered, that, when once gone, they were gone for ever! The whole number breathed strong radicalism, was full of politics, and, in the purely literary articles, (as, for example, in that on Mr. Thirlwall,) still uttered threats against aristocracy. This was singular, from one of the literary organs of administration. Mr. O'Connell's tour, however, was a failure. Far as we have gone, and are going, it seems understood that the blowing up of the House of Lords is as yet too strong a dose to be taken without a display of considerable reluctance on the part of the patient. This and the strong anti-Romanist feeling called forth by the measures of government against the Irish church, have probably had great influence in producing several unfavourable elections, and in calling forth the burst of feeling which has been witnessed for the Irish clergy. Accordingly, we find the new number of the "Edinburgh Review" almost purely literary, avoiding politics, (except one article on orange lodges, and that is rather purely antiorange than generally political,) absolutely Christian in some parts, and free from all abuse of existing institutions—nay, free from all reviling of the church, with the exception of one sneer as to 'our pity and subscriptions (?) for the Irish clergy, which may well be forgiven, as unquestionably the manifestation of feeling on that point must be a very disagreeable one. But, more than this, there is absolutely a sort of conciliatory passage, brought in most violently in the first article, in the life of Cuvier—an article pretty sure to be read, from the celebrity of that distinguished naturalist. It is, to be sure,

passing strange to find in the "Edinburgh Review" a strong censure of the folly of those who are looking for theoretical reforms, and overlooking the real good in their hands, as, for example, those "who, under a limited monarchy, speculate on the advantages of a republic. or of an elective sovereign, or a voluntary church, or a subverted peerage." And what are the reforms which are to be undertaken? Why, "the safety and propriety of educating the people; of diffusing knowledge by cheap and untaxed publications (so the wind sets in that quarter); of teaching in the same schools and universities the youth of all religions; of establishing universal toleration in matters of faith; of giving elective rights to the intelligent population (? as to the ten-pounders); of abolishing sinecures in church and state; of rendering law and justice accessible to the poor (! this is an unheard-of thing, indeed); of filling the public offices with the best qualified of the competitors (as exemplified in all appointments for the last six years); and generally of removing all obvious defects from every public institution." All these proprieties and safeties are to be acknowledged! And this is all! Why, except the educating youth of all religions in the same universities, and that same very probable reform of never giving places to any but the fittest persons, what on earth is here mentioned which has not been done and allowed years and years ago? However, this is all very satisfactory, as far as the surface goes; and one only hopes it is not "miching mallecho." At all events, just as Parliament is to meet, we get a declaration against the voluntary system, and so entirely in favour of the church, that it seems the abolition of sinecures is the only reform needed!

#### ECCLESIASTICAL INTELLIGENCE.

# ORDINATIONS.

Bishop of Bristol, Bristol Cathedral	Jan.	10	
Bishop of Hereford			
Bishop of Bath and Wells, Wells Cathedral	Jan.	17	
DD 4 00 MD			

Degree.	College.		
	Couleye.	University.	Ordaining Bishop.
. B.A.	Trinity Worcester	Oxford Oxford	Sath and Wells, by let. dim. from the Bp. of Exeter Hereford Bristol, by let. dim. from
. B.A. . M.A.	Trinity Pembroke	Oxford Oxford	the Bishop of Exeter Bath and Wells Bath and Wells Bristol
. B.A.	St. Peter's St. John's Magdalen	Camb. Camb. Oxford	Sath and Wells, by let.dim. from the Bp. of Exeter Bath and Wells Bath and Wells
	B.A. B.A. B.A. B.A. B.A. B.A.	M.A. Worcester Trinity B.A. Corpus Christi B.A. St. Peter's B.A. St. John's	M.A. Worcester Oxford  B.A. Worcester Oxford  Trinity Oxford  B.A. Pembroke Oxford  Corpus Christi Camb.  B.A. St. Peter's Camb.

Danna Edmand

#### PRIESTS.

Name.	Degree.	College.	University,	Ordaining Bishop.
Bromby, John E	M.A.	St. John's	Camb.	Bristol
Cotterill, Henry	B.A.	St. John's	Camb.	Bristol
Dampier, Robert		Corpus Christi	Camb.	Bristol
Graves, John	B. A.	Exeter	Oxford	Hereford
Kinglake, W. C	B.A.	Trinity	Camb.	Bath and Wells
Kingsmill, Henry	. Š. ∆.	Trinity	Oxford	Bath and Wells
Maxwell, Charles	B. A.	Balliol	Oxford	Bristol
Phelps, H. D	B. A.	Wadham	Oxford	Hereford
Riley, Edmund	M.A.	Lincoln	Oxford	Bath and Wells
Sawbridge, Charles	B.A.	St. Peter's	Camb.	Bristol
Smith, Robert J	B.A.	Worcester	Oxford	Bath and Wells
Smith, Reginald	M.A.	Balliol ,	Oxford	Bristol
Thornton, Charles	M.A.	Christ Church	Oxford	Hereford
Wilkins, J. S	B.A.	Queen's	Camb.	Bath and Wells
Wilkinson, Alfred	B.A.	Jesus	Camb.	Bristol

We give the following as the most accurate list that we have been able to obtain of the late ordination at Durham:—Priests: Rev. W. Atkinson, B.A., Oxford, Long Benton; Rev. H. T. C. Hine, Garrigill; Rev. T. Ilderton, A.B., St. Peter's College, Cambridge, St. John's, Newcastle; Rev. George Newby, Jun., A.B., St. John's College, Cambridge, Stockton; Kev. W. Kell, Corsenside; Rev. Elisha White, Grammar School, Norton.—Deacons: J. Dixon Clark, Newburn; James Boucher, B.A. Worcester College, Hartlepool; M. M. Humble, B.A., Emmanuel College, Cambridge, Felton; John Burdon, B.A., Queen's College, Oxford, Easington; J. Burleigh James, B.A., St. John's College, Cambridge, Tynemouth.—Newcostle Journal.

At a private Ordination held at the Chapel of the Palace, Salisbury, on the 27th of December, Nathaniel Higgins, a literate person, was ordained Deacon.

N.B. Erratum in the last notice of the Bishop's Ordination, at Salisbury, in the British Magagazine.—It was said to take place in the Cathedral: the Bishop never ordains in the Cathedral.

The Bishop of Lincoln's next Ordination will be held at Buckden, on Sunday, the 28th of February.

A general Ordination will be holden at the Palace, Salisbury, on Sunday, 29th of May.

# CLERICAL APPOINTMENTS.

Brown, Edward	Clerk in Orders of the Parish Church, Leeds
Collett, Woodthorpe	Head Master of the Free Grammar School, Woodbridge, Suffolk
Crossman, Francis	Domestic Chaplain to the Dowager Duchess of Beaufort
Coates, R. T	Chaplain to the Duke of Beaufort
Davis, Thomas	Chaplain to the Worcester House of Industry
Field, Samuel, Vicar of Hat	therleigh, Devon, a Surrogate for the Diocese of Exeter
Hawkins, W. B. L	Domestic Chaplain to the Duke of Cambridge
Kendall, F. J. H	Chaplain of the County Gaol, at Bodmin
Leader, Robert	Master of the Little Walsingham Grammar School
Lever, J	Domestic Chaplain to the Earl of Charleville
Lonsdale, John	Preacher at Lincoln's Inn
Schomberg, J. B	Domestic Chaplain to Lord Crewe
Tighe, H. U	Domestic Chaplain to the Earl of Charleville
Wightman, George	Domestic Chaplain to the Earl of Ferrers

# PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Patron.
Bates, J. E	Stratton Audley P.C.		Oxon	Christ Ch., Oxon.
	Mytholm New 7	١		Rev. C. Musgrave,
Bennett, Thomas, }	Church, Halifax	York	York	V. of Halifax
Brent, Daniel	Grendon V.	Northam.	Peterbro'	Trinity Coll., Camb.
Foxton, Fred. J	Wix P. C.	Essex	London	L. W. Lambs, Esq. M.D.
Gaskin, Thomas	St. Clements P. C.	Camb.	Ely	Jesus Coll., Camb.
Gibson, John {	Garston in Childwall P.C.	Lancas.	Chester	R. Watt, Esq.
Gillmoor, William	Illingworth, P.C.	W. York	York	SRev. C. Musgrave, V. of Halifax
Gould, Edward	Sproughton R.	Suffolk	Norwich	Wm. Gould, Esq.
Greaves, H. A.	Stonehouse St. Paul's ? P. C.	Devon	Exon	{V. of St. Andrew, Plymouth
Jones, John	Little Marcle R.	Hereford	Hereford	Bishop of Hereford
Kingsmill, Henry	Chewton Mendip V., with the Chapels an. & Emborough V.	Somerset	B. & W.	W. Kingsmill, Esq.
Kidd, W	St. Matthew's, Man- chester, P.C.	Lancash.	Chester	Wardens and Fel- lows of the Col- legiate Church
Middleton, S	Long Stratton St. Michael R., w. St. Peter R.	Norfolk	Norwich	New Coll., Oxon.
Nottidge, Edward,	Black Notley R.	Essex	London	M. Wyvill, Esq.
Plater, C. E	River V.	Kent	Canterb.	Abp. of Canterbury
Pruen, W. A	St. Helen's R.	Worces.	Worces.	Bp. of Worcester
Shaw, E. B Shuckburgh, C. V.	Narborough R. White Parish V.	Leicester. Wilts	_	J. Pares, Esq.
Spencer, Thomas,	Winkfield R.	Wilts	Sarum Sarum	R. Bristow, Esq. On his own petition
Steble, —	Royton P. C.	Lancas.	Chester	R. of Prestwich
Wayman, W	Great Thurlow V.	Suffolk	Norwich	His Majesty,*
Williams, W	Headingly P. C.	W. York		Vicar of Leeds
Williams, David		ington and		ham in the Collegiate
Wilson, Thomas	Farnley P. C.	W. York	York	Vicar of Leeds
Wingfield, George,	Tickencote R.	Rutland	Peterbro'	J. Wingfield, Esq.

# CLERGYMEN DECEASED.

Bamfield, John Hic	hens, Fellow of Clare l	Hall, Cambı	ridge, at St.	Ives, Cornwall
Bedford, Thomas,	St. Alban's R. & St. Helen's R., Wor- cester	Worces.	Worces.	Bp. of Worcester
Brett, John	Woolferton R. and Dessingham C.	Norfolk	Norwich	H.H.Henley, Esq.
Burton, Edward	Canon of Christ Chu	rch and Reg		
D,D.	Ewelme R.	Oxford	Oxon	Annex. to Prof. of Div. Oxford
Cockeram, Henry,	M.A., of Exeter Coll.,	Oxford, at		
Cattell, Thomas	Berkswell R. w. Barston C.	Warwick	L. & C.	Col. Desbrowe
Griffith, William,	Llandwrog R.	Carnarvon		Bp. of Bangor
Hardinge, John	Hopesay R.	Salop	Hereford	Rev. J. Hardinge
Holt, John	Wrawby V. w. Brigg C., and	Lincoln	Lincoln	Clare Hall, Camb.
(	Elston R.	Notts	Notts	W.B. Darwin, Esq.

<sup>•</sup> At the nomination of the Rev. J. Rowley and A. Arcedekne, Esq., Trustees for Lady Harland.

Name.	Preferment.	County.	Diocese.	Patron.
Leathes, G. R	Southwood R. w. Limpenhoe V. & Wickhampton R.	Norfolk	Norwich	J. F. Leathes, Esq.
Moss, Anthony	Illingworth R. w. Trevenson C.	Cornwall		Baroness Bassett
Mounsey, John	Gautby R. & Authorpe R. & Witherne R.	Lincoln Lincoln	Lincoln Lincoln	Lord Chancellor R. Vyner, Esq.
Price, Richard	Eaton Hastings R.	Berks	Sarum	
Rogers, John	Frensham P. C. and Elstead P. C.	Surrey	Winches.	Rev. J. Colmer
Sawbridge, J. S	Welford R. w. Wick- ham C.	Berks	P. of D. of Sarum	C. A. Nicholson, Esq.
Sandilands, G. Perc	St. Martin's Stamford I cival, late C. of St. Geo	rge's, Hand	over-square,	London
Saunders, Isaac	St. Andrew by the Wardrobe, and St. Anne's, Blackfriars	London	London	Lord Chancellor & Parishioners, alt.
Smithson, John	Kirkheaton R. and Headingly C.	W. York	York	Rev. J. Alderson
Speidell, Thomas,	Crick R.	Northam.	Peterbro'	St. John's College, Oxon.
Spencer, John	Dronfield V.	Derby	L. & C.	Lord Chancellor
Stanton, John	Moulton V.	Northam.	Peterbro'	Duke of Buccleuch
Thorold, Michael,	Aunsby R. Haydor w. Kelby V. and Culverthorpe C.	Lincoln	Lincoln	Prebendary in Lin- coln Cathedral
Thursby, G. A		Northam. Safford	L. & C.	J. H. Thursby, Esq. Bishop of Lichfield
Trenchard, William	Edward, M.A., of Pen	nbroke Col	l., Oxford, a	t Exmouth
Vause, John	Christ Church P.C. Liverpool,	Lancash.	Chester	J. Houghton, Esq.
	wan, Done,	Lancash.	Chester	Richard Watt, Esq.
Whaley, J. G	Witnesham R.	Suffolk	Norwich	Peter House, Camb.
Williams, W {	t & receining R.	Flint	St. Asaph	Bp. of St. Asaph
Wiseman, Dr {	Havering-atte-Bower	Essex	London	C. E. Heston, Esq.

### IRELAND.

#### PREFERMENTS.

Rev. M. Hewson, of Finuge, county Kerry, to Corkbeg, R. and V. Cork, diocese of Cloyne, on the presentation of his Excellency the Lord Lieutenant.

The Lord Bishop of Cork and Cloyne has been pleased to appoint the Rev. Mr. Maginn, Chaplain to the late Bishop of Cloyne, to the living of Castletown Roche, vacant by the death of the Rev. Mr. Hoare.

Rev. Wm. Rogers, to Marshaltown V., diocese of Cloyne. Rev. Marcus Perrin to the living of Kilsallaghan, county of Dublin; patron, the

Rev. Joseph Jameison to the parish of Carlow, vacant by the resignation of the Rev. George Vernon.

The Rev. Maurice Hewson and the Rev. G. Simpson are appointed Chaplains to the Lord Lieutenant of Ireland.

The Archbishop of Cashel has appointed the Rev. Edward Close to the living of Emly, vacant by the death of the Rev. William Lee.

Rev. William Ball to the living of Rossory.

## CLERGY DECEASED.

Rev. James Ellwood, Rector of Gurteen.

Rev. Samuel John Maclean, A.M., Junior Fellow of Trinity College, Dublin.

# UNIVERSITY NEWS:

#### OXFORD.

Tuesday, January 9.

Congregations will be holden for the purpose of granting Graces and conferring Degrees on the following days in the ensuing term, viz. :-

January	.Thursday,	14
	Thursday,	28
February	.Thursday,	4
	.Thursday,	11
	Thursday,	18
	Thursday,	25
March	Thursday,	3
	.Thursday,	10
	.Thursday,	17
	.Saturday,	26

Every Bachelor of Arts is desired to take notice, that unless he has proceeded to that Degree on or before Thursday, February 11th, his name cannot be inserted in the Regis-

ter of Congregation during the present year.
On Friday last, Mr. Godfrey Rolles Lee
(fromWinchester School) was admitted Scholar of New College.

January 16.

On Thursday last, the following Degrees were conferred

Doctor in Civil Law-Rev. W. Young, Oriel.

Masters of Arts—J. Boustead, Queen's; Rev. W. W. Stoddart, Fellow of St. John's; C. F. Baldwin, St. John's; J. Bugden, Trinity; Rev. W. Fletcher, Brasennose; Rev. J. Hughes, Brasennose.

Bachelor of Arts-W. W. Blandford, St. Edmund hall.

January 23.

Queen's College... There will be an election of a Fellow on Mr. Michel's Foundation on Thursday, the 25th of Feb. next. Candidates must at least be Bachelors of Arts of this University, who have attained, in point of standing, the seventh Academical Term from and after taking the said degree, exclusive of the term wherein the same was taken; and at the most must be Masters or Bachelors of Arts who have not exceeded the thirty-fourth Academical Term from their matriculation, including the Term in which they were matriculated. They must also leave with the Provost, on or before Saturday, the 20th of February, Testimonials from their College or Hall for the three years immediately preceding the day of election.

An Exhibition, also, of 60l. per annum, is vacant, open to natives of Middlesex, which it is proposed to fill up at the same time. Candidates must have attained the full age of 15, and not have exceeded the age of 20 years; and, if members of the University, must not have been matriculated more than 12 calendar months before the day of election. They must

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also deliver to the Provost certificates of their baptism, and testimonials of their good conduct, on or before the 20th of February next.

Corpus Christi College—An Election will

be held in this College on Friday, the 11th of March, of a Scholar for the county of Kent.

All persons are eligible who are natives of

the above county, and who may not have exceeded their 19th year on the day of election.

All Candidates must appear personally before the President on the 5th day of March, at eleven o'clock in the morning, and must produce certificates of the marriage of their parents and of their own baptism; an affidavit of their parents or of some other competent person, stating the day and place of their birth, and a testimonial of previous good con-duct from the tutor of the College or the head master of their School.

In a Convocation holden on Wednesday last, ermission was granted to the Rev. G. Moberly, late Fellow of Balliol, and head master of Winchester School, to commute the Degree of Master of Arts for that of Bachelor in Civil Law, with a view to proceeding in that faculty.

In the same Convocation, Mr. J. Thomas,

B.A., and late Scholar of Trinity, was unani-monsly elected a Scholar on Mr. Viner's foundation, in the room of Mr. Crippe, lately elected a Vinerian Fellow.

#### CAMBRIDGE.

#### January 1.

On Tuesday last, the Hulsean prize was adjudged to Thomas Whytehead, of St. John's college, for his Dissertation on the following subject :- " The resemblance between Moses and Christ is so very great and striking, that it is impossible to consider it fairly and carefully without seeing and acknowledging that He must be foretold where He is so well

The following is the subject for the Hulsean prize of the present year:—"How far our Saviour's Miracles were typical of the Nature of the Christian Dispensation.

### COMBINATION PAPER, 1896.

PRIOR COMB 3. Coll. Regal.

10. Coll. Trin. 17. Coll. Joh.

24. Mr. Couch, Pet.

31. Mr. Dusautoy, Regin,

7. Mr. Page, Corp. 14. Mr. Eade, Cai.

21. Coll. Regal. 28. Coll. Trin.

Mar. 6. Coll. Joh.

13. Mr. Sams, Chr.

20. Mr. Hesilrige, Regin.

27. Mr. Goodwin, Corp.

2 G

	Apr. 3. Fest. Pasch.	
	10. Coll. Regal.	Į
	17. Coll. Trin. 24. Coll. Joh. Mai. 1. Mr. Woodley, Pet.	l
	Mai. 1. Mr. Woodley, Pet.	ł
	O. CONCIO AD CLERUM.	1
	15. Mr. Singleton, Regin.	ı
	22. FEST. PENTEC. 29. Mr. Burnaby, Cai.	1
	Jun. 5. Coll. Regal.	A
	12. Coll. Trin.	
	19. Coll. Joh.	Ĺ
	26. Mr. Powell, Pet. Jul. 3. Commem. Benefact.	M
	10. Mr. Whittington, Regin.	ı
	<ol> <li>Mr. Whittington, Regin.</li> <li>Mr. Jones, Corp.</li> <li>Mr. Kelly, Cai.</li> </ol>	V
	24. Mr. Kelly, Cai.	l
	31. Coll. Regal.	l a
T	POSTER. COMB.	[ "
Jan.	1. FEST. CIRCUM. Mr. Clark, Regin.	N
	S. Mr. Simons, Regin. 6. FEST. EPIPH. Mr. Bagnall, Regin.	٦
	IU. Mr. Green, Chr.	l
	17. Mr. Sams, Chr. 24. Mr. Gibson, Sid.	١.
	24. Mr. Gibson, Sid.	A
	25. CONVER. S. PAUL. Mr. Frost, Clare.	
	31. Mr. Tucker, Regal.	A
Feb.	2. Pret. Publis. Mr. J. Chapman,	"
	Regal. 7. Mr. Hamilton, Regal.	
	14. Mr. Carus, Trin.	D
	17. DIES CINERUM. CONCIO AD CLE-	
	RUM.	M
	21. Mr. Charlesworth, Trin.	-
	24. FEST. S. MATT. Mr. Crewe, Trin. 28. Mr. Ingram, Trin.	
Mar.	28. Mr. Ingram, Trin. 6. Mr. S. Smith, Trin. 13. Mr. Leighton, Trin.	M
	13. Mr. Leighton, Trin. 20. Mr. P. Smith, Trin.	15
	20. Mr. P. Smith, The.  25. Fest. Annunc. Mr. Prescott, Trin.  27. Mr. Shepherd, Trin.  1. Passio Domini, Mr. Collyer, Trin.  28. Fest. Pasch. Mr. Howarth, Cai.  4. Fer. 1ma. Mr. Fonnereau, Trin.  5. Fer. 2da. Mr. Appleton, Trin.  10. Mr. Bastlett.	M
Apr.	1. Passio Domini, Mr. Collver, Trin.	
	8. FEST. PASCH. Mr. Howarth, Cai.	
	4. Fer. 1ma. Mr. Fonnereau, Trin.	
	5. Fer. 2da. Mr. Appleton, Trin.	81
	TO THE TARGET SOLL	18
	17. Mr. Kennedy, Joh. 24. Mr. Yate, Joh. 25. Frst. S. Marc. Mr. Butterton,	
	25. FEST. S. MARC. Mr. Butterton,	
Mai.	Joh.	
ATEMESO	1. FEST. SS. PHIL. ET JAC. Mr. Pea- cock, Joh.	
	8. Mr. Jarrett, Joh.	
	12. FEST. ASCEN. Mr. J. Antrobus, Joh.	
	15. Mr. Hazlewood, Joh. 22. Fast. Pentec. Mr. Dodd, Corp.	of
	22. FEST. PENTEC. Mr. Dodd, Corp. 23. Fer. 1ms. Mr. Mead Joh.	lo D
	23. Fer. 1ma. Mr. Mead, Joh. 24. Fer. 2da. Mr. Farre, Joh. 29. Mr. G. Outram, Joh. 5. Mr. F. Barrs, Joh.	A
	29. Mr. G. Outram, Joh.	G
Jun.	O. Mr. F. Barrs, Joh.	P
	11. FEST. S. BARNAB. Mr. Levingston, Joh.	of S
	12. Mr. Cheere, Joh.	
	19. Mr. Colville, Joh.	m
	24. FEST. S. Joh. BAFT. Mr. Gaye, Joh.	m
	26. Mr. Maraden, Joh. 29. Fest. S. Pet. Mr. Dewdney.	fe

Jul. 3. Commem. Benefact. 10. Mr. Rees, Joh.
17. Mr. Powell, Pet. 24. Mr. Woodley, Pet. 28. FEST. S. JAC. Mr. Penneck, Pet.
24. Mr. Woodley, Pet.
31. Mr. Biley, Clar.
Resp. in Theolog. Oppon.
Mr. Greaves, Emm. Coll. Joh. Mr. Montgomery, Pet. Mr. Gul. Turner, Pem.
Mr. Hodgson, Corp.   Mr. Clayton, Cai.  (Coll. Regal.  (Coll. Trin.  Mr. Nottidge, Trin.  Mr. C. Crawler, Mag.
Mr. Nottidge, Trin. (Coll. Joh. Mr. G. Crawley, Mag.
Mr. Beynon, Mag Mr. Gedge, Cath. Mr. Williamson, Clar. Mr. Ayre, Cai. Mr. W. J. Atkinson, Coll. Trin. Coll. Joh.
Mr. W. J. Atkinson, Coll. Regal. Coll. Trin. Coll. Joh.
Mr. Bastard, Joh.  Mr. Atkinson, sen., Regin. Mr. Burton, Clar. (Mr. Beauclerk, Cai. Coll Regul
Mr. Greenall, Chr.  Mr. Greenall, Chr.  (Mr. Beauclerk, Cai.  Coll. Regal.  (Coll. Trin.  (Coll. Jöh.  Mr. Brooks Trin.  Mr. Brooks Trin.
(Mr. Wailes, Cath. (Mr. Alpe, Corp. Mr. Twins, Cai. (Coll. Regal.
Resp. in Jur. Civ. Oppon.
Mr. Hibgame, Jes. { Mr. Allix, Emm. Mr. Scott, Emm.
Resp. in Medic. Oppon.
Mr. Paget, Cais { Mr. Johnstone, Cai. Mr. Budd, Cai.
January 22.
The following will be the subjects of Examination in the last week of the Lent Term, 1837:—
The Gospel of St. Luke. Paley's Evidences of Christianity. The Hecuba of Euripides. The First Book of Cicero de Oratore.
The First Book of Cicero de Oratore.
DUBLIN.
On the 14th of August, the honorary degree
On the 14th of August, the honorary degree of Doctor of Laws was conferred on the following members of the British Association in Dublin:—Sir T. Brisbane, K.C.B.; Louis Agassis, Prof. of Natural History, Neufenhet; G. Moll, Prof. of Astronomy and Natural Philosophy at Utrecht; F. Baily, President of the Astronomical Society, London; and W. Smith, of Scarborough.
Agassiz, Prof. of Natural History, Neufchatel
Philosophy at Utrecht; F. Baily, President
or the Astronomical Society, London; and W. Smith, of Scarborough.
Smith, of Scarborough.  On the 20th of November, the following members of the British Association were ad-
mitted to ad eundem degrees, all the usual
fees being remitted :- Doctor of Medicine-C. G. B. Daubeny,

Fellow of Magdalen, Oxford, and Alrich, Prof. of Chemistry.

Masters of Arts—C. Babbage, F. R. S. L. & E., of Trinity, Camb., Lucasian Prof. of Mathematics; Rev. E. J. Ash, Fellow of Christ's, Camb.; H. Brandreth, St. John's, Oxford; Rev. S. V. L. Hammick, Fellow of Exeter, Oxford; C. C. Babington, F.L.S., St. John's, Camb.; E. Hill, Student of Ch. Ch., Oxford; E. O'Brien, Trin., Camb.; L. O'Brien, Trin., Camb.; Rev. B. Powell, Oriel, Oxford, Savilian Prof. of Geometry; S. P. Rigaud, of Exeter, Oxford, Savilian Prof. of Astronomy, Execer, Oxford, Savilian Frot. of Astronomy, F.R.S., &c.; Rev. A. Sedgwick, Trin., Camb., Woodwardian Prof. of Geology; Rev. R. Ward, Trin., Camb., Rev. W. Whewell, Fellow of Trin. Camb.; F.R.S., F.G.S., &c. Bachelors of Arts.— H. O'Brien, Trin. Camb.; A. J. Sutherland, Student of Ch. Ch. Official

Ch., Oxford.

The silver medals for proficiency in modern languages were adjudged to the following Un-

dergraduates.

For French — Mr. Rynd, (James); Mr. Jervis, (John); Mr. Maxwell, (Peter); Hackett, (Charles.)

For Italian — Leeper, (Alexander); Mr. Rynd, (James); Leslie, (Charles); Corcoran, (Michael); Whittle, (James.)

For German-Leeper, (Alexander.)

The professor of Italian will deliver a course of lectures on the Italian and French languages during Hilary term. Students of the University, en paying two guineas, will have the pri-vilege of attending these lectures for two years. The Provost and senior Fellows have sub-

scribed to the fund for the relief of the Irish clergy the sum of 500l. from the public purse of the University. Besides this, the sum of 3901. has been collected by private subscription, among the Provost, senior and junior Fellows and Professors of the University.

#### KING'S COLLEGE.

The second term of the academical year of this institution commenced on Tuesday, the 26th of January. The term will conclude a week before Easter. The present scale of annual charge for the three terms of the course of general education for the regular College students, if nominated by a proprietor, 214.; if not so nominated, 264. 5s. The charge to juniors for admission to the College school is fifteen guiness annually, to a pupil nominated by a proprietor, and eighteen to one not so nominated.

# BIRTHS AND MARRIAGES.

# BIRTHS.

Of Sons-The lady of the Rev. J. Pearson, East Horndon R., Essex; of Rev. F. Sturmer, Twickenham; of Rev. F. Robinson, Stonesfield R., Oxon; of Rev. T. Vares, Wollaston; of Rev. S. Madan, the Close, Lichfield; of Rev. S. Davies, the Grange, Lichfield; Lichfield; of Rev. S. Davies, the Grange, Oystermouth, near Swansea; of the Hon. and Rev. W. Somerville, Meriden V.; of Rev. J. King, Bradenham R., Bucks; of Rev. E. A. Waller, Tachbrook, Warwickshire; of Rev. C. Martyn, Bolton Row, May Fair; of Rev. J. Edwards, Prestbury V., Gloucestershire; of Hon. and Rev. H. H. Courtensy, West Wickham; of Rev. D. S. Perkins, Orton Hall, Leicestershire; of Rev. A. Howell, Southampton; of Rev. J. Morgan, Talgarth V., South Wales; of Rev. F. Evans, Salisbury; of the Hon. and Rev. H. Powis, R. of Wardther, South Wales; of Rev. F. Evans, Salisbury; of the Hon. and Rev. H. Powis, R. of Wardther, South Wales; of Rev. F. Evans, Salisbury; of the Hon. and Rev. H. Powis, R. of Wardther, South Wales; of Rev. F. Evans, Salisbury; of the Hon. and Rev. H. Powis, R. of Wardther, Salisbury; of the Hon. and Rev. H. Powis, R. of Wardther, Salisbury; of the Hon. and Rev. H. Powis, R. of Wardther, Salisbury; of the Hon. and Rev. H. Powis, R. of Wardther, Salisbury; of the Hon. and Rev. H. Powis, R. of Wardther, Salisbury; of the Hon. and Rev. H. Powis, R. of Wardther, Salisbury; of the Hon. and Rev. H. Powis, R. of Wardther, Salisbury; of the Hon. and Rev. H. Powis, R. of Wardther, Salisbury; of the Hon. and Rev. H. Powis, R. of Wardther, Salisbury; of the Hon. and Rev. H. Powis, R. of Wardther, Salisbury; of the Hon. and Rev. H. Powis, R. of Wardther, Salisbury; of the Hon. and Rev. H. Powis, R. of Wardther, Salisbury; of the Hon. and Rev. H. Powis, R. of Wardther, Salisbury; of Rev. B. Owenther, Salisbury; of Rev. B. Owe of the Hon. and Rev. H. Powis, R. of Warrington, Lancashire; of Rev. S. Paynter, Welbeck-street, London.

Weiber-street, London.

Of Daughters—The lady of the Rev. P.
Hewitt, Binstead, Iale of Wight; of Rev. H.
H. Harington, Chalbury Hill R., Wimborne,
Dorset; of Rev. P. H. Nind, at Hawthorns,
Harehatch; of Rev. J. C. Williams, High
Wycombe V., Bucks; of Rev. W. Harding,
Sulgrave, Northampton; of Rev. J. Furnival,
Devember B. Chebine: of Rev. J. Clay Davenham R., Cheshire; of Rev. J. Clay, Harwood, near Upminster; of Rev. B. Peile, Hatfield; of Rev. J. T. Austin, Aldworth,

Berks; of Rev. G. Thomas, Tarleton, Lancashire; of Rev. C. Mackensie, Queen Elizabeth's Grammar School, St. Olave's, South-wark; of Rev. G. H. Hasker, Dorset-street, Portman-square; of Rev. G. Gilbert; of Rev. J. Clay, Upminster; of Rev. W. Musters, Colwick R., Notts; of Rev. W. Fraser, North Waltham; of Rev. J. Brown, Margate; of Rev. W. D. Fox, Ryde, Iale of Wight; of Rev. J. Swire, Mansfield V., Yorkshire.

Rev. G. Steward, of Woodbastwick, to Jane, eldest d. of the late Mr. Ambrose Coe, of Assington, Suffolk; Rev. D. Packard, B.A., of Caius Coll., Camb., to Sarah, eldest d. of Mr. Caius Coll., Camb., to Sarah, eldest d. of Mr. J. Devereux, of Beccles; Rev. F. N. H. Layton, to Maris Caroline, d. of the late R. Orlebar, Esq., of Hinwick House, Bedfordahire; Rev. G. Mullins, r. of Ditcheridge, Wilts, to Susannah, d. of Mrs. Gardiner, Catherine-place, Bath; Rev. J. Higginson, B. A., of Queen's Coll., Oxon, to Mary Maris Hester, youngest d. of the Rev. M. J. Wynyard, r. of West Rownton, and Chaplain in Ordinary to his Maiesty: Rev. W. Barker, B. A., of Corpus West ROWNERS, and Cappens His Majesty; Rev. W. Barker, B.A., of Corpus Christi College, Camb., to Harriet, youngest d. of Cornelius Tipple, Eqq.; Rev. J. Sell, of the late Rev. J. Langhorne, v. of Little Grimsby, Lincoln; Rev. J. Wilson, of Thick-thorn, Warwickshire, to Clara, relict of the Rev. R. Gilbert, r. of Setrington, Yorkahire; Rev. W. Fletcher, Head Master of the Grammar School, Derby, to Hannah Maria Jane, second surviving d. of J. Bainbrigge, Eaq., of that place; Rev. R. H. Wall, of Islington, to Miss E. Gray; Rev. S. Massy, B.A., of Hawton R., Nottinghamshire, to Miss Heywood, of Upton Cottage, Yorkshire; Rev. J. B. Atkinson, r. of Kingston, Isle of Wight, to Jane, d. of the late J. Johnston, Eaq., of Kincardine; Rev. G. M. Drummond, of St. Mark's Chapel, Portobello, to Georgina, third d. of J. Brougham, Eaq., of Stobars; Rev. J. G. Camming, of North Rimeton, Norfolk, to Miss A. C. Peckham, of Barmouth; Rev. J. E. Bates, P. C. of Stratton Audley, to Ellen Susan, youngest d. of J. Carleton, Eaq., late of Dublin; Rev. J. Cross, v. of Merriott, Somernet, to Anne, youngest d. of the late S. Had-

ley, Esq., of Clapham, Surrey; Rev. J. T. Round, B.D., r. of St. Runwald's, Colchester, to Louisa, second d. of the Rev. G. F. Barlow, M.A., r. of Burgh, and of Sotterley, Suffolk; Rev. C. H. Barham, r. of Barming, Kent, to Elizabeth Maria, only d. of the late W. B. Ince, Esq., of Nahutty, near Calcutta; Rev. H. Cotterill, Fellow of St. John's Coll., Camb., to Anna Isabella, eldest d. of J. Parneter, Esq., late of Jamaica; Rev. R. Forssyth, of Whitchurch, Hants, to Frances Jane, d. of the late T. Baynton, Esq., of Clifton; Rev. C. Rawlins, to Charlotte Hill Rickards, youngest d. of the late G. Rickards, Esq., of Piccadilly; Rev. J. Statham, of Amersham, Bucks, to Louisa Maria Berkin Meackham Lisle, second d. of the Rev. Dr. Liale, r. of St. Fagans, Cardiff, Wales.

# EVENTS OF THE MONTH.

The "Events" are collected from the public papers, except where private correspondents are so good as to send more authentic accounts, which are always marked "From a Correspondent."

#### BEDFORDSHIRE.

IRISH CLERGY.—His Grace the Duke of Bedford has written to the committee for the relief of the distressed Irish clergy, informing them that his grace cannot consort to his name appearing on the list of subscribers for their relief.—Bedford Correspondent of the Northampton Herald.

# BUCKINGHAMSHIRE.

On Thursday, Jan. 7th, a sermon was preached at Buckingham, for the benefit of the Irish Clergy, by the Rev. Walter Farquhar Hook, in which he gave an able and concise view of the Irish church from its earliest period. The sermon has been printed, at the particular request of many who heard it. A collection was afterwards made, which amounted to upwards of 604., and this sum has been increased by subsequent subscriptions. — Oxford Paper.

The Rev. Charles Townsend, of Milton House, has, with his usual benevolence, distributed among the poor of the parishes of Great and Little Milton and Ickford, twenty-aix fat sheep and two fat hogs.—

#### OHESHIRE.

SOCIETY FOR ERECTING CHAPPLS IN CHESHIRE.—Our esteemed diocesan, with a view to increase the spiritual instruction of the inhabitants of the agricultural districts in this county, has, with the assist-

ance of the clergy and several gentlemen, formed a society for building chapels in those districts.—Chester Chronicle.

IMMANUEL CHURCH, OSWALDTWISLE.—
On the 1st of January the first stone of the above church was laid by the Rev. W. K.
Tatam, A.M. Among the subscriptions received for building this church the Bishop of Chester has obtained from the Chester Diocesan Society 8004. towards endowment. The Archbishop of Canterbury has subscribed 501., and Sir Robert Peel has given the site, and a donation of 1501.—Ibid.

#### CORNWALL.

A richly-chased, and very valuable silver coffee-pot was presented last week, at a public dinner, by the inhabitants of the town and parish of Redruth, Cornwall, (where the enemies of the church are extremely numerous,) to the Rev. Dr. Tancred, as a memorial of their esteem and respect.—Exeter Gazette.

On Tuesday, Jan. 19th, a most respectable and influential meeting of gentlemen of conservative principles assembled at Truro; C. Carlyon, Esq., chairman; when resolutions were agreed to for the purpose of establishing a Protestant Conservative Association. A Protestant and Conservative Association has also been established for the hundred of West Penwith.—Western Luminary.

#### DERBYSHIRE.

On Friday, January 15th, a numerous meeting of the gentry and clergy residing in the southern division of the county was held at the King's Head Inn, Derby, for the purpose of alleviating the distressed state of the Irish clergy. A. N. E. Mosley, Eaq., the high-sheriff, was in the chair. A large collection was made on the spot.—Derbyshire Courier.

#### DURHAM.

The Dean and Chapter of Durham, in conjunction with Mr. Townsend and Mr. Douglas, prebendaries of the cathedral, have recently, with the consent of the Bishop of Durham, augmented the perpetual curacies of Heworth and Jarrow, by grants of property of the annual value of 1261.—Durham Advertiser.

#### ESSEX.

MEETING AT ROMFORD FOR THE RE-LIEF OF THE IRISH CLEEGY.—The "Essex Standard," of Saturday, Jan. 9th, gives the following remarks, made by Major Anderson, one of the speakers on that oc-

casion: " To give some ides of the distress to which these worthy men are at present reduced, and the privations and sufferings they are now enduring, and which, unfortunately, is only one of many similar scenes that could be described, I will read the following, which is given on the authority of a highly respectable gentleman, who says,—' The unfortunate clergy of this province (Armagh) are at present in a state of the most unparalleled distress. Some families are literally starving. I have the pleasure of knowing some of them. They are men of the most exemplary character, and of the highest literary attainments. Several are in full orders, and who are obliged to labour with their sons and daughters on a few acres of rented ground to support a miserable existence. Some of their children I have lately seen without either shoes or stockings, and whose parents, as well as themselves, are existing upon eleemosynary kindness of their neighbours, being actually fed as paupers from house to house; others subsist only by what is voluntarily sent them by the Catholic peasantry of their own parishes. Many there are, I regret to say, who realize, in their experience, all that can rend the heart of a human being, who sound the very depths of heartfelt wretchedness, and to whom bodily misery, or present destitution, is the least keen of the evils they endure unshrinkingly and silently."

The inhabitants of the parish of Wivenhoe have lately presented to the Rev. M. Dawson Duffield an elegant silver teaservice, consisting of a tea-pot, coffee-pot, cream ewer, sugar basin, tongs, and waiter, in token of their regard, and in acknowledgment of his assiduous performance of the duties of his ministry. This is the second piece of plate he has received from the scene of his late labours; a silver cup, purchased by a penny subscription among the poor inhabitants and the children of the National Schools having been presented to him after his farewell sermon.—Ibid.

#### GLOUCESTERSHIRE.

The following letter, very honourable to the writer, has been received by the Lord Bishop of Gloucester, enclosing a five pound note, which has been added to the subscription for the distressed Irish clergy:—

"To the Right Rev. the Lord Bishop of Gloucester, Palace, Gloucester.

"A dissenter, of small income, begs to enclose to your lordship a trifle for the Irish clergy, in the hope that every dissenter in the kingdom will cheerfully contribute (according to his several ability) to this cause of Christian charity and brotherly love.

" Dec. 22, 1835."

A subscription has been entered into, to offer a suitable token of affection and respect to the Rev. George Christopher Hayward, M.A., who is about to leave the curacy of Avening, in Gloucestershire, where he has constantly resided in the efficient discharge of every duty connected with his sacred office for many years.— Gloucester Chronicle.

## HAMPSHIRE.

(From a Correspondent.) The National Schools at Lymington, for the education of children in the principles of the church of England, having been hitherto carried on in very incommodious rooms, hired for the purpose, Mrs. St. Barbe, (a widow lady, inhabitant of the town,) a zealous member of the established church, with a spirit of liberality which does her infinite credit, presented a piece of ground every way suitable for the site of schools capable of affording accommodation for four hundred children of both sexes; and also, at her sole expense, erected two dwellinghouses for the master and mistress. school-rooms, adjoining the houses, have been built by means of a public subscription, and were opened on the 11th of January.

The Dean and Chapter of Winchester have manifested their accustomed liberality by directing 1100 bushels of coals to be supplied to the poor of the city and suburbs of Winchester.

The inhabitants of Basingstoke, assembled at a public meeting, have resolved to assist such of the poor belonging to that parish as are willing to emigrate, with the means of so doing. The time for application is limited to the 15th of February; and parties may choose any of the British colonies, or the manufacturing districts of England for their future abode.

#### LANCASHIRE.

A most gratifying tribute of respect has been paid to the Rev. Wm. Dawson, the curate of Royton, on his leaving that place for the incumbency of Rampside, near Ulverston. The inhabitants invited Mr. Dawson to a public dinner, on Wednesday evening, the 6th instant, at the Spread Eagle Inn, on which occasion they presented him with a splendid silver cup; and the Sunday-school teachers at Royton have presented the same gentleman with a beautiful and costly portable silver communion service, in testimony of their great regard for his valuable services to that institution. To show the influence of the pastor, and the attachment of the flock, it need only be stated, that through the instrumentality of the former, nearly 1000l. have been voluntarily subscribed by the inhabitants, and usefully expended in effecting improvements connected with the established church in the village of Royton, during the twelve years of Mr. Dawson's ministry there.—Manchester Courier

On Friday, the 1st of January, the teachers of the sabbath-schools connected with St. Andrew's Church, Ramsbottom, presented to their much-esteemed and talented minister, the Rev. Andrew M'Lean, M.A., a rich and beautiful silver cup, with an appropriate inscription.

SCHOOL FOR THE SONS OF THE IRISH CLERGY.—The funds of this excellent charity are daily and rapidly increasing. On Monday last, a few ladies of this town transmitted to the treasurer, through the Rev. Parkinson, nearly 60l., which they had collected in a very few days, by boxes placed on their work-tables. This mode of promoting the good cause, at once so simple and so efficient, is worthy of all imitation.—Manchester Courier.

There is one particular feature in the cause of the distresses of the Irish clergy which is specially worthy of attention—the system of organization, upon which

the attack upon their property has been carried on.—At a meeting recently held in Liverpool, the Rev. J. Lyons brought forward a letter of a remarkable nature: Mr. Lyons prefaced the introduction of the letter by observing—"I would beg now also to read to you a letter I have received within the last few days from a dignitary of the Irish Church, of rank and influence in that country, and who is well known to many individuals present. He writes thus:—

"A respectable farmer, a Roman catholic, with whom I had formed an acquaintance, and whose mind was so far enlightened as to see the errors of popery, but who had not the courage to stand the persecution that always follows the public retraction of them, determined at last to dispose of his property in this country, and retire to America, where he could profess what system of religion he liked without suffering for it. On the day before he left the country, he came to me, and, after regretting the necessity of our separation, said, Now, I am going to tell you one thing, which, if it was known I had informed you of, I should not bring my life with me to the ship.' begged of him not to tell me; but he said, 'Your kindness has been so uniformly shewn to me, that I could not leave the country for ever without giving you information that intimately concerns you and the parsons, as they call the clergy of the south.' He commenced in nearly the following words, and added, You may make what use of it you like, after I am gone. If the emancipation bill had not passed the lords, (this occurred in the autumn of 1829, and we had not the slightest idea that the lords would have been so foolish as to pass the bill,) there was to have been a general stoppage of the payment of both tithe and rent through every part of Ireland. The whole plan was organized, and at a given signal the stand was to be made. The emancipation bill having passed the two houses, contrary to their expectation, the plan has been deferred for two years, and in two years (1831) the war cry will be raised, first, against tithes, and, if they succeed in that, the same warfare is to be carried on against the payment of rent.' I expressed my doubt of the truth of what he said. In answer, he said, 'I have now told you the truth, and time will tell whether I am speaking truth or not.' I need not tell you the cry was raised against tithes in 1831 by a popish bishop, now no more; and, if success attend that measure, rent will follow of course. 'The Romans,'

said my informant, 'will never rest till they gain the possession of the land, and drive out the Saxons.' These were nearly his words, 'and you may make what use of them you like, and my name also.' And added, 'this conversation took place in the year 1829. In December, 1830, the first opposition to the payment of tithes began in the parish of Graigue, on the borders of the counties of Kilkenny and Carlow, and from thence spread throughout the south and weat of Ireland, before the end of 1832.'"

#### LEICESTERSHIRE.

Two pieces of secremental plate—viz., a silver paten and plate, weighing together thirty ounces seven dwts., have recently been presented to the parish of Medbourn, in the county of Leicester, by the rector, the Rev. L. P. Baker, and his aunt, Mrs. Hodgson.—Cambridge Chronicle.

#### LINCOLNSHIRE.

At a meeting of the parishioners of Crowland, held in the vestry on the 31st ult., the churchwardens accounts up to Easter were passed, and a rate of fourpence in the pound granted.—Lincolnshire Chronicle.

#### MIDDLESEX.

THE LATE REV. ISAAC SAUNDERS. The remains of this excellent man, whose death in his pulpit on New Year's Day occurred under such awful circumstances. were consigned to the tomb on Saturday. the 9th inst., and the coffin placed beside that of the late Mr. Romaine. The pall was borne by the Revs. T. Dale, Greig, T. Harding, Green, Rodwell, and Meakin, and a procession of nearly sixty mourners, including the churchwardens and vestry clerks of the united parishes of St. Andrew by the Wardrobe and St. Ann's, Blackfriars, followed, as did the children of Joy's schools, and the City Sundayschools. Previously to the day of interment, the united parishes over whose spiritual interest the departed minister had watched, as curate, afternoon lecturer, and rector, for upwards of thirty years, voted a letter of condolence, engrossed on vellum, to his bereaved widow. A subscription has likewise been entered into, and a considerable sum already subscribed. for the purpose of erecting a monument as a testimony of their affection and esteem for him.

The Christian Advocate says... "We can assure the dissenters that their greatest enemies are those of their own denomination; and that of these, the most crafty and treacherous are a certain class of ministers

themselves. In one directed alone, there are not less then twenty officiating dissenting ministers on the list of applicants for episcopal ordination—men ready to abandon principles, profession, and actual service, the moment an opportunity is afforded them for renouncing the cause they profess to hold dearer than life itself."

The Rev. J. Lockwood, rector of St. Luke's Chelsea, being about to retire from the parish, the inhabitants intend to present him with a piece of plate, in testimony of their respect and esteem; and for this purpose a general subscription is being entered into by the parishioners, not exceeding 2s. 6d. in amount from any individual.

A paragraph, which has appeared in several papers, stating that the collection for chapels and schools in the West Indies, under the authority of the King's Letter, amounts to 50,000L, has been contradicted officially. The sum at present collected does not exceed 20,000L

A poll has been taken in the parish of St. George, Southwark, on the question of granting a church-rate, at the close of which the anti-church party had a majority of 163. The result of the poll leaves the rector's warden without funds either for the payment of the salaries of the sexton, the organist, the pew-openers, or any other of the minor agents employed about the church. In order to make up the deficiency in the church-rate occasioned by the refusal of a rate of one penny in the pound, it is the intention of the wardens to have an evening service. It is presumed that the letting of the pews will produce an adequate fund for the liquidation of the several salaries of the sexton, pew-openers, and others. It will be remembered that, in order to defeat the church party, the radicals sent circulars to all the licensed victuallers, stating, that if the rate was carried, there would be three services. This induced the publicans and their numerous friends to poll against the rate in greater numbers than ordinary; but the refusal of the rate has just the effect dreaded by the anti-church party -viz., the establishment of an evening service .- Times.

The Church Commissioners have removed their office from Great Georgestreet to Downing-street. Part of the Council Office has been fitted up for the accommodation of the Commissioners.

The King has been pleased to direct letters patent to pass the Great Seal of the United Kingdom, nominating the Venerable William Grant Broughton, Archdeacon of New South Wales, to the bishopric of Austr lia. He is to embark, with his lady and faintly, and several other persons who go out with him, on the 18th of February, in the ship Camden, Captain Lobban, now in the St. Katharine's Docks, London, which vessel is to convey them direct to Sydney.

The Rev. Henry blunt has finally resigned his living of Upper Chelses, which he has continued to hold at the request of his patron, the Earl of Cadogan, since his appointment to Streatham, on the presentation of the Duke of Bedford. We regret that his ill health still detains him at Torquay.—Record.

THE VOLUNTARY SYSTEM. -On Sunday evening, the 17th instant, the Rev. Mr. Saunders, a dissenting minister at Mile End, in the course of his sermon, took occasion to advert to the support given by the various congregations of dissenters in London to their pastors. He said he was placed in a situation in which he could speak his sentiments without fear, neither receiving, nor expecting to receive, the least emolument from his congregation; but he must say, in respect to other congregations, differently placed, that the support given to their ministers was most shamefully penurious. Many of those whose high literary acquirements had cost them years of labour, and their friends much money, were paid for their services at a lower rate than a menial servant. He knew many ministers, connected by their talents and character with the higher classes of society, who, from the meanness of those for whom they laboured, wearied. out their lives in seclusion from the world on a miserable pittance. He had known others, for whom the temptation had been too strong, and who, by keeping pace with their connexions in society, had prepared for themselves trouble and anxiety, and many such had thereby been brought to an untimely grave. He thought this an untimely grave. He thought this illiberality and meanness of spirit, so prevalent amongst those who volunteered to support their own pastors, highly disgraceful to the character of dissenters generally, and, if persevered in, would tend greatly to depreciate the talents and usefulness of the dissenting ministry and the character of that body generally.-Oxford Paper.

COURT OF KING'S BENCH.—BAIL COURT. -The King v. the Master and Fellows of Peterhouse College, Cambridge, - Mr. Petersdorff applied to the Court for a rule to shew cause why a mandamus should not issue against the authorities of Peterhouse College, for the non-admission of a Fellow, according to an authorized presentation. The present applicant, Sir Edwin Sandys, Bart., deposed, that, as beir male of Archbishop Sandys, he had exercised his right of presentation, under his Grace's enderment. Upon a former exercise of this privilege, the right had been recognised, and a Fellow admitted; but in three instances, one in August last, when a vacancy occurred on the marriage of a holder of a Fellowship, the same had been refused: and on application, a letter was received, stating that another claimant had appeared, but no person was named. Mr. Justice Pattison-It does not appear whether the matter was subject to the right or authority of the visitor. Take a rule.

NATIONAL SOCIETY FOR PROMOTING THE EDUCATION OF THE POOR .- The promoters of schools, who intend to apply through the society to the Lords of His Majesty's Treasury, for pecuniary aid in building school-rooms during the ensuing spring, are requested to transmit the specifications and estimates of their plans to the society's office with as little delay as possible. Forms of application, &c., may be pro-cured at the central school, or by letter to the secretary, the Rev. J. C. Wigram, A.M. Sanctuary, Westminster .- Times.

The Marylebone vestry meton Saturday, the 9th of January, to receive the report of the committee recently appointed to consider of the stipends assigned by the church commissioners to the four district rectors of the parish, and also of the proper application of the amounts received for the pew rents of the churches of those districts. Captain Wardell was in the chair. The report stated, that the committee were of opinion that the acts 1 and 2 of George IV. required the pew rents to be applied not only to the salaries of the ministers, but also to the payment of the clerks' salaries; and that this view was borne out by the 9th section of the act, by which the church commissioners are directed to make assignments of a proportion only of the clear profits by way of stipend to the district ministers, as often as occasion may require; that is to say, from time to time, as the amount of the pew rents might increase or diminish; which was evidently intended by the legislature as a stimulus to the rectors to exert themselves. The report concluded by recommending the present incomes of the four rectors to be reduced from 600l. to 5001. per annum, there not appearing to be a sufficient fund to pay each of the said ministers 600l., and leave a surplus sufficient to meet the other objects of the act. Mr. Kensett moved the adoption of the report, which motion was seconded. Dr. Penfold desired an amicable arrangement of the question. The Very Rev. the Dean of Chiehester (Dr. Chandler) objected to the report, as a breach of faith on the past of the vestry. He observed, that the atipend of the rector was, in fact, only 500l., as each of them had to pay, out of the 600l. now received, 100l. to the vicar. Mr. John Thomas Hope then made some observations in answer to Dr. Chandler's remarks, and the report was agreed to.—

#### NOTTINGHAMSHIRE.

Mr. William Howitt, the author of a book on Priestcraft, and several other works, has been chosen an alderman of Nottingham, and has ventured to bolt the declaration. The following sophistical defence of his so doing appears in a Not-

tingham Radical Journal:-

Mr. Howitt stated to a meeting of the electors last week his intention to subscribe to it (the declaration) at once, and occasioned a good deal of merriment by his mode of demonstrating his view of it. He declared, that had it been an unqualified and unconditional declaration, no motive whatever should have induced him to accept it; but as it was strictly and avowedly official, the words 'by virtue of your office' confining its operation to the councilroom, and leaving him as perfectly at liberty as before to act against the church in his private capacity, he should not only take it, but should strictly and literally act upon it. If this church was to be thrust upon every honest man when he entered into office, like some old woman that had lived so riotously as to have disabled her legs with gout, and must have supporters, why, in office, he would even tolerate her presence. He would not say a word about her in the council chamber; no, if he were asked a question about her, he would not answer it; he would say,

#### "Oh no! we never mention her, Her name is never beard!--

But the moment he got out of doors, then he would thunder against her with all his might. In the council-room he would not hurt this poor old beldame; he would not suffer her to be hurt; but the moment he got out, he would catch her in the landing-place, pitch her down, and break her neck, if possible. This was his mode of reasoning. It required no compromise of any principle; nobody, he believed, would suspect him of a desire to prop the Establishment; it only required him to close his mouth on one subject in one room, and that enly till the law was altered, and left him all the world beside to act on it."

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#### NORTHUMBERLAND.

A numerous and highly respectable meeting of the parishioners of Alnwick was held in the vestry, in that town, on Thursday the 10th of December, John Carr, Esq. in the chair, when resolutions were unanimously adopted, and a subscription commenced, for the purpose of presenting some testimonial of respect to the Rev. William Procter, A.M., who is now in the 37th year of his incumbency and personal ministry in that parish; and a committee was appointed to carry the object of the meeting into effect.-And on Monday, the 7th of January, a meeting was held at the White Swan Inn, Alnwick, to consider of the presentation of a testimonial of affection and respect to the aforesaid Rev. W. Procter, A.M., from those who have been his pupils; Thomas Forster, Esq., of Alnwick, in the chair; when it was resolved-"That the ability evinced by Mr. Procter during a period of forty-two years, as a teacher of classical and English literature, entitles him to the esteem and gratitude of his pupils; and that their grateful recollection of his valuable instruction and personal kindness will be best shewn and perpetuated by the presentation of an appropriate piece of plate, and that a subscription be commenced for that purpose." —Kelso Warder.

#### OXFORDSHIRE.

The lamented death of Dr. Burton causes a valuable preferment, in the gift of the Crown, to become vacant. Dr. Burton was Regius Professor of Divinity, and one of the eight Canons of Christ Church, Oxford. He was appointed in 1829, on the demise of the then Bishop of Oxford, Dr. Lloyd. The Professorship goes with the Canonry, which latter is worth about 1500L per annum; the former only about 40l. The rectory of Ewelme is also attached to the Prefessorship of Divinity.—Oxford Paper.

#### SHROPSHIRE.

A new chapel of ease and burial ground, at Whitchurch, Salop, were lately consecrated by the bishop of the diocese. The chapel and parsonage adjoining were built from funds left by the late rector of the parish, the Earl of Bridgewater. The present Countess purchased the land and presented it to the parish.

#### SOMERSETS LIKE.

BATH.—The annual meeting of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, was held on Tuesday, at the Assembly Rooms, divine service having been previously performed at Christ Church, where an eloquent dis-

course was delivered before the Lord Bishop of the diocese, the principal resident clergy, and other friends of the institution, by the Rev. J. H. Pinder, M.A., late Principal of Codrington College, in the Isle of Barbadoes, from John viii. 12-" I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." At the meeting which took place at the rooms, and which was very numerously and respect-ably attended, the Lord Bishop of the diocese presided. The Rev. W. D. Willis (in the absence, through illness, of the Rev. G. Baker, the diocesan secretary) read the annual report; after which, the following gentlemen severally addressed the meeting :- Sir William Cockburn ; the Ven. Archdeacon Moysey; the Ven. Archdeacon Mountain, from Upper Canada; the Rev. J. Algar, of Frome; the Ven. Archdeacon Broughton, from New South Wales; the Very Rev. the Dean of Wells; the Rev. Mr. Seymour; Capt. Mattlebury, R.N.; the Rev. W. D. Willis; the Rev. C. M. Mount, &c. The collection at the church and at the rooms amounted to 781. 15s. 10d.

The friends of the Church at Shepton Mallet have obtained a victory over their opponents. The churchwardens of the parish gave notice for a vestry to be held for the purpose of passing their accounts and obtaining a church-rate for the current year. The Dissenters mustered all their strength, and even placarded the walls, calling upon their friends to attend. The friends of the Church, however, were not found wanting. A fourpenny rate was asked for by the churchwardens; to which an amendment was moved by a dissenting minister, that a three-halfpenny rate only be granted. The original vote was carried by a majority of 13, the numbers beingfor a fourpenny rate, 72; for a three-halfpenny rate, 59. If the votes had been taken according to right of property, the majority would have been trebled .- Bath Gazette.

A silver vase and pedestal has been presented by the parishioners of Mella, Somerset, to their late rector, John Frederick Doveton, LL.B., in grateful remembrance of his exemplary conduct, during a residence amongst them of twelve years, as a conscientious minister, and a firm, impartial magistrate, whose hand and heart were ever open to relieve the distresses of the poor.

#### STAFFORDSHIRE.

A purse containing 260l has been presented by the inhabitants of Dudley to the Rev. John Booth, B.A., on his leaving the curacy of St. Edmund's church, as a token

of their esteem and respect for his private worth, and in testimony of their approbation of his public conduct during a residence of nearly nine years in that town. The rev. gentleman has been appointed curate to the united churches of Tedstone Wafer and Edvin Loche, near Bromyard.—Wolverhampton Chronicle.

A school-room, capable of containing 200 boys and 200 girls, is about to be erected at Moxley, near Darlaston. It is intended to have it licensed as a place of worship, and the Rev. G. Fisk, rector of Darlaston, and the Rev. Isaac Clarkson, vicar of Wednesbury, will officiate alternately on Sunday evenings. The site, forty yards square, has been given by Lord Foley, and the necessary arrangements are in progress.—

Ibid.

The Rev. Mr. Leigh has resigned the living of Bilston, which is in the gift of the parishioners. The Rev. Mr. Fisk and the Rev. H. S. Fletcher are candidates to succeed him.—Derby Mercury.

#### SURREY.

The Surrey Standard states—It is a remarkable fact, that in Croydon, a town containing above 9000 inhabitants, and within fourteen miles of the metropolis, not even one papist can be found! We most devoutly wish that every town, village, district, and city in the United Empire could make the same boast.

Friday, January 22nd, a highly respectable meeting of the freeholders and residents of West Surrey was held at the Red Lion, Dorking, for the purpose of aiding in the relief of the distressed Irish Clergy; 110L was subscribed at the meeting.—

The consecration of St. Andrew's church in the hamlet of Kingswood, in the parish of Ewell, Surrey, took place on the 14th inst., by the Lord Bishop of Winchester. The church is erected on the estate of Thomas Alcock, Esq., by whom and the Vicar of Ewell it is chiefly endowed. It has been built by the subscriptions of Mr. Alcock, the clergy, gentry, and inhabitants of the parish, hamlet, and surrounding neighbourhood, and a grant from the Society for Building Churches, to which the Bishop has added the munificent gift of 501. The church has about 200 free sittings.—Surrey Standard.

#### SUSSEX.

At the last quarterly meeting of the Lewes Deanery Committee of the Society for Promoting Christian Knowledge,—present, the Rev. the Vicar, in the chair; the Rev. Dr. Holland, T. Cooke, and J.

Scobel, secretaries, and several other members of the committee ;-a most gratifying account was given of the issue of books during the last quarter, amounting to 333 Bibles, 182 New Testaments, 344 Books of Common Prayer, 638 bound books on the list of the society, and 5011 unhound books and tracts. These issues were made chiefly on the application of the poor, through the parochial clergy and other members of the committee, for Bibles, &c., towards which the poor, or the members for them, paid on a very reduced scale of price; but they comprehended also many gratuitous grants of books to the National and Orphan Schools of Brighton and its neighbourhood; and of 36 Bibles, 24 Books of Common Prayer, 66 bound books, and 52 tracts, to the Lewes House of Correction, on the application of the chaplain. It is to be hoped that the unions of parishes formed under the new poor law will set apart a portion of their funds to obtain from this cheap source a sufficient supply of Bibles, &c. for their respective poorhouses; and that the wealthier in-habitants of the district and visitors of Brighton will, by their subscriptions and donations, enable the committee to proceed with increasing liberality in diffusing throughout the deanery the knowledge of Divine truth.

#### WARWICKSHIRE.

The friends of the establishment will be glad to learn that it is in contemplation to erect a new church in Horsely Field, a situation where such an edifice has been long wanted, and where no doubt can exist that it will produce much good.—Birming-ham Advertiser.

IRISH CLERGY.—At a meeting for the relief of the distressed Irish clergy, held in Birmingham, 600l. was subscribed in the room.—Ibid.

Leamington has evinced her attachment to our protestant institutions, and her commiseration of the heart-rending suffering of the clergy in Ireland by a subscription on their behalf, amounting to 400l, already.—Leamington Courier.

#### WILTSHIRE.

On Twelfth-day was presented, by Messrs. Large, of Tockenham, to their minister, the Rev. W. C. Colton, of Lyncham, Wilts, an elegant pair of silven candlesticks, in testimony of the spiritual light and scriptural consolation, administered in the hours of bedily decay to their esteemed mother and sister, who departed

this life in the past year, 1835.—Salisbury Herald.

On New Year's day, the children of the Codford St. Mary Church Sunday-school were regaled in the school-room with a dinner of roast beef and plum-pudding, with a due proportion of cider; after which an appropriate address was delivered to them by the rector of the parish, and suitable rewards were distributed, when they were dismissed to their respective homes, well pleased with their entertainment.—Ibid.

Trowbridge church was opened for the first time on Sunday the 13th, in addition to the usual morning and afternoon services, for a third service, in the evening, when there was an unusually full congregation. We have no doubt that the new church about to be erected in that town will be found to be of the greatest benefit in such a crowded population; and we hope that the liberal friends of the establishment will come forward readily with their subcriptions in aid of so good and necessary a work, the funds for completing which are still very deficient.—Ibid.

#### WORCESTERSHIRE.

The remains of the Rev. Thomas Bedford, the rector of St. Helen's, Worcester, whose sudden death was announced in our last, were on Friday, January 8th, interred in the family vault within the church of that parish. Besides the chief mourners, the corpse was followed by sixteen of the clergy of the city and neighbourhood; and as a mark of respect to the memory of the decessed rector, the tradesmen of the parish closed their shops as the funeral passed through the high street. The pulpit and reading desk were also, by the desire of the parishioners, hung with black cloth.—Oxford Paper.

The Earl of Coventry forwarded, a few days since, the very liberal donation of 50L towards the repairs of the Abbey Church, Pershore. The noble lord had previously sent the sum of 25L towards the restoration of that beautiful specimen of architecture, St. Lawrence, in the borough of Evesham. — Wolverhampton Chronicle.

The Bishops of Worcester and Rochester, the Lord-Lieutenant (Lord Lyttleton), Lord Redesdale, and the Hon. R. H. Clive, M.P., have each contributed 100L towards the proposed Worcester Church Building Diocesan Society, the meeting for the promotion of which was announced for the following Tuesday.—Birmingham Advertion.

# YORKSHIRK.

The year 1835 has passed without a church-rate being laid for the parish of Wakefield. The churchwardens, as we The churchwardens, as we are informed by one of their body, differ in opinion as to the propriety of continuing the system of compulsory rates.—York

At a meeting of the Established Church Society for the Deanery of Doncaster, held at Sheffield, on Tuesday, January 5th, the Rev. T. Sutton, V.P., Vicar of Sheffield, in the chair; the following requisition to the Venerable the Archdeacon of York was agreed upon, and numerously signed: "We, the undersigned clergy of the Archdeaconry of York, respectfully request that you will take an opportunity of convening the clergy of your archdeaconry, to consider the propriety of taking measures for effecting the restoration of the powers of provincial and diocesan synods. Leeds Intelligencer.

On Friday, January 8th, the inhabitants of the parish of Masham, Yorkshire, presented to the Rev. Joseph Burrill, curate of that parish, a handsome silver tea-tray, with a flattering inscription, as a token of respect and affection for pastoral superintendence during the term of nearly fifty years. The value of the plate is 601,-Ibid.

A very beautiful chased silver salver has been presented to the Rev. Charles Augustus Thurlow, the minister of Scalby, in Scarborough, by the residents of that place and neighbourhood, as a "sincere though imperfect expression of the high sense they entertain of his exalted worth as a clergyman of the church of England."

### WALES.

Meetings for the relief of the oppressed Irish clergy bave been held throughout almost all the dioceses, and have been most fully and respectably attended; the appeals have been most nobly responded to, not only by the clergy, but the laity. North Wules Chronicle.

# SCOTLAND.

ABERDEEN UNIVERSITY. At the last meeting of the town council, the Lord Provost stated that he had received information, that it is contemplated by the Government authorities in Edinburgh to follow the recommendations of the royal commission, so far as to provide, in the University Bill now in course of preparation there, for the transfer of the whole classes of Marischal College, with the exception of those of law and medicine, to

King's College. This scheme, which, as his lordship truly remarked, would, if carried into effect, prove a great incon-venience to this city, it is the duty of every member of the community most strenuously to oppose. To facilitate this object, his lordship suggested that an interim committee should be formed, for the purpose of pointing out and recommending such early and efficient proceedings as may appear to them best calculated to prevent the prostration and destruction of Maria. chal College. His lordship's views of the question were unanimously adopted by the council .- Aberdeen Journal.

ST. ANTHONY'S CHAPEL. The noble keeper of the Crags, the Earl of Haddington, has ordered the repair of the venerable ruins of this ancient edifice. - Edinburgh Evening Post.

The Rev. J. P. Nichol is a candidate for the regius professorship of astronomy in the University of Glasgow, vacant by the recent death of Dr. Couper.

Epistle from the Bishops and Clergy OF THE SCOTTISH EPISCOPAL CHURCH TO HIS GRACE THE PRIMATE OF IRELAND.

To the Archbishops, the Bishops, and Clergy of that portion of the United Church of England and Ireland which

is by law established in Ireland. We, the bishops and clergy of the pro-testant episcopal church in Scotland, during this dark hour of trouble and anguish to our sister church in Ireland, hasten to assure the bishops and pastors of that pure branch of Christ's holy catholic and spostolic church of the lively interest which we take in the sufferings of a body of men, on whose heads, through no fault of their own, the waters of affliction have been poured out.

Ourselves being the descendants or successors of men who suffered long under unmerited persecution, we should, indeed, be undeserving of the rest which the Lord in these latter days hath given us, were we capable of beholding, without deep regret, similar persecutions directed against you; or of ceasing to present our supplications by day and by night to the Divine Head of the church, that it will please him, as far as may be consistent with his own glory and the church's good, to shorten the period of your trial. Yet are we not without grounds of consolation, in the midst of our anxiety on your account, when we behold the meekness and Christian fortitude with which your numerous tribulations are borne. By your patience, by your unwavering adherence to the cause of Gospel truth, by your continued and faithích, a ul**d,** # inconever 10**usl**ý 1, lis comрове such may rent ris-of by

ful execution of the trusts which our common Master bath committed to your keeping, ye have deserved, and ye possess, the respect of the whole Christian world; nor can we doubt that He in whose hand the issues of events repose will, in his own appointed season, reward your zeal and constancy, by delivering you out

of all your troubles.

Brethren, it bath pleased Divine Providence so to order our wordly matters, that, except by the prayers which we offer up in your behalf, our ability to serve you is small; but the little which we can do, we will endeavour, with God's help, to do effectually. We have exhorted our several congregations to contribute, as far as their means will allow, towards the alleviation of your immediate distress, and we will transmit the amount of the collections thus made, with as little delay as possible, through your venerated primate.

Assuring you once more of our unfeigned sympathy, and beseeching you to pray for us that we may continue steadfast unto the end, we commend you to the keeping of Him who is abundantly able to save, and who, according to his own most gracious promise, will never permit the gates of hell to prevail against the church which was founded in His own blood, and of which ye are the faithful ministers and

stewards.

Given at Stirling, this 29th day of December, in the year of our Lord 1835, and signed, on behalf of all the bishops and elergy of the Scottish Episcopal Church, by me, GEO. GLEIG, LL.D.,

Bishop of Brechin and Primus.

#### IRELAND.

A letter received within the last few days by a gentleman of Bath, referring to the distresses under which the clergy are at present so grievously labouring, savs— "I may state generally, that throughout the dioceses of Cashel, Emly, Waterford, and Lismore, containing upwards of 120 beneficed clergy, scarcely one has received his income for several years past; some may, except for this year, have obtained half, some one-third, some one-fourth, onetenth, one-twentieth. I hear of one, not in these dioceses, who at this day has 2,400/. due to him, out of which he has received just one per cent. for 1834 and 1835! and I know one or two who are quite hopeless of getting even one shilling ; and even that portion which we have been able to scrape together has been obtained through toil, trouble, and expense, and illwill, sometimes with violence, bloodshed even loss of life; things tending not only to make us odious, but miserable and

useless. You have seen samples enough in the newspapers to judge of our general condition. I know a clergyman who recently came into a town with his silver watch, and sold it for 7L to buy food for his family. Much good has been done by the liberal contributions of our English friends; and I am constantly occupied in forwarding remittances to numerous quarters. Were it not that many of us have private friends, upon whom we have leaned for some time past, some scores of us would have been in gaol ere now. Myself, one of the best preferred men in all Ireland, nominally, cannot get enough for my current expenses from my preferment. So great is the intimidation in my part of the county of Tipperary, nearly the worst in Ireland, that not only can I execute no law process to compel payment, but actually I cannot induce any one to offer to receive for me any money which might be brought to him voluntarily. Things must be bad, you will say. An association of laymen is helping us with funds for recovering our dues by course of law, and with much success, I am told, in many parts of the country. But Tipperary hitherto has shewn itself law proof. Still, we must only struggle on, trusting that Providence will still preserve us and our church, as hitherto.—Cambridge Chronicle.

The Dublin Evening Mail says-Ireland is the only nation on the face of God's blessed earth this moment, in which, from the ferocity of the people, and the misconduct of the government, the life of a clergyman is considered as so withdrawn from the protection of the law that it must be excluded from the usual securities. With what horror will the people of England peruse the following authentic document !-

"To the Editor of the Dublin Evening Mail.

"Waterford, Jan. 9, 1836. "Sir, — Having proposed to effect a small insurance on my life, the following was the reply from the office. - I am, sir, your obedient servant, "WM. FRAZER,
"Rector of Killene, Diocese of Waterford.

Asylum Foreign and Domestic Life Office, 70, Cornhill, & 5, Waterloo-place, London. Dec. 31, 1885.

'Rev. W. Frazer, 3001.

Dear Sir,—This proposal may be completed; the payment will be 111. 7s. 3d. premium, and 11. stamp. The policy will except death by popular violence or assassination, a clause which the Company now always introduce in policies on the lives of Protestant Clergy in Ireland.—I am, Sir, your obedient servant,

'GEORGE FARREN, Resident Director. 'To M. Mortimer, Esq., Waterford."

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AN IRISH RESOLUTION-THE LATE AN-TI-TITHE MEETING IN CLONOULTY .- One of the resolutions entered into deserves to be recorded :- " Resolved, that a legal opinion shall be obtained as to the legality of paying tithes-and that if such legal opinion shall be in favour of the claim, that we shall, notwithstanding, resist the payment unto the death."-Clonmel Herald.

To give our readers some idea of the safety which is afforded to the Protestant Irish Clergy in Ireland, and those who deny the facts of the assassinations and numberless brutal outrages perpetrated on

them by the rural forces of agitation, we can show from a record, that, from 1829 to March 1835 inclusive, five protestant clergymen have been murdered, and forty-two assaulted and put in peril of their lives, besides a vast number of other outrages directed against the servants and property of protestant clergymen, independent of the attempted assessination of the Rev. Mr. Williams of Killoncare, Cavan, who still lingers under wounds from which it is feared he never can recover .... Stockport Advertiser.

#### NEW BOOKS.

JUST PUBLISHED.

The Dublin University Calendar for 1836. Every Day Duty, edited by the Rev. Jacob Abbott. 18mo. 1s.

The Bible Prayer Book, 18mo. 3s. 6d.
Dibdin's Reminiscences of a Literary Life.
2 vols. 8vo. 36s.

Fox's Translations of Prometheus and Electra.

8vo. 8s. 6d.

Bringham's Remarks on the Influence of Mental Cultivation and Mental Excitement upon

Health. 13mo. 1s.
Murch's History of the Presbyterians of the
West of England. 8vo. 12s.
Burn's Christian Sketch Book. 2nd series. 12mo.

The British Pulpit, Vol. IV. 8s.
Contemplation, or a Christian's Wanderings.
By William Vivian. 8vo. 5s.

Impressions of America, during the years 1884, 1835, By Tyrone Power, Esq. 2 vols. 8vo. 28s. Poems. By Chandos Leigh, Esq. Foolscap. 5s. Cadell's America and England. 2 vols. Post 2 vols. Post 8vo. 21s.

of Interesting Passages Sacred Volume. By the Authors of 'The Odd Volume,' &c. 2 vols. 18mo. 9s. embossed. Lardner's Cabinet Cyclopedia. Vol. LXXIV. (Greece. Vol. II.) Foolscap. 6s. Elucidations

Paris and the Parisians. By Mrs. Trollope, with 14 Illustrations. 2 vols. 8vo. 32s. Bulwer's France. 2nd Series. 2 vols. Post 215.

Memoirs of Mrs. Stallybras's Mission to Siberia. 18mo. 5s. The Garden of Language. 18mo. 2s. 6d. cloth ;

3s. 6d. silk.
Mrs. Markham's Conversations for Young La-

dies, (Malta and Poland.) 12mo. 6s. The Sentiment of Flowers, 12 plates, 6s. cloth; 8s. morocco. Hervey's Book of Christmas. 12mo. 1:

Memoirs of Mrs. E. Mortimer. By Agnes Bul-

mer. 12mo. 5s.
The Clerical Guide, and Ecclesiastical Directory.
4th edit. Royal 8vo. 22s.
The Annual Biography and Obituary for 1836.

Not. 15s. History of Rome. 12mo. 6s. 6d. Harmony of the Gospels. 12mo. 8s. Notices of the Lives and Death-beds of A. and D. Brown. 18mo. 8s. 6d. The Life and Times of Rieuzi. Foolscap. 7s. 6d.

Spiller's Key to Young's Algebra. 12mo. 6s.

Sacred Classics, Vol. XXV, (Locke's Reasonableness of Christianity.) Foolscap. 4s. 6d. The Christian Remembrancer. Symo. 2s. The Book of Gems. 8vo. 31s. 6d. The Scottish Annual. Edited by W. Wier. 13mo.

The Sea. By R. Mudie. Royal 18mo. 5s.
Legends of the Conquest of Spain. By the
Author of 'The Sketch Book.' Crown 8vo.

Macintosh on Ethical Philosophy, with Preface.

Macintosh on Ethical Philosophy, with Preface. By Whewell. 8vo. 9s.

The Soldier's Help to Knowledge of Divine Truth, a series of Discourses. By the Rev. G. R. Gleig. 13mo. 6s.

Study of English Poetry, or a choice Selection from the Poets of Great Britain, with a Treatise on English Versification. By A. Spiers. 13mo. 5s. bds.; fine paper, 6s. cloth. Plato's Apology of Socrates, Crito, and Phædo. Translated by Charles Stuart Stanford, A.M. 8vo. 6s. fd.

8vo. 6s.6d.

Andrews's Lessons on Flower painting. Imp. 8vo. 16s. The Poetical Sketch Book. By T. K. Hervey.

18mo. 8s. 6d. Erskine's Gospel Sonnets. Royal 32mo. 3s.

#### IN THE PERSS.

Lays of the Heart, containing an Ode to the Memory of a Father, and other Poems. By J. S. C.

The Governess, or Politics in Private Life. By the Daughter of the Author of The Balance

Edith of Glammis. By Cuthbert Clutterbuck, of Kannaquhair, F.S.A. In three vols. Post RVO.

A Work on the Physical and Intellectual Constitution of Man. By Edward Meryon, Esq., F.R.C.S., &c. &c.
The venerable Archdeacon Wix has now in the

press a Journal of his recent Missionary la-bours in Newfoundland; giving a general description of that interesting Country, and of the manners, customs, and religious feeling of its inhabitants.

The Friends and Patrons of Thomas Miller, the no rriemus and rattons or incomas salter, the Poet and Basket Maker, intend publishing, by Subscription, for his benefit, a new Work which he has just completed, under the title of "A Day in the Woods;" being a connected Series of Tales and Poems.

# PRICES OF THE ENGLISH FUNDS, FROM DEC. 24, 1835, TO JAN. 24, 1836.

	S per et. Consols.	Red. 3 per cent.	Red. 3½ per cent.	New 314 percent.	Anns-April & Oct.
Highest		92	100½	993	161
Lowest		901	98½	963	16 1-18th
	Long Anne.	Bank Stock.	India Stock.	Exchequer Bills.	India Bonds.
Highest		215	253 <u>1</u>	24 pm.	7 pm.
Lowest		2111	252	13 pm.	1 pm.

# PRICES OF CANAL SHARES, DOCK STOCKS, &c. At the Office of R. W. Moore, 5, Bank Chambers, Lothbury.

	Price.	Div.		Price.	Div.
Grand Junction Canal Co Birmingham do	226 257	12 12.10		109	
Kennet and Avon do	20.5	1	Grand Junction do. £100. £40	96	
Leeds and Liverpool do	510	20	Liverpool & Manches. do. £ 100	228	9
Rochdale do.		6	St. Katherine's Docks	88	4
Oxford do.	600	32	London do	60	2.10
Shropshire do	138		West India do	108	5
Trent and Mersey do	600			13.15	12.6
Warwick and Birmingham do.	270	15	Globe do	151	7
Worcester & Birmingham do	83	4	British Commercial Insurance. King's College	6.2.6 40	6

# NOTICES TO CORRESPONDENTS.

A LETTER has been received at this office, signed "A Rector," unhesitatingly charging the author of some observations on the last Church Building Act (in the last Number) with having no care for souls. To a writer of a different temper, one might perhaps say, that it would be only fair to look to the three last numbers (as well as many preceding ones) for the expression of very earnest wishes, and the production of very laborious documents, on this very subject. But in this case it would obviously be useless. If one presumes to differ from some men as to the means of effecting an end, they denounce you at once. Be it so. If the writer of those observations is careless about souls, at least his account of that fearful charge is not to be given at the tribunal of such a judge as "a Rector," but at one where judgment will be administered on principles different from his. But what is it that he goes on to say? why really this, that one ought not to say a word against the system of joint trustees, as we must not be particular where so great an object is at stake, and as these trustees would not give the money for this Christian purpose unless they got patronage in return! Whose statement is this? who accuses and libels the joint trustees?—This gentleman concludes his letter by denouncing, in equally severe terms, the perfectly just epithet applied to a statement in the newspapers respecting the want of Bibles in this country, and quietly imputes it to "inveterate prejudice against the Bible Society." Not the remotest hint was given as to the Bible Society, nor was it in the writer's thoughts. Will the Bible Society be obliged to this gentleman for thus connecting it (most unjustly) with every idle, absurd, and almost profuse statement respecting the Holy Scriptures made in the newspapers? Whose statement, again, is this?—who libels the Bible Society?

A correspondent asks, whether the letter of Charles the First, referred to by Dr. Wiseman in his late pamphlet, is in print, since it is very desirable that Protestants should be able to judge for themselves in the matter. Dr. W.'s words are these:—"I have myself seen his [King Charles's] letter to the Pope, wherein he intimates his readiness to barter the Protestant religion in England for temporal assistance from the Holy See," p. 19; as if the Pope had any Philip the Second at his elbow to send over to England.

[This pamphlet, by Dr. Wiseman, the Rector of the English College in Rome, is an answer to Mr. Poynder's remarks, already animadverted on in this Magasine. Thus it is that our cause is injured. The Romanists never fail to detect a weak point. They fall on this at once, and then cry out "Victory!" as if the overthrowing an untenable or extravagant argument of a self-elected champion had anything to do with the matter.—En.]

To the way many acquest wade that the treet selled (Wiserian Notice & "in the Dec

To the very many requests made that the tract called "Historical Notices, &c." in the December number, may be reprinted separately, the Editor begs to say, that it has been recommended in the usual way to the Society for Promoting Christian Knowledge. Should they

not consider it as adapted to their purpose, he has no doubt that the author will yield to so very many requests, and publish it without delay.

"A. Z." will find that the tract just spoken of will exactly answer his purpose.

"R." is informed, that there is no doubt but that, by the well-known decision of Sir John

Nicholl, clergy refusing to bury children baptized by any one are liable to punishment. The Editor is not aware that there is any law which can restrain a dissenter from acting as "R." mentions. "R." is probably aware, that in some chapels, licensed as dissenting chapels, the

mentions. "A. is properly aware, that in some chapers, incensed as dissenting chapers, are whole church service is read.

"A Young Person" is recommended, on the whole, to use Bishop Wilson's "Introduction to the Lord's Supper," containing the office with appropriate private devotions; and the prayers, &c., in Hele's "Select Offices of Devotion."

The letter on Origes shall appear in the next Number.

The following are received:—"E. B. P.," Mr. Winning, "—, on the Dark Ages," a Letter from the neighbourhood of Wakefield, a paper on "Sponsors," D. E. H." and "B.A."

The Palica Lorse in agreed accesseding numbers to give an useful selection of short Tracts. The Editor hopes in several succeeding numbers to give an useful selection of short Tracts on Popery.

The following pamphlets and Sermons deserve notice, which there is no room to give:—
"An Essay on the Disorders incident to Literary Men," by W. Newnham, Esq., (well worth reading); a most admirable Sermon, by the Rev.W. F. Hook, for the Irish Clergy, ("The Catholic Clergy of Ireland"); a very useful work, called "the Catechist, or Church-of-England Catechism explained, by the Rev. T. Henderson, M.A., of Messing; Dr. Russell's (of Leith) "Observations on the Advantages of Classical Learning," (though, as to the dark ages, he would do well to look to the papers in this Magazine); a Sermon on the Atonement, by Mr. Ketley, the late Unitarian Minister at Ipswich; an interesting Sermon, by the Rev. James Anderson, for the Sussex County Hospital; a Sermon, by Mr. Stowell, on the death of his father, (a kind of address which one can never read without something of the feelings under which it is written, but of which it may be doubted whether it is advisable for so near under which it is written, but of which it may be doubted whether it is advisable for so near a relative to undertake the task); a most excellent letter from Mr. Collinson, of Gateshead, to Mr. Dick, on his work on "Church Polity;" a pamphlet called "Dissent Anti-monarchical and Democratical;" a Letter to Dr. Murray, by a Protestant, summing up very well the con-

troversy as to Dens; and Bishop Coleridge's Address to Deacons before Ordination, from which, it is hoped, that some extracts may be given in the next Number.

Mr. King has just published a Second Letter to Mr. Maitland, in which he notices Mr. M.'s Second Letter to Mr. Rose, and that part of Mr. M.'s letter to himself (Mr. King) which relates to his own affairs; but he entirely omits all that very important part of it which relates to Milner. Thus he is always one letter in the rear of Mr. Maitland. Surely this is not desirable. As to the answer which he gives to Mr. Maitland's specific charges against Milner, it must be left to Mr. Maitland to deal with them, for they are really matters of detail. Without meaning any discourtesy to Mr. King, it must be plainly said, that Mr. Maitland need not take the trouble of answering what refers to himself, but may safely leave

the public to decide.

The cheap and beautiful publications so often noticed — "Switzerland," by Dr. Beattie, and "Memorials of Oxford,"—go on as well as ever.

The clergy will find in the new edition of the "CLERICAL GUIDE" a book very much improved in all respects. The type is clear and beautiful, and many particulars not contained in the last edition are given in this. The livings which have a glebe-house are marked; the revenue, church-room, &c., are also stated.

They who wish to acquire easily a notion of the tendency of Rabbinical teaching, should take in the numbers of the penny controversial work, issuing just now by the London Society, and published by Duncan, or by Wertheim, 57, Aldersgate-street. Rarely, indeed,

in such a form, does one meet with so much real learning and powerful argument.

A committee in London is publishing weekly extracts from the Report of the Intimidation Committee of the House of Commons, shewing the part taken by the Roman priests in elections lately. They are published by Tyler, 164, Tottenham-court Road, and are well worth attention.

In the Editor's opinion, it would be better to give the evidence without a single remark beyond the italics. It speaks for itself. And no one of any party can object

to the publication of evidence.

Mr. Whewell's pamphlet on "Flamsteed and Newton" will give real pleasure to all who feel that the untouched character of a great man for moral excellence is a treasure, of which

no one has a right to rob our poor humanity except on indisputable evidence.

The Bishop of Salisbury's Letter to Lord Melbourne (republished by a zealous churchman

at Excers as a penny tract) has already reached a fourth edition.

Two tracts, called "The Voluntary Principle tried by the Scriptures of the New Testament," and "The Church Establishment Defended," just published, are strongly recommended to notice.

The publishers beg to mention that they refused a small parcel coming by an Irish mail, in consequence of the excessive carriage charged, and their having no knowledge of its con-tents. If it contains anything of consequence, perhaps the person who sent it will communicate with them.

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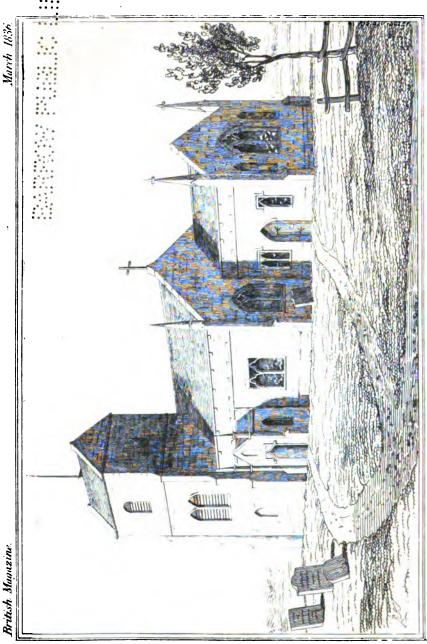
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British Magazine

# BRITISH MAGAZINE.

MARCH 1, 1836.

# ORIGINAL PAPERS.

### HOME THOUGHTS ABROAD .- No. II. .

WHEN I was at Rome I fell in with an English acquaintance, whom I had met occasionally in his own country, and when he was on a visit at my own university. I had always felt him a pleasant, or rather engaging companion, and his talent no one could question; but his opinions on a variety of political and ecclesiastical subjects were either very unsettled, or at least very uncommon. His remarks had often the effect of random talking; and though he was always ingenious, and often (as far as I was his antagonist) unanswerable, yet he did not advance me, or others, one step towards the conviction that he was right and we were wrong in the matters in dispute. Such a personage is no unusual phenomenon in this day, in which every one thinks it a duty to exercise the "sacred right of private judgment;" and when, consequently, there are, as the grammar has it, "quot homines, tot sententiæ;" nor should I have distinguished my good friend from a score of theorists and debaters, produceable at a minute's notice in any part of the United Kingdom, except for two reasons first, that his theories lay in the different direction from those now in fashion, and were all based upon the principle of "bigotry," (as he,

The Editor desires especially to turn attention to this very interesting and valuable paper, which does not profess to give opinions, so much as to represent the arguments which are brought forward by persons of different views on a most momentous subject. We are going, it would seem, straight into a controversy with the papists: most earnestly is it to be desired that we should not imagine that the question is settled by shewing that they have no ground for erecting seven sacraments, or that their image worship is idolatrous. There are other, prior, and greater questions to be handled and considered by those students who wish to understand the question, and not to be ignorant alike where they are right in argument and where (from their own ignorance) they are wrong. It seems most important to place before such students (those, that is to say, who mean to know the thing thoroughly) the arguments which have beguiled many, in all their force, and not to let them be taken by surprise when engaged, perhaps, in a controversy with a wily adversary. Another paper concludes the discussion.

whether seriously or paradoxically, avowed)—next, that he professed his views not to be novelties, but to be as old as the gospel itself, and as continuous as the line of its witnesses. Yet, in spite of whatever recommendations he cast about them, they did not take hold of me. They seemed unreal; this will best explain what I mean:—unreal, as if he had raised his structure in the air, an independent, self-sustained pile of buildings, sui simile, without historical basis or recognised position among things existing, without discoverable relations to the wants, wishes, and opinions of those who were the subjects of his speculations.

We were thrown together at Rome, as we had never been before; and, getting familiar with him, I began to have some insight into his meaning. I soon found him to be quite serious in his opinions, but I did not think him a whit the less chimerical and  $\mu er \ell \omega \rho c$  than before. However, as he was always entertaining, and could bear a setdown or a laugh easily, from the sweetness and amiableness of his nature, I always liked to hear him talk. Indeed, if the truth must be spoken, I believe, in some degree, he began to poison my mind with

his extravagances.

One day I had called at the — minister's, and found my friend there. We left together. The landing from which the staircase descended looked out over Rome, affording a most striking view of a city which the Christian can never survey without the bitterest, the most soothing, and the most melancholy feelings. I will not describe the details of the prospect; they may be found in every book; nothing is so common as panoramic or dioramic descriptions. Suffice it to say, that we were looking out from the capitol all over the modern city; and that ancient Rome, being for the most part out of sight, was not suggested to us except as the basis of the history which followed its day. The morning was very clear and still: all the many domes which gave feature to the view before us rose gracefully and proudly. We lingered at the window without saying a word. News of public affairs had lately come from England, which had saddened us both, as leading us to forebode the overthrow of all that gives dignity and interest to our country, not to touch upon the more serious reflections connected with it.

'My friend began by alluding to a former conversation, in which I had expressed my anticipation that Rome, as a city, was still destined to bear the manifestation of divine judgments. He said, "Have you really the heart to say that all this is to be visited and overthrown?" His eye glanced at St. Peter's. I was taken by surprise, and for a moment overcome, as well as he; but the parallel of the Apostles' question in the Gospel soon came to my aid, and I said, by way of answer, "Master, see what manner of stones and what buildings are here!" He smiled, and we relapsed into our meditative mood.

At length I said, "Surely, as far as one's imagination is concerned, nothing is so hard to conceive as that evil is coming on our own country: fairly as the surface of things still promises, yet we both expect evil. Not long before I came abroad, I was in a retired parish in ——shire, on a Sunday, and the inestimable blessings of our present condition,

the guilt of those who are destroying them, and moreover, the difficulty of believing they could be lost, came forcibly upon me. When everything looked so calm, regular, and smiling, the church bell going for service, high and low, young and old flocking in, others resting in the porch, and others delaying in the churchyard, as if there were enjoyment in the very cessation of those bodily motions which for six days had harassed them, (but I need not go on describing what both of us have seen a hundred times,) I said to myself, 'What a heaven on earth is this! how removed, like an oasis, from the dust and dreariness of the political world! And is it possible that it depends for its existence on what is without, so as to be dissipated and vanish at once upon the occurrence of certain changes in public affairs?' I could not bring myself to believe that the foundations beneath were crumbling away, and that a sudden fall might be expected.''

He replied by one of his occasional flights—"If Rome itself, as you say, is not to last, why should the daughter who has severed herself from Rome? The amputated limb dies sooner than the wounded

and enfeebled trunk which loses it."

"Say this anywhere in Rome than on this staircase," I answered. "Come, let us find a more appropriate place for such extravagances;" and I took him by the arm, and we began to descend. We made for the villa on the Palatine, and in our way thither, and while strolling in its walks, the following discussion took place, which of course I have put together into a more compact shape than it assumed in our

actual conversation.

"What I mean," said he, in continuation, "is this: that we, in England, are severed from the centre of unity, and therefore no wonder our church does not flourish. You may say to me, if you please, that the church of Rome is corrupt. I know it; but what then? If (to use the common saying) there are remedies even worse than the disease they practise on, much more are remedies conceivable which are only as bad, or but a little better. To cut off a limb is any how a strange mode of saving it from the influence of some constitutional ailment. Indigestion may cause cramp in the extremities, yet we spare our poor feet, notwithstanding. I do not wish to press analogies; yet, surely, there is such a religious fact as the existence of a great catholic body, union with which is a Christian privilege and duty. Now, we English are separate from it."

I answered, "I will grant you thus much,—that the present is an unsatisfactory, miserable state of things; that there is a defect, an evil, in existing circumstances which we should pray and labour to remove; yet I can grant no more. The church is founded on a doctrine—the gospel of *Truth*; it is a means to an end. Perish the church catholic itself, (though, blessed be the promise, this cannot be,) yet let it perish *rather* than the Truth should fail. Purity of faith is more precious to the Christian than unity itself. If Rome has erred grievously in doctrine (and in thinking so we are both of one mind,)

then is it a duty to separate even from Rome."

"You allow much more," he replied, "than most of us are willing

to do; yet even you, as it seems to me, have not a deep sense enough of the seriousness of our position. Recollect, we did that at the Reformation which is a sin, unless we prove it to be a duty. It was, and is, a very solemn protest. Would the seraph Abdiel have made his resistance a triumph and a boast, spoken of the glorious stand he had made, or made it a pleasant era in his history? Would he have gone on to praise himself, and say, 'Certainly, I am one among a thousand; all of them went wrong but I, and they are now in hell, but I am pure and uncorrupt, in consequence of my noble separation from those rebels'? Now, certainly, I have heard you glory in an event which at best was but an escape as by fire,—an escape at a great risk and loss, and at the price of a melancholy separation."

I felt he had, as far as the practical question went, the advantage of me. Indeed it must be confessed that we protestants are so satisfied with *intellectual* victories in our controversy with Rome as to think little of that charity which "vaunteth not herself, is not puffed up,

doth not behave herself unseemly."

He continued:—" Do you recollect the notion entertained by the primitive Christians concerning catholicity? The church was, in their view, one vast body, founded by the apostles, and spreading its branches out into all lands,—the channel through which the streams of grace flowed, the mystical vine through which that sap of life circulated which was the privilege of those and those only who were grafted on it. In this church there can be no division. Pass the axe through it, and one part or the other is cut off from the apostles. There cannot be two distinct bodies, each claiming descent from the original stem. Indeed, the very word catholic witnesses to this. Two apostolic bodies there may be without contradiction of terms, but there is necessarily but one body catholic." And then, in illustration of this view, he went on to cite, from memory, the substance of passages from Cyril and Augustine, which I suspect he had picked up from some Romanist friend at the English college. I here give them as they are found in their respective authors.

The first extract occurs in a letter written by Augustine to a Dona-

tist bishop:---

<sup>&</sup>quot;I will briefly suggest a question for your consideration. Seeing that we witness at this day the church of God, called catholic, according to the prophecy concerning it, diffused throughout the world, we think we ought not to doubt that herein is a most plain accomplishment of holy prophecy, confirmed as it was by our Lord in the Gospel, and by the apostles, who, agreeably to the prediction, so extended it. Thus St. Paul preached the Gospel and founded churches from Jerusalem round about through all Asia unto Illyricum, as appears from his own epistles to the Romans, Corinthians, and the like. John also writes to seven churches, which are typical representatives of the whole church, Smyrna, Sardis, &c. With all these churches we, at this day, communicate, as is plain; and it is equally plain that you Donatists do not communicate with them. Now, then, I ask you to assign some reason why Christ should forfeit His heritage spread throughout the world, and all at once be pent up in Africa, where you are, nor even in the whole of it. For your community, which bears the name of Donatus, evidently is not in all places—i. e., catholic. If you say ours is not the catholic, but nickname it the Macarian, the rest of Christendom differs from you; whereas you yourselves must own, what every one who knows you will testify, that yours is known as the Donatist denomination. Please to tell me, then,

how the church of Christ has vanished from the world, and is found only among you; whereas our cause is defended, without saying a word, by the plain fact, that we see in it a fulfilment of Scripture prophecy."

The next is from one of the same father's treatises, addressed to a friend:---

"Rejecting all those who philosophise neither, religiously nor yet on religious subjects, or who, from the pride of intellect or of resentment, deviate from the rule and communion of the church catholic, or who slight the light of Holy Scripture and that privilege of the elect people, the New Testament, . . . . we must hold fast the Christian religion, and the communion of that church which is, and is called, eatholic, not only by its members but even by all its enemies. For, will they or will they not, even heretics themselves, and the children of schism, when they speak not with their own people but with strangers, call it nothing but catholic? Indeed they would not be understood, unless they characterised it by that name which it bears throughout the world."

The last was from Cyril's explanation of the doctrine of the one holy catholic church:—

"Whereas the name charch is used variously . . . . as (for instance) it may be spplied to the heresy or persuasion of the manichees, &c., therefore the creed has carefully committed to thee the confession of the one holy catholic church, in order that thou mayest swoid their revolting meetings, and remain always in the holy eatholic church in which thou wast regenerated. And if perchance thou art a traveller in a strange city, do not simply ask, 'Where is the house of God?' for the multitude of persuasions attempt to call their hiding-places by that name; nor simply, 'Where is the catholic church?' for this is the peculiar name of this the holy mother of us all, who is the spouse of the only begotten son." \$

After giving some account of these passages, he continued—"Now, I am only contending for the fact that the communion of Rome constitutes the main body of the church catholic, and that we are split off from it, and in the condition of the Donatists; so that every word of Augustine's argument to them could be applied to us. This, I say, is a fact; and if it be a grave fact, to account for it by saying that they are corrupt is only bringing in a second grave fact. Two such serious facts—that we are separate from the great body of the church, and that it is corrupt—should, one would think, make us serious; whereas we behave as if they were plus and minus, and destroyed each other. Or rather, we triumph in the Romanists being corrupt, and we deny they are the great body of Christians, unfairly merging their myriad of churches under the poor title of 'the church of Rome;' as if unanimity destroyed the argument from numbers."

"Stay! not so fast!" I made answer; "after all, they are but a part, though a large part, of the Christian world. Is the Greek communion to go for nothing, extending from St. Petersburg to Corinth and Antioch? or the Armenian churches? and the English communion which has branched off to India, Australia, the West Indies, the United States, Canada, and Nova Scotia? The true state of the case is this: the condition of the early church, as Augustine and Cyril describe it, exists no more; it is to be found nowhere. You may apply, indeed, the terms they used to the present time, and call the Romanists

<sup>\*</sup> Ep. 49. Ed. Benedict. † De vera Rel. c. 7., n. 12. ‡ Cyril Hieros. Catech, xviii. 12.

catholics, as they claim; but this is a fiction and a theory, not the expression of a visible fact. Is it not a mere theory by which the Latin church can affect to spread itself into Russia? I suspect you might ask in vain for their churches under the name of catholic throughout the autocrat's dominions, or in Greece, as well as in England or Scotland. Where is the catholic Bishop of Winchester or Lincoln? where the catholic church in England as a visible institution? No more is it in Scotland; not to go on to speak of parts of Germany or the new world. All that can be said by way of reply is, that it is a very considerable communion, and venerable from its consistency and antiquity."

"That is the point, interrupted my companion; "they maintain that, such as they are, such they ever have been. They have been from the first the catholics. The schismatical Greeks, the nestorians, the monophysites, and the protestants have grown up at different times,

and on a novel doctrine or foundation."

"Have a care," I answered, "of diverging to the question of apostolicity. We are upon the catholicity of the Latin church. If we are to speak of antiquity, you yourself will be obliged to abandon its cause, for you are as decided as myself upon its corruptions from primitive simplicity. Foundation we have as apostolical as theirs, unless you listen to the Nag's-head calumny; and doctrine much more apostolical. Please to keep to the plain tangible fact, as you expressed it when you began, of the universal or catholic character of the Roman communion."

He was silent for awhile, so I proceeded.

"Let me say a word or two more on the subject I had in hand when you interposed. I was observing that the state of things is certainly altered since Augustine's time—that is, in matter-of-fact divisions, cross divisions and complicated disarrangements have taken place in these latter centuries which were unknown in the fifth. We cannot, at once, apply his words as the representatives of things now existing; they are, in great measure, but the expression of principles to be adopted. May I say something further without shocking you? I think dissent and separatism present features unknown to primitive Christianity—so unknown that its view of the world does not provide a place for them. A state of things has grown up of which hereditary dissent is an element. All the better feelings of stability, quietness, loyalty, and the like, are in some places enlisted in its favour. In some places, as in Scotland, dissent is the religion of the state and country. I am not supposing that such outlying communities have blessings equal to the church catholic; only, while I condemn them as such, I would contend that they retain so much of privilege, so much of the life and warmth of that spiritual body of which they are irregular shoots, as to secure their individual members from the calamity of being altogether external to it. In the latter ages of Judaism, the ten tribes, and afterwards the Samaritans, and then the proselytes of the gate, present a parallel, as having a position beyond the literal scope of the Mosaic law. I shall scruple, therefore, to apply the strong language which Cyprian uses against schismatics to the Scottish presbyterians or the Lutherans. At least, they have the Scriptures. You understand why I mention this to shew, by an additional illustration, that not every word that the fathers utter concerning the church catholic at once applies to the church of this day. Other differences between their church and our church might be mentioned—e.g., the tradition of the early church was of an historical character, of the nature of testimony; and possessed an authority superadded to the church's proper authority as a divine institution. It was a witness, far more perfect in its way, but the same in kind, as the body of ancient writers may be for the genuineness of Cæsar's works. It was virtually infallible. Now, however, this accidental authority has long ceased, or, at least, is indefinitely weakened; and to resist it is not so obviously a sin against light. Here, then, is another reason for caution in applying the language of the fathers concerning schism to our own times, since they did not in their writings curiously separate the church's intrinsic and permanent authority from her temporary office of bearing witness to the apostolic doctrine as to an historical fact."

"I must take time to think of this," he replied; "meanwhile, you at least grant me that the Latin communion is the main portion of Christendom—that participation with it is especially our natural position—and that our present separation from it is a grievous calamity, as such, and, under the circumstances, nothing short of a solemn protest."

" I grant it," said I.

"And, in consequence, you discard, henceforth and for ever, the following phrases, and the like—'our glorious emancipation from Rome,' 'the noble stand we made against a corrupt church,' 'our enlightened times,' 'the blind and formal papists,' &c. &c."

"We shall see," I answered—"we shall see."

We walked some little way in silence; at length, he said—"I wonder what use you intend to make of the view you just now so eagerly propounded, of the difference of circumstances between the present and the ancient church. It leads, I suppose, to the justification of some of those ill-starred theories of concession which are at

present so numerous?"

To tell the truth, I did not see my way clearly how far my own view ought to carry me. I saw that, without care, it would practically tend to the discarding the precedent of antiquity, and was not unwilling to have some light thrown upon the subject; so I affected, for the moment, a latitudinarianism which I did not feel. "Certainly," I replied, "it would appear to be our duty to take things as we find them; not to dream about the past, but to imitate, under changed circumstances, what we cannot fulfil literally. Christianity is intended to meet all forms of society; it is not cast in the rigid mould of Judaism. Forms are transitory—principles are eternal: the existing church but an accidental development and type of the invisible and unchangeable. It will always have the properties of truth; it will be ever (e.g.) essentially conservative and aristocratic; but its policy and measures will ever vary according to the age. In the seventeenth century, it was inclined to the Romanists—in the nineteenth, it was

against catholic emancipation. The orange ribbon, the emblem of a whig revolution, is now the badge of high tory confederations. Thus, the spirit of the church is uniform, ever one and the same; but its ordinances and relative position change. At least, all this might be said; and I should like to see how you would answer it."

"That is," he interposed, "you grant that a Jew would have been wrong in philosophizing after the pattern you are setting, and talking of the nature of things, and transitory forms, and eternal truths,

though you are privileged to do so?"

"May we not suppose that the rules of the early church were expedient then—nay, expedient now—as far as they can conveniently

be observed, without considering them absolutely binding?"

"Will you allow," he asked, in reply, "that St. Cyprian would have been in sin had he dispensed with episcopal ordination, or St. Austin had he recognised the Donatists, or St. Chrysostom had he allowed the deacons to consecrate the elements?"

"They would have committed sin," I answered.
"And in what would that sin have consisted?"

"I suppose in doing that which they thought to be contrary to continued usage of the church."

"That is," he said, "in doing what they thought contrary to apostolic usage?"

I granted it.

"And, of course," he said, "what they thought to be of apostolic usage, in such matters, was really such?"

I allowed this also.

"So it seems," he continued, "that they might not, and we may, do things contrary to apostolic usage."

"That," I said, "is the very assertion I am making; outward cir-

cumstances being changed, we may alter our rule of conduct."

He made answer-" I will give you my mind in a parable. Not many days since, I had scrambled into the rubbish yonder, which marks the site of the Apollo library, when I found what would be a treasure in the eyes of all the antiquarians in Europe, but which, to me, has a value of another kind—a MS. vindication of himself by a Jewish courtier of Herod the Great, for not observing the rites and customs of Judaism. It is well argued throughout. He sets out with owning the divinity of the Mosaic law, its beauty and expediency; the associations of reverence and interest cast around it; the affection it stirs within the mind; and the abstract desirableness of obeying it. But, after all, I confess,' he continues, 'I do not think its precepts binding at this day, because we are at such a distance from Moses' age, and all the nations around us, not to say ourselves, are changed, though the law is not.' He proceeds to argue that he is not bound to go up to Jerusalem at the passover, because there are synagogues about the country, which did not exist in Moses' time; and though it is true that purifications may be performed at the temple, which the synagogues do not allow of, yet, 'after all,' he asks, 'how can we possibly knew that the line of priests and Levites has been kept pure? Who can tell what irregularities may not have been introduced into

their families during the captivity? Then, again, what a set of men these said priests are! Tainted with pharisaical pride, or rather polluted with pharisaical hypocrisy; especially the high priests: the very office has become altogether secular—very much changed, too, in form and detail from the original institution. What enormities have occurred in the history of the Asmoneans! Who can suppose that they have any longer extraordinary gifts, prophecy, or the like, as of old time? Besides, there is a temple at Alexandria now; not to say another at Gerizim. Again, Herod, a man of Edom, is king, and has remodeled the state of things; for centuries we have had secular alliances, and religion is now to be supported by ordinary, not extraordinary, means. From the time that these political changes took place, the rites have been superfluous. Events have proved this. number of Jews once attempted to keep the Sabbath strictly, when an enemy came who surprised them in consequence, and killed them. They were pious, but plainly narrow-minded, and extravagant. In short, since the captivity, the former system has been superseded.""

"Enough, enough," I interrupted, "perhaps I have spoken more strongly than I meant as to our liberty of acquiescing in innovations. However, I still must hold that we have no right to judge of others at this day as we should have judged of them had all of us lived a thousand years earlier. I do really think, for instance, that in the presbyterianism of Scotland we see a providential phenomenon—a growth of a secondary system unknown to St. Austin, begun, indeed, not without sin, but continued, as regards the many, ignorantly, and compatibly with some portion of true faith: I cannot at once apply to

its upholders his language concerning schismatics."

"Well, perhaps I may grant you this, under explanations," he replied, "if you, indeed, will grant that we, on our part, should deviate in practice from primitive rules as little as we can help,—only so much as the sheer necessity of our circumstances obliges us. For instance, no plain necessity can ever oblige us to bury an unbaptized person; though a necessity (viz., of climate,) may be urged for baptizing by sprinkling, not by immersion. This will serve as an illustration.

I assented to him, and was glad to have gained a clearer view on this point than I had ever obtained before. I have since seen the principle expressed, in a tract that has fallen in my way, as follows, the immediate point argued in it being the apostolical succession:-

"Consider the analogy of an absent parent, or dear friend, in another hemisphere. Would not such an one naturally reckon it one sign of sincers attachment, if, when he returned home, he found that, in all family questions, respect had been shewn especially to those in whom he was known to have had most confidence? . . . If his children and dependents had searched diligently where, and with whom, he had left commissions, and, having fair cause to think they had found such, had scrupulously conformed themselves, as far as they could, to the proceedings of those so trusted by him, would be not think this a better sign than if they had been dexterous in devising exceptions, in explaining away the words of trust, and limiting the prerogatives he had conferred?"

The principle herein set forth is one which the law manifestly acts upon, as does every prudent statesman or man of business—viz, to go as near as he can to the rules, &co., which come into his hands, when he cannot observe them literally in all respects. But, to continue our conversation.

My companion went on in his ardent way. "After all, there is no reason why the ancient unity of Christendom should not be revived among us, and Rome be again ecclesiastical head of the whole church."

"You will," said I, "be much better employed, surely, in speculating upon the means of building up our existing English church, the church of Andrews and Laud, Kenn and Butler, than attempting what, even to your own judgment, is an inconsistency. Tell me, can you tolerate the practical idolatry, the virtual worship of the virgin and saints, which is the offence of the Latin church, and the degradation of moral truth and duty, which follows from these?"

"These are corruptions of the Greek church also," he answered.

"Which only shews," said I, "that we are in the position of Abdiel,—one against a many, to take your own comparison. However, this is nothing to the purpose. It is plain, to speak soberly and practically, we never can unite with Rome; for, even were we disposed to tolerate in its adherents what we could not allow in ourselves, they would not listen to our overtures for a moment, unless we began by agreeing to accept all the doctrinal decrees of Trent, and that about images in the number. No; surely, the one and only policy remaining for us to pursue is, not to look towards Rome, but to build

up upon Laud's principles."

"Here you are theorizing, not I," returned he. "What is the ground of Andrews and Laud, Stillingfleet, and the rest, but a theory which has never been realized? I grant that the position they take in argument is most admirable, nearer much than the Romanist's to that of the primitive church, and that they defend and develop their peculiar view most originally and satisfactorily; still, after all, it is a theory which has never been owned by any body of churchmen, never witnessed in operation in any system. Laud's attempt was so unsuccessful as to prove he was working upon a mere theory. The actual English church has never adopted it: in spite of the learning of her divines, she has ranked herself among the protestants, and the doctrine of the Via Media has slept in libraries. Nay, not only is Anglicanism a theory; it is, after all, but an imperfect system; it implies a return to that inchoate state in which the church existed before the era of Constantine. It is a substitution of infancy for manhood. Of course it took some time, after its first starting, to get the ark of religion into her due course, which was at first somewhat vacillating and indeterminate. The language of theology was confessedly unformed, and we at this day actually adopt the creeds and the canon of the fourth century; why not, then, the rites and customs also?"

"I suppose no follower of Laud would object to the rites and cus-

toms then received."

"Why, then," he asked, "do not we pay to the see of Rome the

deference shewn by the fathers and councils of that age?"

"Rome is corrupt," I answered. "When she reforms, it will be time enough to think about the share of honour and power belonging to her in the universal church. At present, her prerogative is, at least, suspended, and that most justly."

"However, what I was shewing," continued he, "was, that the Anglican principle is scarcely fair, as fastening the Christian to the very first age of the Gospel for evidence of all those necessary developments of the elements of Gospel truth which could not be introduced throughout the church except gradually. On the other hand, the Anglican system itself is not found complete in those early centuries; so that the principle is self-destructive. Before there were Christian rulers, there was no doctrine of 'church and king,' no union of 'church and state,' which we rightly consider developments of the gospel rule. The principle in question, then, is at once unfair and partially applied, as it is found in our divines. It is also the result of a very shallow philosophy: as if you could prevent the completion of given tendencies, as if Romanism would not be the inevitable result of a realized Anglicanism, were it ever realized. However, my main objection to it is, that it is not, and never has been, realized. Protestantism is embodied in a system; so is popery: but when a man takes up this Via Media, he is a mere doctrinarian—he is wasting his efforts in pointing out an invisible phantom; and he will be judged, and fairly, to be trifling, and bookish, and unfit for the world. He will be set down in the number of those who, in some matter of business, start up to suggest their own little crotchet, and are for ever measuring mountains with a pocket ruler, or improving the planetary courses. The world moves forward in bold and intelligible parties; it has its roads to the east and north—nay, to points of the compass between them, to the full number of the thirty-two; but not to more than these. You must travel along a ready-made road; you cannot go right ahead across country, or, in spite of your abstract correctness, you will be swamped or benighted. When a person calling himself a 'reformed catholic,' or an 'apostolical Christian,' begins to speak, people say to him, 'What are you? If you are a catholic, why do you not join the Romanists? If you are ours, why do you not maintain the great protestant doctrines?' Or, as Hall, of Norwich, actually wrote to Laud" \*--

"My dear ----," I made answer, "I see you are of those who think success and the applause of men everything, not bearing to con-

<sup>&</sup>quot;I would I knew where to find you; then I could tell how to take direct aims; whereas now I must pore and conjecture. To-day you are in the tents of the Romanists—to-morrow in ours; the next day between both—against both. Our adversaries think you ours—we, theirs; your conscience finds you with both and neither. I flatter you not: this of yours is the worst of all tempers. Heat and cold have their uses—lukewarmness is good for nothing, but to trouble the stomach.

... How long will you halt in this indifference? Resolve one way, and know, at last, what you do hold—what you should. Cast off either your wings or your teeth, and, loathing this bat-like nature, be either a bird or a beast.'

<sup>&</sup>quot;This was the character of his school down to the non-jurors, in whom the failure of the experiment was finally ascertained. theory sunk then, once and for all."

It is very uncertain whether this letter is to Laud.—En.

sider first, whether a view be true, and then to incur boldly the 'reproach' of upholding it. Surely, the Truth has in no age been popular, and those who preached it have been thought idiots, and died without visible fruit of their labours."

He smiled, and was silent, as if in thought.

I continued: "Now listen to me, for I have it in purpose to turn your own words against yourself, to shew that you are the theorist, and I the man of practical sense; and at the same time to cheer you with the hope, that the Anglican principle, though the true one, yet may perchance be destined, even yet, in the designs of Providence, to be expanded and realized in us, the unworthy sons of the great Archbishop.

( To be continued.)

### THE DARK AGES.-No. XIII.

"Sunk in the lowest state of earthly depression, making their pilgrimage in sackcloth and ashes, pressed by every art and engine of human hostility, by the blind hatred of the half-barbarian kings of feudal Europe, by the fanatical furies of their ignorant people, and, above all, by the great spiritual domination, containing in itself a mass of solid and despotic strength unequalled in the annals of power, vivified and envenomed by a reckless antipathy unknown in the annals of the passions,—what had they [the Scriptures] to do but perish?"

HITHERTO I have spoken only of whole Bibles; and I have observed, that it would be unreasonable to expect that we should find notice of any very considerable number during the Dark Ages; not only because all books were scarce—not only because such notices, and the finding of them, are merely accidental—but because the Bible was compensatively seldom formed into one volume, and more commonly existed in its different parts. To mention all the notices which occur of these parts, and all the proofs which exist, that they must have been considerably numerous, would be both tedious and useless; but it will tend to illustrate, not only the immediate question before us, but our general subject, if I say a few words of copies of the Gospels; at least, of some which may be worthy of notice, from their costly decorations, or from the persons by whom they were possessed, or to or by whom they were presented.

I have already said something on the subject of costly books; and I only refer to it here in order to correct a mistake. I stated the case of an "Elector of Bavaria, who gave a town for a single manuscript;" whereas I should have said, that he offered a town for it; but that the monks, wisely considering that he could, and suspecting that he would, retake the town whenever he pleased, declined the exchange. The MS. remained in their library in the beginning of the eighteenth

century; and is, for anything that I know, still there.+

<sup>\*</sup> No. V. p. 23.

<sup>†</sup> I made the statement on the authority (as I thought) of Baring, who mentions the circumstance in his Clavis Diplomatica, 2nd edit. p. 5.; and the word "obtulit" conveyed to my mind, from its constant use in charters, diplomas, and all the docu-

I have before referred to fit. Jerome's testimony as to the spleadour of some books even in his day; and I may just mention the present of the Emperor Justin to Pope Hormisda, made between the years 518 and 523, and including a splendid copy of the Gospels-weub hujus episcopatu multa vasa aurea venerunt de Greecia, et evangelia cum tabulis aureis, cum gemmis preciosis pensantibus lib. 15." &c.\* As to the period, however, with which we are particularly engaged, Lee III., who was pope when it began, (having been raised to the pontificate in the year 795,) gave to one church "Evangelium ex auro mundissimo cum gemmis omatum pensans libras . . . ; " + and to another (as I have already stated) a copy which seems to have been still more splendid. ! When the abbot Angilbert restored the Abbey of St. Riquier, in A.D. 814, he gave to it (beside two hundred other books) a copy of the Gospel, written in letters of gold, with silver plates, marvellously aderned with gold and precious stones. Ansegisus, who became abbot of Fontenelle in A.B. 823, ordered the four Gospels to be written with gold, on purple vellum, in the Roman letter; and lived to see the Gospels of St. Matthew, St. Luke, and St. John completed. || At the translation of the remains of St. Sebastian and St. Gregory to the monastery of St. Medard, at Soissons, in A.D. 826, Lewis the Debonnaire gave several rich presents; and, among others, a copy of the Gospels, written in letters of gold, and bound in plates of the same metal, of the utmost purity. Hincmar, who became archbishop of Rheims in the year 845, caused a Gospel to be written for his church in letters of gold and silver, and bound in gold, adorned with gems; \*\* and another, specially for the crypt to which the remains of St. Remigius were translated, bound in the same way (parietibus aureis gemmarumque nitore distinctis). ++ Leo IV., who became pope two years later, gave four catholic books (quatuor catholicos libros) to the church of the Virgin Mary, thirty miles from Rome, (umum Evangeliorum, alium Regnorum, Psalmorum, atque Sermonum,) \to f which I do not find that they were peculiarly ornamented; but he gave to another church a copy bound in silver plates
—"codex Evangeliorum cum tabulis argenteis." §§ Of the splendid donations of his successor, Benedict HI., who became pope in

ments to which his work has reference, no other idea than that of giving—that is, offering what was not rejected. Whether he meant this, I do not know. He might be mistaben en that point, as well as with regard to its contents; for it was not a New Testament, but a book of the Gospels, as we learn from a letter dated 3rd Oct. 1717, and published by Martene in his second Voyage Litterairs. The writer says, "Le Livre aux Evangiles que je vis dans l'Abbaye de Saint Emeram, est sacure une rare et très riche antiquité,—c'est un don de l'Empereur Henry IV. On m'a dit que Maximilien, grand-père du Duc de Baviere d'à present, ne savoit assez l'admirer, et qu'il en avoit offert as ville de Stranbingen avec aes dépendances; mais les bons moines, persuadez que ce Duc les leur reprendroit enquite, quand il voudroit, trouverent convenable de refuser un si bel offre."—p. 177.

Cone. iv. 1416.
 † Ib. vii. 1088.
 ‡ See No. V. for July 1895, p. 27.

<sup>§</sup> Mab. Act. Sanct. O. B., tom. v. p. 110. 

¶ Mab. ibid., tom. vi. p. 597.

¶ Ibid. viii. 388.

<sup>\*\*</sup> Klodeardi Hist. Remen., l. iii., c. v. ap. Sirmondi Qp., tom. iv. p. 118. †† Ib. c. ix. p. 119. †‡ Conc., tom. viii. p. 22. §§ Ib. p. 27.

A.D. 855, I have already spoken; \* and I may here add, that during his time the Emperor Michael sent as a present to St. Peter's (by the hand of the monk Lazarus, "pictorize artis nimie eruditi") a Gospel, of most pure gold, with divers precious stones. + Everhard, Count of Friuli, whose will of the year 861 has been already mentioned, beside his Bible, bequeathed to his children a considerable number of other books; and among them "a Gospel bound in gold—another in ivory -another in silver—another, which is not described.": A charter of William, Abbot of Dijon, relating to the monastery of Frutari, in Piedmont, (and probably of the year 1014,) mentions, among the presents made to the monks of Dijon, to reconcile them to the withdrawment of the recent foundation from dependence on them. "textum unum auro gemmis et lapidibus mire ornatum." § Just in the same year we find the Emperor Henry II., who has been already mentioned in connexion with Meinwerc, Bishop of Paderborn, making a similar donation to the church of Mersburg; | and a few years afterwards (in 1022), on occasion of his recovery from illness, at the monastery of Monte Casino, he presented to it a copy of the Gospels, covered on one side with the most pure gold, and most precious gems, written in uncial characters, and illuminated with gold. Returning the same year into Germany, he had an interview with Robert, King of France, on the banks of the Meuse, the common boundary of their dominions; but of all the rich presents offered by that king-presents of gold, and silver, and jewels, beside a hundred horses, completely and sumptuously equipped, and each bearing a knight's armour—the emperor accepted only a copy of the Gospels, bound in gold and precious stones, and a reliquary of corresponding workmanship, containing (or supposed to contain) a tooth of St. Vincent, for himself, and a pair of gold ear-rings for the empress.\*\* The biographer, and almost contemporary, of Ansegisus, (who was abbot of St. Riquier, near Abbeville, and died in 1045,) informs us that he contributed greatly to the enlargement of the library; and specifies-

> "Librum Evangelii, Sancti vitamque Richari Ipaius studio mero argento decoravit. Est et Episto-liber-larum, atque Evangeliorum, Ipaius argento quem industria nempe paravit." ††

Desiderius, who became abbot of Monte Casino in the year 1058, (and who was afterwards Pope Victor III.,) provided his monastery with many costly books; ‡‡ and the Empress Agnes, who came, as

<sup>•</sup> No. V. ubi supra. † Conc. viii. 231. ‡ II, Dach. Sp. 877.

<sup>§</sup> Mab. A. S. viii. 308. et Ann. Ben. an. 1008. xxxiv. | Ditmar. ap. i. Leob. 399. • Glab. Rod. ap. Baron. an. 1023. iii. | Mab. A. S. viii. 400. † Mab. A. S. viii. 446.

<sup>‡‡</sup> Librum quoque Epistolarum ad missam describi fociens tabulis, aurea una, altera vero argentea, decoravit. Codicem etiam Regulæ B. Benedicti pulero nimis opere deintus comtum, a foris argento vestivit; similiter fecet et de Sacramentoriis altariis uno et altero, et duobus nihilominus Evangeliis et Epistolario uno." Leo Mar. ap. Mab. A. S. ix. 594. After this we read, "Non solum autem in scificiis, verum etiam in libris describendis operam Desiderius dare permaximam studuit;" and in what may be called a very respectable catalogue we find, "Evangelium majorem auro et lapidibus pretiosis ornatsm, in quo has reliquias posuit: de ligno Domini et de vestimentis Sancti Joannis Evangelistæ."—Ibid. p. 609.

Leo Marsicanus says, like another Queen of Sheba, from the remote parts of Germany, to behold another Solomon, and another temple, made many rich gifts (dona magnifica) to the church, and, among the rest, a copy of the Gospels, with one side (or, if I may so speak, one board) of cast silver, with chased or embossed work, very beautifully gilt.\* Paul, who became abbot of St. Albans in the year 1077, gave to that church "duos Textus auro et argento et gemmis ornatoe;" † and, in the same year, a charter of Hugh, Duke of Burgundy, giving the church of Avalon to the monastery of Clugny, (and containing a "descriptio ornamenti ipsius ecclesiæ,") mentions three copies of the Gospels; which, I presume, formed a part of the 115 books belonging to it: "Textus unus aureus, et unus argenteus, aliusque dimidius." I In a charter of A.D. 1101, concerning the church at Beze, we find a Textum Evangelii, "coopertum de argento," used in the manner already repeatedly referred to, in the conveyance of property. § The author of the history of the monastery of St. Hubert-en-Ardennes (who wrote in 1106) tells us, that in his time there was remaining in the monastery a very fine copy of the Gospels, adorned with gold and gems. || Ralph, Bishop of Rochester, in 1114, gave a "textum pulchre deauratum" to his church;" ¶ but I do not feel certain that in this case the word "textus" means, as it generally does when it stands alone, (and obviously does in the cases referred to,) a copy of one or more of the Gospels. There can, however, be no doubt as to the gift of Walter, a successor in that see, who became bishop in 1148, and gave "textum Evangeliorum aureum." \*\*

Perhaps the instances which I have given are more than enough to induce a suspicion that copies of the Gospels, and even such as were of a splendid and costly description, were not unfrequently to be met with even in the Dark Ages; and yet they are not the notices which most strongly and obviously lead to such an opinion. Some may even consider the fact that a book was given to a church, or a monastery, as implying that it was not already possessed; and I will therefore add one or two instances, which shew that churches not uncommonly (I believe I might say all churches that were at all respectably endowed and appointed) had more than one such book. We are not, I apprehend, to suppose that the monastery of Glastonbury had no copy of the Gospels when Brethwold (who had been a

Chron. Cas. Lab. iii. c. xxx. p. 609., and Mab. A. S. ix. 602.

<sup>+</sup> M. Paris, Vit. S. Alb. Abb., tom. i., p. 51. 6 Chron. Bes. ap. II. Dach. Spic. p. 436. ‡ III. Dach. Spic. p. 412.

<sup>&</sup>quot; Superest optimus sanctorum Evangeliorum textus auro gemmisque paratus; superest pealterium auro scriptum per denos pealmos capitalibus litteris distinctum. IV. D. & M. 919. Martene adds, in a note on the word "pealterium,"-Martene adds, in a note on the word "pealterium,"-"Hactemus servatur in Andaginensi monasterio pretiosissimum psalterium auro elegantissime exaratum, non a Ludovico Pio, ut credit auctor, sed a Lothario ipaius filio donatum, ut probant versus qui initio codicis reperiuntur." The verses, and a full account of this pealter, with a copy of the portrait of Lothaire contained in it, he has given in his second Voyage Litteraire, p. 137.

<sup>¶</sup> Ang. Sac. i. 842.

<sup>\*\*</sup> Ibid. 845.

monk there, and became bishop of Salisbury perhaps in A.D. 1006,) sent them two. \* Olbert, already mentioned, and who was abbot of Gembloux until A.D. 1048, gave to his monastery (beside the Bible mentioned in the preceding number,) one gold and three silver copies of the Gospels, and one silver copy of the Epistles. + Among the furniture of his chapel, bequeathed by King Robert (whose present to the Emperor Henry has just been noticed) to the church of St. Anian. at Orleans, were "deux livres d'Evangiles, garnis d'or, deux d'argent, deux autres petits;" t and John, Bishop of Bath in 1160, implied a bequest of more than one copy to the Abbey church when he left to the blessed spostle St. Peter, and to his servants the monks, (inter alia,) all that he had collected "in ornamentis ecclesiasticis," or, as he proceeded to specify, "in crucibus, in textibus, in calicibus," &c. § I quote this instance because the reader will observe that these costly books were considered as a part of the treasure of the church, rather than merely as books; and, indeed, the bishop bequeathed them as a distinct legacy from his whole library (plenarium armarium meum), which he also gave to the church. For this reason, as well as for another, I will also mention another case, although-perhaps I should say because—it is nearly a century more modern than the period with which we are engaged. At a visitation of the treasury of St. Paul's, in the year 1295, by Ralph de Baudoke, or Baldock, the Dean, (afterwards bishop of London,) it appears that there were found twelve copies of the Gospels, all adorned with silver, some with gilding, pearls and gems; and another, which presents an unusual feature—" Textus ligneus desuper ornatus platis argenteis deauratis cum subtili triphorio in superiori limbo continens xi capsas cum reliquiis ibidem descriptis." | I call the decoration of the Gospels with relics an unusual feature, because, though I have not intentionally suppressed it, it has appeared in only one of the cases already mentioned; and, common as the custom might afterwards be, I do not believe that it was so (if indeed it could be said to exist as a custom at all) before the thirteenth century. I know of only one other exception, which belongs to the twelfth century, and will be noticed presently.

There is another circumstance which throws some light on this point. It may be supposed that great care was taken of these books; and in fact they were frequently kept in cases as valuable, in respect of ornament, as themselves. Often, indeed, I apprehend, the case was the most valuable of the two, and is mentioned among the treasure of the church when the book which it contained is not noticed, because there was nothing uncommon about it, and no particular circumstance

Guil. Malm. ap. Gale, tom. iii. 325.

<sup>†</sup> Mab. A. S. viii. 530.

<sup>‡</sup> Fleury, t. xii., p. 491. § Dugd. Mon. i. 186. § Dugd. Monast. iii. 309, 524. Beside the parts of the Scriptures mentioned above, there were six Epistolaria, four Evangelistaria, two Bibles, (one "de bona litera antiqua," and the other "in duobus voluminibus nova peroptime litera,") a glossed copy of the Epistles of St. Paul, the same of the Gospels of St. Luke and St. John, two copies of St. Matthew and St. Mark, with the commentary of Thomas Aquinas, and the twelve prophets, glossed.

as to its writer or donor which was thought worthy of record. From some of the notices, however, of these cases or coverings,\* we get farther ground for supposing that there were not unfrequently a good many copies of the Gospels in a church or monastery. For instance, in the St. Riquier return, already more than once referred to, beside the Bibles which I have noticed, and besides three other copies of the Gospels and five lectinatries containing the Epistles and Gospels, we find "Evangelium auro Scriptum unum, cum capsa argentea gemmis et lapidibus fabricata. Aliæ capsæ evangeliorum duæ ex auro et argento paratæ." + A passage, too, in Ado's Chronicle, given by Du Cange, seems to imply that the place to which it refers had several copies, "Viginti capsas evangeliorum ex auro purissimo, gemmario opere cælatas;"‡ and William of Malmesbury, in the account which he gives of the chapel which King Ina made at Glastonbury, tells us that twenty pounds and sixty marks of gold were used in making the "Coopertoria Librorum Evangelii." § objections which may be made to the evidence arising from these capsæ, though they do not seem to me to be of any weight, it may be fair to mention;—first, that we are not certain that they had in all cases as many books as they had cases for holding them; and, secondly, that as these capsæ were costly and ornamental, those who wrote the history of their monasteries might be tempted to pretend that they had more than they really possessed. If, however, these same monkish chroniclers, in describing their premises, had told us that the abbot's stable contained twelve or twenty stalls, we should be apt to infer, that though some of them might be empty, or the number of the whole exaggerated, it was nevertheless no very uncommon thing for an abbot to be pretty well furnished with horses; and some such inference, confirmed as it is by direct evidence, I think we may fairly draw with regard to books.

Hitherto I have only spoken of those costly and precious volumes which, as I have already remarked, were considered as belonging to the treasury rather than to the library of the church. They were,

"—— quatuor auro
Scribi evangelii præcepit in ordine libros
Ac thecam e rutilo his condignum condidit auro."

(Godwin de Præs., 654.)

Or, as the prose historian who wrote soon afterwards informs us, it was a sort of miracle such as had not been heard of before their times, being written with the purest gold on purple vellum, and contained in a superb case,—"nection et bibliothecam librorum eorum omnem de auro purissimo, et gemmis pretiosismis fabrefactam, compaginare inclusores gemmarum præcepit."—Edd. Steph. ap. Gale, Scr. xv., p. 60. Another name was casea, as the reader may see in Du Cange, who quotes from Eckhardus, junior, (who wrote about the year 1040,) "fit de auro Petri cavea Evangelii," &c.

<sup>\*</sup> Capsæ, or coopertoria—for it is not necessary to speak of the camisia (chemises) bibrorum, which I suppose to have been only washable covers to keep the books clean,—or theca, or, as I have only once found the word used, bibliotheca. At the dedication of Rippon church, Archbishop Wilfrid (who lived till 711)—

<sup>†</sup> Chron. Cent. ap. Dach. Spic., ii. 310. § Ap. Gale, Scr., xv. 311.

<sup>!</sup> In v. Capsa.

I apprehend, for the most part, brought out only on festivals, the church being provided with others for daily use. Thus Berward, who became bishop of Hildesheim in the year 993, and who was (as we learn from his fond old schoolmaster and biographer, Tangmar,) a man skilful in the arts-if I may use such a word in speaking of such a period,--"fecit et ad solemnem processionem in præcipuis festis, Evangelia auro et gemmis clarissima;" and Martin, the monk of Moutier-neuf, at Poitiers, tells us, that on the anniversary of their founder (Count Geoffry or William, who died in 1086,) they used to perform mass in much the same way as on festivals; and he adds, "nec aureus textus deest."† Indeed I need not say that such a style of binding could not have been adopted for books in general, or books in common use. To have bestowed such pains and expense on books for private use, or for any use but that of the church, would have been inconsistent, perhaps, with the ideas of some strict ascetics, and at any rate it could never have become general. + Others, perhaps, beside Godehard, (the successor of Berward just mentioned, in the see of Hildesheim,) had a fancy to adorn their books (though I apprehend that here we must understand service-books) with small stones of white, or black, or red, or variegated hues, cut and polished after the manner of gems. He used to set the children, and those paupers who were not fit for other work, to collect such pebbles; and a crippled servant of the monastery, who was glad to do what little he could, was particularly useful in that matter; § but generally, I apprehend, the binding of books was in parchment or plain leather. "About the year 790," says Warton, "Charlemagne granted an unlimited right of hunting to the abbot and monks of Sithiu for

> Leib. Scr. Brun., i. 445. Mab. A.S., viii. 184. † Hist. Mon. Novi. ap. Mart., iii. 1218.

might expect to find them lying about a room.

§ "Quicquid tamen a pueris fieri vidit, quod vel sedendo vel proreptando agere potuit; in hoc se voluntaria utilitate studiosus exercuit, nec prorsus aliquod tempus, nisi cum somnum vel cibum caperet, transire sibi patiebatur, quin semper in aliquo utilis esse videretur. Consuetudo namque dilecto nostro pontifici fuit ut puerulos, vel etiam pauperes validiores sæpius per plateas, vel per defossas petrarum foveas ageret, qui sibi lapillos minutos quosdam nivei coloris, vel nigri, vel rubri interdum, vel varii, deferrent: quos ipse elimatos, et politos variaque collisione vel confrica-tione in similitudine pretiosorum lapidum redactos, aut in altaribus, aut libris, aut in capsis honeste collocavit. In quo nimirum opere, prædictus ille pauper se privatim exercuit, et cæterorum industriam utiliter prævenit, et pro curiositate tali episcopo

penitus complacuit."— Vita Godehard's ap. Leib. Scr. Brun., i. 500.

<sup>‡</sup> Thus the Abbot Esaias, in his Præcepta, "ad fratres qui cum ipso vivebant," and in that part which is particularly addressed "ad fratres juniores," says, "Si librum tibi ipse compegeris, in eo ne elabores exornando. Est enim vitium puerile." By the way, in that same section he goes on to give directions as to the mode of receiving strangers, among which he says, "et posteaquam sederit, quomodo se habeat, quære, et nihil amplius, sed libellum ei aliquem legendum præbe;" and afterwards "Si peregre proficiscens diverteris apud aliquem, et ille domo egrediatur, et te solum relinquat, oculos tuos ne sustuleris, ut que ibi sunt, vasa, et supellec-tilem aspicias. Fenestram, aut arcam, aut librum aperias, cave."—Bib. Pat., tom. iii., c. 887., Ed. 1575. I do not pretend to decide when these precepts were written, which have perhaps nothing to do with the period, or the part, of the world to which my remarks are particularly directed; but it must have been, I think, at some time and place where books were not extremely rare things, and where one

making their gloves and girdles of the skins of the deer they killed, and covers for their books. We may imagine that these religious were more fond of hunting than reading. It is certain that they were obliged to hunt before they could read, and at least it is probable that under these circumstances they did not manufacture many volumes."\* This passage I have read over many times, and I really cannot make any sense of it. Why should Charlemagne's grant induce such suppositions? Why are we to imagine that these monks loved hunting better than reading? Why must they hunt before they could read? Why is it probable that they did not "manufacture" (a strange term for binding a book, and one which looks as if Warton supposed that they were to write on buck-skin) "many volumes under these circumstances," the chief circumstance being (according to his account) an "unlimited" right to hunt for leather granted by the sovereign of such extensive dominions? I cannot help suspecting that there may be a meaning in the passage which I am not acute enough to perceive, for to me the grant appears rather to intimate that the monks who obtained such a privilege must have done (or, to say the least, must have been supposed to do) a good deal in the way of book-binding. But here, as in too many of the facetious anecdotes of the dark ages, when we turn out the reference we find that the story is false, not only as to the spirit, but the letter. The charter stands, indeed, as Warton tells us, "Mab. de Re Dipl. 611.," but as soon as we look at it, the "unlimited right" becomes sadly circumscribed; and as to the jolly abbot and his sporting monks, "paf-all should be gone," like "de great Peolphan" and his spectre train. The limitation of the grant to the woods belonging to the monastery is express, and is even reduced by the exception of such royal forests as were set apart for the emperor's diversion; and the fun of the religious hunt is entirely spoiled by the fact that the permission is not for the monks, but for the servants of the monastery, to hunt for the useful purposes specified in the charter.+ That

<sup>† &</sup>quot;Concessimus Autlando abbati et monachis ex monasterio Sithiu . . . . . ut ex nostra indulgentia in sorum proprias silvas licentiam haberen teorum homines venationem exercere, unde fratres consolationem habere possint, tam ad volumina librorum tegenda, quamque et manicias et ad zonas faciendas, salvas forestes nostras, quas ad opus nostrum constitutas habemus." The emperor then goes on to charge all his subjects, to whom the charter is addressed (omnium fidelium nostrorum magnitudini) that they should not presume to oppose the exercise of this privilege by the abbot, his successor, and their men, (abbate, aut successoribus suis, seu hominibus eorum—but nothing of the monks,) "nisi liceat corum hominibus ut supra diximus ex nostra indulgentia in eorum proprias silvas venationem exercere." Indeed, who that knew anything of Charlemagne or his laws could expect to find him thus patronising a company of sporting monks? Let me give two short instances from his Capitularies, one earlier, and the other more recent, than the charter in question:—"Omnibus servis Dei venationes et silvaticas vagationes cum canibus, et ut accipitres et falcones non habeant, interdicimus." This is only a repetition of previous enactments by his predecessors, made probably quite at the beginning of his reign. In 802 we find "Ut episcopi, abbates, presbyteri, diaconi, nullusque ex omni clero canes ad venandum, aut acceptores, falcones, seu sparvarios habere præsumant; sed pleniter se unusquisque in ordine suo canonice vel regulariter custodiant. Qui autem præsumpserit, sciat unusquisque honorem saum perdere. Cæteri vero tale exinde

charter, as far as I see, contains nothing which should lead us to suppose that the monks of Sithiu ever hunted at all, or that "these religious" were inferior to the modern priest who has held them up to scorn either in the knowledge or the practice of that which their

character and station required.

There is however another point relating to these costly books which must not be omitted. Their extraordinary value would of course lead to their being taken great care of, but it would also render them peculiarly liable to destruction. It is probable that such books were among the "insignia ornamenta" of the church of St. Benignus at Dijon, where they were stolen on one of the anniversaries of the patron saint's day in the eleventh century; and the soldiers who plundered Nigel, Bishop of Ely, in the time of King Stephen, thought it worth while to carry off a copy of the Gospels adorned with relics.+ But beside downright and forcible robbery, or even fraudulent abstraction, there were many reasons why these books were liable to be destroyed. Though it does not enter into the design of this paper to refer to the present state, or even the present existence, of such manuscripts, (and, indeed, I purposely avoid speaking of some, merely because they are known to be now in existence, and therefore belong to another part of the subject,) yet as I have mentioned the Bible presented by Lewis the Debonnaire in the year 826. I may here add that Mabillon tells us that it was still in existence, with silver plates, which had been supplied by the Abbot Ingrannus in the year 1168, to replace the original golden ones which had somehow disappeared. Of course, various things-charity, need, cupidity, -were likely to produce what was then termed excrustation, and to risk, if not almost to ensure, the destruction of the manuscript itself. Charity,—as when all the valuables (omne ornamentum in auro et argento) belonging to the church of St. Benignus of Dijon were sacrificed to provide relief for the poor in the famine of A.D. 1001; ± or when, five years afterwards, Odilo, Abbot of Clugni, having exhausted all other sources, was obliged to apply the sacred vessels to the same object. \ Need,—as when, in order to meet the heavy tax laid by William Rufus to raise money for the purchase of Normandy, Godfrey, Abbot of Malmesbury, (pessimorum usus consilio, quos nominare possem, si peccantium societas crimen alleviare posset magistri, says William the historian,) stripped no less than twelve copies of the Gospels; or when William de Longchamp, who became bishop of Ely in the year 1190, contributed one hundred and sixty marks towards the redemption of King Richard, and, to raise the money,

damnum patiantur ut reliqui metum habeant talia sibi usurpare."— Capit. edit. Baluz., tom. i., 191, 369.

<sup>&</sup>quot; Latronum fraude in ipsius sancti festivitate, occisis custodibus furto fuerunt asportata."—Mab. A.S., viii. 301.

<sup>†</sup> Ang. Sac., i. 622. ‡ Mab. A.S., tom. viii., p. 300. § "Exhaustis in egentium usus horreis et ærariis, sacra etiam vasa confregerit." — Mab. Ann., an. 1006, tom. iv., 170.

<sup>&</sup>quot;Die uno xii. textus Evangeliorum, viii. cruces, viii. acrinia argento et auro nudata et excrustata sunt."—Vita Aldh. ap Ang. Sac., ii. 44.

pawned thirteen copies of the gospels, including one of great value which had belonged to King Edgar.\* That books thus pawned did not always find their way back may be imagined; and indeed we are told that three books, adorned with gold and silver and precious stones, were lost to the abbey of Laurisheim about the year 1130, owing to their advocate, Bertolf, having been allowed by the abbot, Diemo, to raise money upon them. Whether these copies of the Gospels ever ran a risk of having the inside as well as the outside falsified, and a false reading or gem substituted for a true one, I do not know: but it is certain that a "textus aureus" belonging to the church of Ely was once pledged to the Jews of Cambridge. This, however, belongs rather to the dangers arising from cupidity, if we may trust Richard of Ely, who mentions the circumstance in his long list of the depredations committed by Nigel, already mentioned.+ source of danger is indeed obvious enough; and I will here refer to only one other instance, which I am unwilling to omit because it refers to a considerable number of copies. The historian who relates the destruction of Hide Abbey, near Winchester, tells us that Henry, who was bishop of that see from A.D. 1129 to 1174, got the monastery into his hands. After it had been burned in the year 1141, the monks got out of the ashes sixty pounds of silver, and fifteen pounds of gold, and various other things, which they brought to the bishop, who subsequently committed the care of the monastery to Hugo Schorchevylene, a monk of Clugni, whom he made abbot. This monk having, by the bishop's direction, dispersed thirty out of the forty monks, laid hands on the treasures of the church, and stripped ten copies of the Gospels. ±

It may probably be said, that too many of those who gave and received these costly volumes thought more of the outside than the inside, and even forgot that the rich cover enclosed the more precious Word of God;—it may have been so, though I hope not always,—

Ang. Sac., i. 633.

<sup>† &</sup>quot;Item pro parvo texts auros et pro ansa argentea dedit v. marcas cuidam de Thetford; et præterea uno anno abstulit de Sacristaria xxiv. marcas et vi. solidos. Antea vero prædictam cracem et textsm similiter pro nummis transposuerat Judæis apud Cantebrigge, quæ gloriosus rex sæpe dictus Edgarus ob signum libertatis suæ et munificentiæ ibi donavit: et ne tanto muniminis titulo frustrarentur, Monachi dederunt cc. marcas per manus Willelmi prioris."—Hist. Elien. ap. Ang. Sac., i. 625. As to the importance of the Jews of Cambridge a few years before this time, see Fuller's History of the University. p. 4., \$. 11, 12; but in his quotation from Peter of Blois he omits his testimony that a principal object of Gialebert's preaching was the refutation of Judaism; and that, in fact, several Jews were converted by it. "Verbum Dei ad populum prædicans . . . . . contra Judaicum errorem maxime disputabat . . . . . cumque nonnulli increduli et adhue Judaica perfidia escetti ad ejus verba in sinum matris ecclesiæ, relicto penitus suo pristino errore, compuncti accurrerunt." &c..—Pet. Bles. ap. Rev. Ang. Ser., tom. i., p. 114.

accurrerunt," &c.—Pet. Bles. ap. Rev. Ang. Ser., tom. i., p. 114.

† "Manum in sanctuarium Domini extendens, cruces quinque, scrinia decem, textus totidem auro argento gemmisque pretiosis ornatos, . . . . . excrustavit."—Dug. Mon., i. 210. One cannot suppose that this sort of spoliation was known to the bishop, whose taste for costly ornament was so fully proved. In pairicular, Geraldus Cambrensis tells us that "Cathedralem ecclesiam suam palliis purpureis et olosericis cortinis et aulæis preciosissimis, textis, philateriis, crucibus aureis . . . . . usque ad regum invidiam exornavit."—Ang. Sac., tom. ii. p. 421.

but I beg the reader to take care that he does not fall into much the same error. I hope he will not forget that, whether in sackcloth and ashes, in gold or in silver, each of the books which I have here spoken of was the Gospel of Christ. Should he think that, although tiresome for their sameness, these instances are not in fact very numerous. I would repeat that they are only such as have occurred to me, in circumstances not the most favourable for research; and I would add, that while I have met with these notices of the Scriptures, and with many others which I hope to bring forward in this argument, I have not found anything about the arts and engines of hostility, the blind hatred of half-barbarian kings, the fanatical fury of their subjects, or the reckless antipathy of the popes. I do not recollect any instance in which it is recorded that the Scriptures, or any part of them, were treated with indignity, or with less than profound respect. I know of no case in which they were intentionally defaced or destroyed, (except, as I have just stated, as to their rich covers,) though I have met with, and hope to produce several, in some of which they were the only, and in others almost the only, manuscripts which were preserved through the revolutions of the monasteries to which they belonged, and all the ravages of fire, pillage, carelessness, or whatever else had swept away all the others. I know (and in saying this I do not mean anything but to profess my ignorance, for did I suppress such knowledge I might well be charged with gross dishonesty,) of nothing which should lead me to suppose that any human craft or power was exercised to prevent the reading, the multiplication, the diffusion of the Word of God. When, therefore, after having written almost all the foregoing pages, a periodical work fell into my hands containing the passage which stands at the head of this paper, I could not resist the temptation to borrow it as a motto. In so using it I mean no offence to the gentleman from whose tercentenary sermon it purports to be an extract, but only to call the attention of the public to the different views which are held, and the different statements which are made, on a very interesting subject, in the hope that truth may be thereby elicited.

Whether, however, the Scriptures were exposed to this treatment in the dark ages, or not, I hope to shew as the next step in the argument that there are still in existence many copies which belonged to that period; and in the meantime to draw the reader's attention to some circumstances which, to my own mind, render it a matter of astonishment that we possess so many.

#### Parish Churches.

## ORCHESTON ST. MARY, WILTSHIRE.

If the reader has wandered at all to the right or to the left of the more beaten tracks upon the South Wiltshire downs,—especially in the neighbourhood of "The Stones," as the people of that district denominate that stupendous monument of ancient superstition, STONE-

HENGE,—he will have had his attention continually arrested by various objects of interest. It has now been engaged by the gay tents of sturdy cricketers, who have seemed to pause occasionally, as they have pursued their sport amid the numerous barrows and fortifications with which the plain is studded, to indulge in airy conjecture as to their original purpose and their present contents;—now the abrupt termination of some distant hills will have reminded him of headland bluffs seen from sea, or along the coast. He has now been struck with the joyous carol of the lark, as it soared from its lowly nest in grass-sheltered ruts which had been left by the wheels of former travellers; -now the plaintive note of the lapwing, as it seemed to invite rain, will have roused him, perhaps, from a reverie into which the observation of weather-beaten milestones upon the greensward downs, marking the line of mail-roads\* which had been in use in other days, and the broken feet of crosses which have crumbled into ruins, had allured him. At intervals he has been struck with the eagerness of the large flocks of sheep hastening towards some solitary well upon the downs, where a lone female, as she has drawn forth water for her thirsty flock, has reminded him of the primitive occupations of the simple females of the patriarchal or the classic ages; -and when he has marked the scarcity of such wells, and seen signs of vain attempts of anxious herdsmen to obtain water in the drought of summer, in the many hollow places which have here and there been scooped out in the chalk of these downs, in the hope that they might retain some of the welcome moisture which drops from the skies; -and when he has noted the carefulness with which, in the few basins which retain water in the summer, strawlitter, or tanner's-bark is laid down upon the shelving slope to the very margin of the attenuated pond at which the sheep slake their thirst, that the sun may not carry off the liquid treasure by evaporation, or, by cracking the parched soil, open channels for its escape into the chalky depths below,—the observation of these straits, and shifts, and contrivances to obtain and to keep water, will have brought to his recollection the value which, in scripture narrative, is attached to wells in the wilderness, and he will have been struck with the suitableness of the scriptural figure by which the refreshing and strengthening means of grace enjoyed by the church are compared to springs of water in a dry place. His admiration, again, will have been excited at times by the distant view of the delicately tapering spire of the cathedral of Salisbury, but he will have been chiefly struck, as he has looked down at intervals from the edge of those shelterless downs into valleys underneath him, by the contrast which they present to the eye, which has been almost wearied by the sameness of the unbounded prospect above, and the paucity of the objects which it Above,—if the eye rested here and there upon some distant trees, the unwonted objects reminded him, as they loomed in the

There are remains, which may be traced for several miles, of two such abandoned lines of road, one from Salisbury to Bath, the other from the same place to Marlborough, upon those parts of the downs which are now only frequented by shepherds.

distant horizon, of vessels at sail, and the gentle, wave-like undulation of the grain in those parts of the downs which are cultivated was calculated to assist the illusion. But, on looking over the brow of the table-plain into some valley below, he now sees belts, and clumps, and double avenues, and stately rows of elms, and chestnuts, and limes. Amid these, at different but at no very distant intervals, so that the eye, as it takes in the sweep of the valley, may command some three, four, or even five such groups of parochial divisions, are embowered the rustic village, tower, or spire, and some two or three dozen habitations.

These dwellings vary in outward pretension, from the relic of ancient grandeur which has existed from the time when almost every, the most retired, village had its residence of nobility or its manorial seat, to the whitewashed cottage of more modern date, with its walls of clay, and its roof of thatch, and its neatly-trimmed garden-fence, over which are to be seen the row of bee-hives, which the care of the tender cottage-housewife has protected from the scorching sun, the searching rain, or the biting blast, by a wheatsheaf "hackled" or spread over the top of each, with its straws directed downward. From the want of the precaution of this simple thatch, bees in other counties have been frequently known to perish from the cold, while from too great exposure of the hives to the sun, or from their removal in hot weather into close-covered buildings or sheds, they have been drowned in their own sweets. The village habitations differ, indeed, as I have already said, in outward appearance; but they all alike convey the idea that comfort and the marks of industry may be seen within. The trees, which abound in such spots, inform the traveller at once where those countless rooks which he had seen feeding upon the plains above find their shelter and repose at night,—having seen these groves, he is at no loss now to conjecture whither they are bound, as, at approach of sunset, they wheel off in various companies from the upland downs; and the sight of the bench in the cottagegarden, with its row of sheltered hives, shews him to what retreat those bees retire at evening which he had seen luxuriating with honey-burdened legs during the sunny hours of the day amidst the blossoms of the sweet wild-thyme in the plains above. These humble scenes, and the signs of the gentle occupations which engage the pastoral inhabitants, betoken peace and unruffled preparation for a nobler and a yet more innocent state of being; and those rustic sanctuaries, no less than the distant spire of the cathedral, remind him of the lines which these sweet retreats of religion and the view of a neighbouring cathedral fane suggested to Gisborne:-

"How nobly, 'mid the fading landscape, stands
Yon fane pre-eminent! It warms my heart,
When through the wide-spread provinces I stray
Of this fair realm, to view the slender spire
And massy tower from deep embowering shades
Oft rising in the vale, or on the side
Of gently-sloping hills, or loftier placed,
Crowning the wooded eminence. It looks
As though we own'd a Gon, ador'd His power,

Rever'd His wisdom, lov'd His mercy; deem'd HE claims the empire of this lower world, And marks the deeds of its inhabitants. It looks as though we deem'd Hz fills all space, Present throughout; and bends from heaven's high throne With ear attentive to the poor man's prayer. It looks as though, through Hme who died for all, Steadfast in faith, we shrunk not from the thought Of that last mansion, (last as far as earth Detains us,) where, in solemn silence laid, Our dust shall slumber, 'till a voice, like that Which, speaking by th' astonished prophet's mouth, Rous'd the dry bones that strewed th' ample vale To sudden life, shall call th' unnumber'd dead, Primæval Adam with his latest sons, From every clime, before their Judge's face To stand, and hear their everlasting doom."
(GISBORNE'S " Walks in a Forest."—Summer, Noon.)

Orcheston St. Mary, in the hundred of Branch and Dole, and the archdeaconry of Salisbury, has, like the adjoining villages, more in it to interest the naturalist and the botanical inquirer than the antiquarian. It is about two miles from Tylshead, twelve from Devizes, eleven from Salisbury, and six from Amesbury, and is situated in the same little valley which shelters the adjoining villages of Orcheston St. George, Shrewton, Madington, and Rolleston. During the period of excitement in the winter of 1831, the revolutionary mania which raged at Bristol, with consequences so fatal that they will be long remembered, spread itself to so many of the neighbouring village districts, that, from this peaceful valley, the lurid glare of four incendiary fires might be distinctly seen in the firmament in one sad night. But the contented inhabitants of these still retreats were unmoved by the phrenzy which disturbed less happy districts in their vicinity. The cowherd's horn sounded in the grey morning, as now, to give notice of his readiness to take charge, upon the neighbouring plains, of the cattle of such as have the right of pasturage, or "cow-down;" and at evening the same well-known note gave warning to the farmers' boys of the return of the cattle, that each might claim, and lead to its proper home, his master's own. The village schoolmistress then, as now, would often look round her awful room for wayward urchins who should have been thumbing their alphabet cards with her, or preparing their given portion of the church catechism for the clergyman's Sunday examination, but who were missing. They were not, however, imbibing political or moral poison; the sly urchins were only engaged, more to their own satisfaction, in leading out the farmers' horses to crop such grass and weeds as grow in the watercourses which wind round the hills, or upon the "lynches," as those boundaries are called which divide from each other the allotments of acres which different proprietors have "severed" from the open down. And these truant holidays of the idle youths were winked at by the good dames at

This word "lynch" is used in the eastern part of Kent to express a watercourse at the bottom of a valley. -ED.

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home, for a few pence were gathered by such employ, which would, not unacceptably, swell the receipts of the parents at the Saturday-evening's weekly reckoning.

The employments of these rural villagers sustained no interruption at the sad period which I have named. The fell doctrines of the revolutionist, the incendiary, the machine-breaker, the infidel, and the leveller, had not reached this sequestered vale. The missionaries of such doctrines would not have gained an hearing among these simple people, for only terror, with an instinctive shudder, was excited at the mention of the occurrence of such crimes, even at distance. greatest events of the entire week, to these humble villagers, were the first striking up, upon the Sunday's morning, of the bell which warned them of the approach of the welcome hour of common-prayer, and the commencement, within the consecrated roof, of the morning hymn, which was the signal of the entrance of the minister, and of the opening service of the sanctuary. The heartfelt whisper of assent to petitions which—as they had used them from their earliest youth to express their needs at the throne of grace—went, like the well-known voice of the man of God who had been the leader of their devotions for the same period, to the inmost heart of the rustic throng, was a matter of deep feeling to them; and then the looking out from the file assembled at the churchyard fence to greet the beloved pastorespecially if the eye which welcomed him could catch his smile of approval and affection—was an event big with interest for the week. This was a cordial which could make them forget the rude frowns of others, or the buffetings of rude fortune, upon working days,—to reconcile them to which, the clergyman's gentle arguments and scriptural admonitions had been exerted, hitherto, he had sometimes been almost tempted to fear, in vain.

The curious, who have heard of the far-celebrated grass of Orcheston, and of the very great length which, in particular spots, it attains, when the principal meadows which produce it in this village are pointed out to him, is surprised that he is not introduced to a grass of extraordinary stature, varying from ten to a dozen feet in height. minutely examining the produce of the Broadmere meadow, however, which extends from Orcheston St. Mary to Orcheston St. Georgewhich is, probably, the most fertile in the neighbourhood—he will acknowledge that the account of this far-famed grass, or rather herb, has not been in the least degree exaggerated, and that he has only been misled by extravagant expectations of his own conception. This herb, indeed,—which is, I believe, the couch, or fiorin grass, found in the highland district of Galway, in Ireland,—is as long as it was stated to be; it spreads, however, along the meadow like the convolvulus, which it somewhat resembles, and it throws out slight roots at its different joints, and so trails along the ground for several feet, without exhibiting a surface at any one spot higher than two or three feet. calcareous soil of this village, which small siliceous stones keep loose, for the insertion of its roots, is very favourable for the growth of this valuable production; which, after having furnished an excellent rich hay for the support of sheep and cows in winter, gives them green meadow feed, of a most nutritious quality, for a great portion of the

remainder of the year.

There is a peculiarity which may, in some degree, affect the soil of this and the neighbouring villages so as to have a favourable influence on this product. The siliceous stones, which keep the earth loose near the surface, prevent the calcareous soil from becoming so dry as it otherwise would become during summer; but, besides this, early in the fall of each year, springs of water, almost warm, may be seen gushing through the soil in every direction. This alternation between comparative drought and excessive moisture, although favourable perhaps to the grass, cannot be so to the roots of trees. Whether the absence of the oak may be attributed to this cause, I know not; but I may simply state the fact, that in the entire five villages which join each other in this valley, only one oak tree is to be found. When the springs which I have mentioned have burst through the under soil, which is at other seasons so dry, there is scarcely an house in these villages which is not more or less affected by this sudden flow of water. It is not unusual to see, by the side of the cheerful cottage hearth, that some large stone or board has been raised in the floor, and is kept out of its place, that the family may take advantage of the precious boon, and fill their household vessels, without trouble, while it rises, of water of the purest description. Indeed, when the present resident incumbent, the Rev. Edward Thompson Bidwell, M.A., late fellow of Clare Hall, Cambridge, was presented to the rectory by that society in 1827, so little care had been taken to draw off these springs, even from the village sanctuary, that the officiating clergyman who would escape damp was obliged, at certain seasons, to wear clogs, while ministering at the altar, to raise him above the wet; while, in the very pulpit and desk, so ill-fitted was this church for the decent and comfortable performance of divine worship, that the minister was not protected from the wind and the drifting snow or rain. The church, however, was, in 1832, completely restored, according to the accompanying view,—the chancel by the rector, and the church partly by rate and subscription of the inhabitants, and partly by the liberality of the Incorporated Church Building Society. Its present sittings, of which seventy are declared by a painted notice in a conspicuous part of the church to be free for ever, will accommodate an hundred and one persons; while there is ample space within the walls for further accommodation, if the population, which, including women and children, now amounts to an hundred and thirtyfour, should increase. For an extremely neat and commodious parsonage, for the neat stone font at the entrance of the church, and the neatly-sculptured altar of free-stone,—which is elevated three steps above the remainder of the chancel, and has no railings to intercept the view of its appropriate carved emblems and ornaments,—the village is indebted to the taste and liberality of the present rector. The latter bears some resemblance to an ancient altar which may be seen at the church of All-Cannings, distant about sixteen miles north of this village, and affords a very gratifying contrast to those mean

and crazy spider-legged tables which those who, in the days of Cromwell, wished to banish all decent ornament or imposing ceremonial from the service of the temple, substituted so generally for the former alters in our churches. To the disgust and regret of many members of the church, they have been allowed, in too many of our churches, to remain to the present day. The fact must be, that the profane hands, and the violent circumstances, which placed them within the rails of our altars, have been, in many cases, forgotten; while time, and reverence for the solemn mysteries to which they have been so long applied, have now invested these monuments of the weakness of puritan prejudice with a degree of sanctity, and so these skeleton figures of desolation have been permitted still to stand within the chancels of our sanctuaries, although their forlorn appearance there conveys a silent censure upon those who, while their own houses are furnished with luxurious expensiveness, can see with indifference such miserable appointments for the house of prayer and the table of communion.

I have already said that this village possesses little to reward the search of the antiquarian. The advowson was bought by the master and fellows of Clare Hall, of the family of Lambert of Boyton, Wilts, from a fund left to that society for the purchase of livings. Its last incumbent was the Rev. Henry Hale. A plain white marble slab may be seen near the altar, erected to the memory of the Rev. Abrans Evans, his immediate predecessor. The registers, of which there are none remaining previous to 1688, do not possess much interest. In 1706, Elenor, and, in 1731, Anne, successive wives of Giles Thornburgh, the then rector, (the latter aged 65—6,) were buried.; and in 1735 he paid the debt of nature himself. The affidavit respecting the burial of parties in woollen only seems to have been regularly taken, and as regularly recorded in the book of registry. Anabaptist tenets appear to have been prevalent in the neighbourhood early in the last century; as, in 1722, John Dyer, and, in 1725, Mary Dyer, of the parish of Heytesbury, and, in 1723, another person, an inhabitant of Calne, being before unbaptized, and of years of discretion to answer for themselves, were baptized in the parish church of Orcheston St. Mary. In the register book of baptisms belonging to the adjoining village of Rolleston there are some entries, about that period, of the names of certain children, of whom the entry certifies that they were not baptized—" non baptizati." In 1696 a marriage is recorded of two persons, both of Lavington, Epi., which took place in Orcheston St. Mary church, "cū facultate" being marked in the margin of the Orcheston register; and in 1714 is the following curious entry:—

The singular nature of this entry is sufficiently accounted for by the tradition that the husbands of ladies who might present themselves at the altar in the manner thus described would not be held answerable

<sup>&</sup>quot; John Bredmore and Ann Sellwood, both of Chittern, All Saints, were married October 17th, 1714."

<sup>[</sup>To this is added a coarsely-worded declaration, that the bride had only such clothes as decency required, and no "head geer."]

in law for the previous debts of the parties with whom they contracted marriage. In 1699 is entered the following reflection of some surrogate:—

" Ex4. Pr W. W. Surge. not keepd according too Law."

The censure appears not to have been undeserved, and I am happy to observe that it seems to have led to some slight improvement.

A large house, which has been tenanted some years by farmers, closely adjoins the church; it is understood to be the intention of

Ernley Warrener, Esq., its present owner, to remove it.

The people of this quiet village, although secluded by their enviable retreat from the turmoils which disturb larger societies, have yet been roused, by their observation of the fearful signs of these evil days upon which we are fallen, into an apprehension that their religious privileges are perilled by measures actually taken or apprehended; and they have, accordingly, so far overcome their habitual disinclination to all interference in politics, that they have come forward to assert that they hold the politics of the Bible, and have subscribed an anxious and dutiful address to the King, in which they have besought his Majesty to uphold the church to which they are so deeply indebted and so warmly attached. Indeed, the religious privileges which the villagers in this valley enjoy are such as are well calculated to make them grateful sons of our mother church, as well as good Christians. For the convenience of the herdsmen who, from their necessary occupation upon the downs, might not be able to attend divine service at the usual hour of afternoon prayer, the hour of service is fixed, at two out of these five churches, and at the adjoining church of Tylshead, at six in the evening. By this arrangement, many, who would else miss the P.M. service, are accommodated; while some, who have inclination and leisure to attend three full services of the church each Lord's day, have the opportunity of doing so without travelling far for the purpose, as the distance between the church of Orcheston St. Mary, at one end of the valley, and that of Rolleston, the last church at the other end, does not exceed two miles. It has occasionally happened that clergymen, strangers to the country, who have undertaken the discharge of this last service for a friend, have passed the following night upon the downs on horseback, from the extreme difficulty of discovering and keeping the right path amid the mazy tracks upon the plain.

The liberality with which each widow brought forward her mite, and each child its contribution, to the treasury of the church, at a late collection in the church of Orcheston St. Mary, after a sermon preached in obedience to the King's letter, in aid of the funds of the Church Building Society, (a large proportion of the collection, which amounted to 31. 7s. 41d., being in copper,) is calculated to shew that the church of the poor possesses the warm affections of the poor; and that many a heart will sigh in secret, and many a bitter tear be shed, of which the world may never hear, if ever the machinations of the many enemies of Christ's holy catholic church shall succeed (which God of His merciful grace avert!) to obtain the overthrow of the Church of England.

# WORKS OF PENANCE ARE NOT SATISFACTIONS TO DIVINE JUSTICE.

Being a translation from Bishop Davenant's Bighth Determination-TRACTS AGAINST POPERY, NO. 1111

Ir is allowed by all that remission of sins cannot be obtained except by the intervention of a full and exact satisfaction: but what that satisfaction is, and by whom rendered, which makes up for the injury offered to God, and by such compensation extinguishes the whole punishment due to sin, is a matter of debate between the orthodox and the papist. The papists think that our Lord, by his obedience and death, so satisfied God, that every true penitent may at any time gain remission of guilt through this his satisfaction, but (if he sin after baptism) not an absolute remission, but a merciful commutation of punishment. For according to their notion, after guilt is remitted, the very same punishment of the bodily senses must be endured as the sinner would have endured in hell, only taking away its eternity. For the plan of divine justice requires that, when we are freed from guilt by Christ, we should satisfy the account of punishment, either by satisfaction in this life or by suffering in purgatory. Now the papists think that satisfaction is made to God's justice by works of penance; which are either imposed according to the judgment of the priest, or are voluntarily undertaken at the will of the penitent, or, finally, are inflicted from without,—" if any one, by patiently bearing such inflictions, and offering them to God for his sins, makes them morally his own," as Suarez teaches. And in requiring satisfaction from us, they think that God acts so strictly that he requires an exact and full measure of the punishment due; and if the sinner has not paid it, how much or how little soever of it is left, it must be paid in purgatory, to the last farthing. Such is the argument of the popish fable.

We, on the contrary, teach, that our Lord offered to God that expiatory sacrifice by which alone the guilt as well as the punishment of all our sins is expiated and expunged, so that the duty of satisfying God for the injury offered to him does not rest on penitents in any part. Nor does any debt of punishment (taxed according to the rule of avenging justice) remain to be paid, by any actions or sufferings of theirs, after the remission of guilt. The punishments therefore enjoined to penitents among the ancients, we affirm to have been imposed, not to satisfy divine justice, but the offended church. The works of penance voluntarily undertaken and offered by the faithful we judge not to have been the payments of redemption or satisfaction, but exercises of humility and mortification. Finally, we say that afflictions and misfortunes which, after the remission of guilt, are inflicted, either by God himself or by man, on the pious and reconciled, have no reference to the satisfaction of divine justice as if not yet expiated, but to the bridling our corrupt concupiscence, which is not

extirpated even in the regenerate.

We deny, then, that works of penance, or any human works whatever, are satisfactions of divine justice, or compensations for the injury done to God, which is proved, first, by the definition of "satisfaction;" for "satisfaction is the giving an equivalent for an equivalent," as Scotus truly teaches. But who will say that all our works of penance, if brought into one heap, can equal the pains of hell, even not considering the eternity of hell torments? When, then, the papists suppose that they are exhibiting and offering these satisfactions of theirs to God, to buy off the pains of hell, they do just the same as if one condemned to the rack should say that he is willing to prick his finger with a needle, and by this work of penance to buy off the punishment laid on him. But he who pays less than he owed, has not yet made satisfaction. These satisfaction-men, then, never can set themselves right, for they never can make a satisfaction equal to the punishment settled for sin.

Secondly, we shew the same from the quality of our works. For the best of them are not wholly free from their faults and imperfections. If, therefore, the matter were transacted in the court of strict. justice, we should be so far from expiating or expunging our debt of punishment by our works or sufferings, that we should be daily contracting a new one. But suppose our works were free from all blemish. Yet, as satisfaction is to be made from our own goods, and not from goods due and belonging to our creditor on another score, our good works, which are the gift of God himself, and our acts of obedience, which certainly are most wholly due to God on the mere score of creation, can never go to the discharge of a new debt. As often, therefore, as we act or suffer well and holily, we endeavour to satisfy the call of duty, and to approve ourselves to God by fulfilling his will; but we do not dream that by these works we are expiating the vengeance due to our sins, or making up for the injury done to the Divine Majesty, by exhibiting to him, in this endeavour of ours, a worthy satisfaction.

Thirdly, we confirm our cause by the consideration of the divine remission of sins. For remission of sins is the work of free mercy. But that sin is not freely remitted, to expiate which a sufficient satisfaction is made by the sinner himself. Moreover, the remission made by God is always entire, and not by halves. But to be unwilling to exact the whole punishment, or such and such a degree of eternal punishment, and yet to be willing to inflict some, and that a very bitter degree of punishment, cannot be called an entire remission, but a punishing in moderation. Finally, the remission of sin should be such that, when it is obtained, the sinner can settle in his conscience that he is now fully reconciled to God, and has obtained peace with him. But who can feel this who thinks that he is still to be tortured

in the most fearful manner, to satisfy an avenging God?

Fourthly, the truth of our opinion appears from the perfection of that satisfaction which Christ himself offered to God the Father, in the name of all believers. For it is most certain that our Redeemer offered to God a price abundantly sufficient to expiate the guilt and the punishment of our sins. Nor is it less certain that this satisfaction is imputed to all those who believe and repent, just as if it had been offered to God by themselves. If, therefore, God should require satis-

faction from the members of Christ, which they have paid to the last farthing in Christ their head, he would twice take vengeance for the same thing, and would do a manifest injury to the Redeemer and the redeemed.

Lastly, the error of the papists is shewn by the nature of divine justice. For justice never inflicts the vengeance of punishment except with regard to the debt of guilt. When, then, the satisfaction of Christ abolished the guilt on which the debt of punishment is founded, he took away the object of divine justice, and, consequently, the necessity of human satisfaction. To this it must be added, that, according to the laws of justice, no satisfaction can redeem the punishment due to sin, except by an express ordinance of God for accepting such satisfaction in the room of a ransom. Christ's satisfaction has this privilege by the eternal decree of God; but wretched sinners cannot bring forward any ordinance of God in right of which he is obliged to accept these works of penance for the eternal punishment due to sin. The guilty party, then, must contend in vain that that is a satisfactory infliction which he undergoes, not by the decree of the judge, but of his own pleasure.

In his Thirty-third Determination, Bishop Davenant argues this question again, on grounds very slightly different, observing that the papists have great reason to be anxious on this point. "For if punishment is remitted with guilt, there is an end to purgatory, to papal indulgences, to prayers for the dead, and the everlasting and profitable

traffic in masses.

With respect to the argument that we find God inflicting punishment on Moses, David, and others, after their sin was forgiven, it is to be remembered that we are to look to the end of punishment in considering this question. If a judge orders an offender's hand to be cut off, he does it as a punishment. If a physician orders the same, he does it as a remedy. So here afflictions are sent by God, not as a judge, to take vengeance, but as a kind father, to remedy and cure the evils of our nature.

# ANTIQUITIES, ETC.

## SELECTIONS FROM EVELYN'S DIARY. ( Continued from vol. vii., p. 28.)

14 March. — The Bp. of Bath & Wells preached on 6 John 17, a most excellent & pathetic discourse: after he had recommended the duty of fasting, & other penitential duties, he exhorted to constancy in the Protestant religion, detestation of the unheard-of cruelties of the French, & stirring up a liberal contribution. This sermon was the more acceptable, as it was unexpected from a Bishop who had undergone the censure of being inclined to Popery, the contrary whereof no man could shew more. This indeede

did all our Bishops to the disabusing & reproch of all their delators; for none were more zealous against popery than they were.

29 March.—A briefe was read in all Churches for relieving the French Protestants who came here for protection from the unbeard-

of cruelties of their King.

15 April.—The Abp. of York\* now died of the small-pox, aged 62, a corpulent man. He was my special loving friend, & whilst Bp. of Rochester (from whence he was translated) my excellent neighbour. He was an unexpressible losse to the whole Church, & that province especially, he being a learned, wise, stoute, & most worthy prelate; I looke on this as a great stroke to the poore Church of England now in this defecting period.

25 June.—Now, his Ma<sup>5</sup>, beginning with Dr. Sharp & Tully, proceeded to silence & suspend divers excellent divines for preaching

against popery.

8 July.—I waited on the Abp. at Lambeth, where I dined, & met the famous preacher & writer, Dr. Allix,† doubtlesse a most excellent & learned person. The Abp. & he spoke Latin together, & that very readily.

Il July.—We had now the sad news of the Bp. of Oxford's (Dr. John Fell, also Deane of Christ's Church,) death, an extraordinary loss

to the poore Church at this time.

14 July.—Was sealed at our office the Constitution of certaine Commissioners, to take upon them the full power of all Ecclesiastical affairs, in as unlimited a manner, or rather greater than the late High Commission Court abrogated by Parliament, for it had not onely faculty to inspect & visite all Bishops' dioceses, but to change what laws & statutes they should think fit to alter among the Colledges, tho' founded by private men; to punish, suspend, fine, &c., give oathes & call witnesses: the maine drift was to suppress zealous Preachers. In sum, it was the whole power of a Vicar General. Note the consequence of the Cleargy. The Commissioners were—the Abp. of Canterbury (Sancroft), Bishops of Durham (Crew) & Rochester (Spratt); of the Temporals—the Lord Treasurer, the Lord Chancellor, (Jeffries,) (who alone was ever to be of the Quorum,) the Chiefe Justice (Herbert), & Lord President (Earl of Sunderland.)

8 Sept.—Dr. Compton, Bp. of London, was on Monday suspended, on pretence of not silencing Dr. Sharp, of St. Giles, for something of a sermon in which he zealously reproved the doctrine of the Roman Catholics. The Bishop having consulted the Civilians, they told him that he could not, by any Law, proceed against Dr. Sharp, without producing witnesses, and impleading according to forme; but it was over-ruled by my Lord Chancellor, & the Bishop sentenced, without so much as being heard to any purpose. This was thought a very extraordinary way of proceeding, & was universally resented, & so

<sup>\*</sup> Dr. John Dolben.

<sup>†</sup> Of whom before, under 1685. He was a Minister of the Reformed Church at Charenton; he came over with his whole family, and met great encouragement here. He was the author of several learned discourses.

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much the rather, that two Bishops, Durham (Crew), & Rochester,\* sitting in the Commission, and giving their suffrages, the Abp. of Canterbury refused to sit amongst them. He was only suspended ab officio, & that was soon after taken off. He was brother to the Earl of Northampton, had once ben a souldier, had travelled in Italy, but became a sober, grave, and excellent prelate.

5 Nov.—I went to St. Martin's in the morning, where Dr. Birch preached very boldly against the Papists, from 16 John 2. In the afternoone I heard Dr. Tillotson, in Lincoln's Inn Chapell, on the same

Text, but more cautiously.

( To be continued.)

### SACRED POETRY.

#### THE PASTOR AT LEISURE. AUTUMNAL SEED-VESSELS.

BEAUTIFUL urns, "that neither spun nor sowed," Bearing your laden vessels to Heaven's eye, Like manhood's goodly deeds; 'neath Autumn's sky, Dropping your purple youth and glittering hood, What sunbeams build you in your quietude, So far beyond Art's labor'd mimicry, Each varied, each their wild variety In union blend, a sylvan sisterhood! The hand that spann'd and painted you blue dome Is in the autumnal urn and vernal bell, Shrining strange Beauty in a flowret's cell. Oh, how much more, Flower of immortal Bloom, Within thee and around thee doth He dwell, Tempering that shadowy world whose key-stone is the tomb!

### THE FELLOW-LABOURERS.

My little mole, two callings have we two,-One master. Where old Earth is hardest bound, And shrub stretching his limbs with much ado, There art thou with thy mattock and thy hoe, And many-finger'd shovel; yet no sound Speaks of thy whereabout, nor heard, nor found, Save in thy mountain monuments! Kind to you Should we be, fellow-labourers of the ground! My little miner, with the velvet coat, We are 'mid things we deem not! Didst e'er note Blue sky, and flower, and field, or the sweet throat Of birds around thee? To our work again. Round us, too, tents are spread, unseen by men, And companies too bright for human ken!

<sup>\*</sup> Sprat; he afterwards would not sit.

# Apra Apostolica.

Γνοίεν δ', ώς δή δηρον έγω πολέμοιο πέπαυμαι.

NO. XXXIV.

1.-Πολυτλάς Διος 'Οδύσσως.

CHASE, Stranger, cease those piercing notes, The craft of Siren choirs; Hush the seductive voice, that floats Upon the languid wires.

Music's etherial fire was given,
Not to dissolve our clay,
But draw Promethean beams from heaven,
And purge the dross away.

Weak self! with thee the mischief lies, Those throbs a tale disclose; Nor age nor trial have made wise The Man of many woes.

#### 2.—MESSINA.

Why, wedded to the Lord, still yearns my heart
Upon these scenes of ancient heathen fame?
Yet legend hoar, and voice of bard that came
Fixing my restless youth with its sweet art,
And shades of power, and those who bore their part
In the mad deeds that set the world in flame
So fret my memory here,—ah! is it blame
That from my eyes the tear is fain to start?
Nay, from no fount impure these drops arise;
'Tis but the sympathy with Adam's race,
Which in each brother's history reads its own.
So, let the cliffs and seas of this fair place
Be named man's tomb and splendid record stone,
High hope pride-stained, the course without the prize.

### 3.-TAORMINI.

And Jacob went on his way, and the Angels of God met him.

SAY, hast thou tracked a traveller's round Nor visions met thee there, Thou couldst but marvel to have found This blighted world so fair?

And feel an awe within thee rise, That sinful man should see Glories far worthier Seraph's eyes Than to be shared by thee?

Store them in heart! thou shalt not faint 'Mid coming pains and fears,
As the third heaven once nerved a saint
For fourteen trial-years.

### 4. - CORFU.

I sar beneath an olive's branches grey
And gazed upon the site of a lost town,
By sage and poet chosen for renown;
Where dwelt a Race that on the sea held sway,
And, restless as its waters, forced a way
For civil strife a thousand states to drown.
That multitudinous stream we now note down
As though one life, in birth and in decay.
Yet, is their being's history spent and run,
Whose spirits live in awful singleness
Each in his self-formed sphere of light or gloom?
Henceforth, while pondering the fierce deeds then done,
Such reverence on me shall its seal impress,
As though I corpses saw, and walked the tomb.

#### 5.-FRANCE.

FRANCS! I will think of thee, as what thou wast,
When Poitiers shewed her zeal for the true creed;
Or in that age, when holy Truth, though cast
On a rank soil, yet was a thriving seed
Thy Schools within, from neighbour kingdoms chased.
E'en of thy pagan day I bear to read;
Thy Martyrs sanctified the guilty host,
True sons of Blessed John, reared on a western coast.

I dare not think of thee as what thou art,
Lest thoughts too deep for man should trouble me.
It is not safe to place the wayward heart
On brink of evil, or its flames to see,
Lest they should dizzy, or some taint impart,
Or to our sin a fascination be.
And so by silence I will now proclaim
Hate of thy present self, and scarce will sound thy name.

### CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

ORIGEN, AS TREATED IN THE PAPERS ON "THE DARK AGES."

DEAR SIR,—Many of your readers must have been sorry to find the agreeable writer on "The Dark Ages" speak so slightingly of Origen. Surely those holy men whose cause he advocates would have been more startled at such expressions applied to that eminent Father, than ever they could have been by the manes of Virgil. The epistle to Gregory, alluded to, may certainly be read with a very different impression from that which he has described. If you should think it worthy of insertion, I think few of your readers would be offended at the beautiful application of Scripture history to enforce a truth

which it would be well for us if we attended to a little more in the present days-viz., of the little value, nay, the danger, of all pursuits, whether of science or literature, when they are not made subservient to the great cause of Christianity.

" But I would have you use all the faculties with which nature has endowed you, with Christianity for their end, and on such things only as means. For this purpose I would have you take up the philosophy of the Greeks as studies which may be preparatory and subsidiary to Christianity; and also whatever, from geometry and astronomy, may be useful for the reading of Holy Scripture. As the sons of the philosophers speak of geometry, and music, and grammar, and rhetoric, and astronomy, being associate handmaids to philosophy, so may we also say of philosophy itself with respect to Christianity. And perhaps something of this kind is signified in that which is written in Exodus, where the children of Israel are told, that they should ask of their neighbours jewels of silver, and jewels of gold, and raiment; so that by spoiling the Egyptians they might be provided with materials for the service of God. For it was from these spoils of the Egyptians that the Holy of Holies was furnished by the children of Israel, the ark, and the cherubims, and the mercy seat, and the golden pot in which the manna was laid up, the food of angels. Now, these things were probably made out of the best gold that came out of Egypt. (And from that which was inferior in value, and the silver and the raiment, &c. &c., the following)—

" But not to dwell any longer on the uses to which these things might have been applied, which the Egyptians had before turned to no good purpose, but the Hebrews, through the wisdom of God, converted to the services of divine worship. The divine Scripture, indeed, knows that to go down to Egypt from the land of Israel was evil; signifying, that to sojourn among the Egyptians, that is to say, in worldly studies, after being enrolled into the law of God, and the worship of Israel, is injurious to many. Hadad, the Idumean, is an instance of this; as long as he was in the land of Israel, and had tasted not the Egyptian bread, he made no idols: not so when he had fled from the wise Solomon, as it were from the wisdom of God, and became related to Pharaoh, by marrying his wife's sister, and had a son who was brought up among the sons of Pharaoh. Therefore it was, that although he returned unto the land of Israel, it was to cause divisions among the people of God, and to make them to say to the golden calves, 'These are thy gods, O Israel, which brought thee up out of the land of Egypt.' And I may assure you, from my own experience, that rare is the instance of one who hath taken the goods of Egypt, and hath come out from thence and applied them to the service of God; but many the brother of the Idumean Hadad. These are they who, from out of some Grecian subtlety, have conceived heretical notions, and, as it were, set up golden calves in Bethel, which is, being interpreted, 'The house of God.' It appears to me that, by these things, it is signified, that in the Scriptures, which are figuratively called Bethel, and wherein dwelleth the word of God, they set up the fictions of their own imagination.

"But do thou, my Lord and Son, before all things, give attentive heed to the reading of Holy Scripture-yea, attentive heed. For much heed and attention do we require in the reading of divine things, that we may neither say nor think anything concerning them with rashness. And giving this attention to the perusal of Scripture, with a faithful preparation of mind and such as may be pleasing unto God, knock thou at those parts that are closed, and the porter shall open unto thee, concerning whom Jesus said, 'to him the porter openeth.' And thus attentively studying the Scriptures, seek thou, with rectitude of purpose, and with an unswerving faith in God, for that understanding of the divine letter which is hidden from the But do not think it sufficient to knock and to seek only, for that which is of all things the most necessary towards a right understanding of divine things is prayer. Our Saviour, in his exhortation, hath not only said, 'knock and it shall be opened unto you,' and 'seek and ye shall find,' but also, 'ask and it shall be given you.' I have been so bold as to say these things to you, from the paternal affection I bear you. Whether it be well or ill that I have done so, God knows, and His Christ, and he that partaketh of the Spirit of God, and the Spirit of Christ. And

may you ever partake of an increase in the same, &c."

Whether this is the letter alluded to or not (for I am not sure) it

will serve to prove that Origen was not inclined to give any undue sanction to profane studies, but was well aware that any pursuit which takes the lead in the mind forms the character, and that religion will hold the first place, or none at all. The allusion to the spoils of Egypt must remind us of the same application in the Christian year, for the third Sunday in Lent, and the same book will exemplify throughout Origen's view of the subject. I am, Sir, yours truly,

W.

### CHURCH OF ROME.

SIR,—Perceiving in the January Number of your Magazine a letter signed "Philalethes," commenting on a work entitled "Poynder's Popery in Alliance with Heathenism," I beg to submit a few remarks on some of the practices of the Church of Rome, which your correspondent conceives, as I think, erroneously, not to be prohibited in the New Testament.

And, first, of incense; see Heb. x. 8, 9:--

- "The Apostle argues, in these two verses, that these words are a plain declaration of the utter insufficiency of the Jewish sacrifices, when Christ puts his own suffering and sacrifice to supply their defects; and, by doing the one, he abrogates all further use of the other."—(Pyle, from Notes to Mant's Bible.)
- 2. With respect to votive offerings, and other ceremonies of the church of Rome; see Gal. v. 1.
- 3. Tutelary saints. The existence of such, one may not be disposed either to affirm or deny, nothing having been clearly revealed in the New Testament for our belief respecting them. Still, however, it may be asked, will not a belief in a protecting, a guardian saint, gradually lead the believer to "honour the god of forces"—Dan. xi. 38,—gods who are protectors, to regard them with such an esteem as shall deprive the supreme God, whom we are taught to love with all our heart, with all our mind, and with all our strength, of the honour due unto his name? Col. ii. 18, contains an admonition against "intruding into those things which we have not seen."

"intruding into those things which we have not seen."

4. Religious processions. Though not prohibited by the letter, is their tendency in unison with the spirit of Christianity? Does not a slight knowledge of ourselves inform us?

5. With respect to the Sacrifice of the Altar, I will quote an explanation by Archbishop Sharpe, copied from notes in Mant's Bible:—

"We do not indeed deny but that every time we approach to the Lord's table for the receiving of the holy communion, we offer sacrifices to God, for we offer alms which we beg of God to accept as our oblations, and these, in the language of Scripture, are 'Sacrifices with which God is well pleased.' We likewise offer our sacrifice of praise and thanksgiving to God for the death of our Saviour, and all our prayers and supplications we put up in his name, and in the virtue and for the merits of that sacrifice which he offered to God in our behalf, and in so doing we commemorate that sacrifice both to God and before men; and this is all that the ancient church meant by the great Christian sacrifice, or the sacrifice of the altar."

Having thus laid before you the few remarks which I designed, I shall only add, that, in these times, when so many are industriously

endeavouring to make it appear that many of the points of difference between the church of Rome and the Christian catholic church of England are immaterial and indifferent, it becomes a duty which we owe to our spiritual parent on earth to shew that, whether on smaller or on greater grounds, we are each alike prepared to maintain the character as well as the name of, Sir, your obedient servant,

A PROTESTANT.

### ON THE LORD'S SUPPER.

Sir,—Will "Philalethes" allow me to ask him on what authority he refers to Matthew, v. 23, 24, in his letter on Mr. Poynder, in your last number, in proof of the Christian sacrifice of the Lord's Supper; or what evidence he can offer that our "blessed Redeemer" spake the words there recorded, as in allusion to a Christian "Altar"?

To me, this appears a new and wholly unsupported application of the words, and a "selection of weapons" as "unfair and injudicious" (by way of argument) as any I can suppose Mr. Poynder to have made, with whose work, however, I am unacquainted. I cannot conceive any ground on which such an interpretation of our Lord's words can be maintained. At the time they were spoken, in the first year of his ministry, and before any public mention of his own great sacrifice of himself had been made, (even supposing that any mention of it subsequently made could have borne such an interpretation as "Philalethes" contends for, previous to the institution of the commemorative ordinance,) it seems to me quite impossible that the mention of an "altar," in the above passage, can have had any reference except to the Jewish right of offering. Our Lord spoke to "the multitude" of Jews as a Jew, and could, I imagine, only refer to the altar and offerings ("thy gift") with which all his hearers were familiar. Till the great Christian sacrifice was complete, the law of sacrifices under the Mosaic law was unrepealed and in force; and our Lord, in the words in question, gave no intimation of a cessation of the Mosaic offerings, but cautioned his hearers against the error of supposing that their offerings could be of any value, even as an act of obedience to the law, if their spirit, and inward temper and disposition, were such as to be inconsistent with the law of brotherly love. This, if the words are taken in conjunction with the two preceding verses, appears to me too self-evident to need insisting upon. I take the liberty of drawing the attention of "Philalethes" to this point, because I think every writer on such subjects is especially bound to be most cautious how he brings forward scripture in support of his arguments for any doctrine of the Christian church. It is obvious that, if his interpretation will not bear him out, he is in danger of injuring the cause he is desirous to defend—of doing, in short, the very thing for which he remonstrates with Mr. Poynder, "marring his usefulness by (I think) an unfair and injudicious selection of his weapons, (p.43). How far "Philalethes" may extend his meaning of the word "sacrifice," I will not now inquire; though I suspect he carries it a little further than I should be able to go along with him, if I understand him correctly in his two fold division of (1) "strict and true," and—(2) "commemorative." It seems to me inseparable from the notion of a "proper material sacrifice," that part of the offering which is laid on the altar should be so devoted to God as not, in any material form, to return This appears to have been always the case in every to the offerer. material sacrifice, and, to my apprehension, is a sufficient objection to the use of the word "sacrifice," as implying the Christian sacrifice in the Lord's Supper, in its strict and proper sense. As a typical commemorative sacrifice, the case is far otherwise, in which sense only can we repeat and represent the "full, perfect, and sufficient sacrifice, oblation, and satisfaction," made upon the cross, for the sins of the whole world. So far as regards the nature of this sacrifice, it seems so clearly expressed in a little tract of old date, "The Christian Sacrament and Sacrifice," by Dr. Brevint, (an author whose unanswered and unanswerable writings against the corrupt doctrines of the church of Rome are now scarce, and deserve to be better known,) that I hope you will permit me to transcribe his words. They are from the sixth section:-

"Nevertheless, this sacrifice, which by a real oblation" [the italics are the author's] "was not to be offered more than once, is, by an eucharistical and devout commemoration, to be offered up every day. This is what the spostle calls, to set forth the death of the Lord-to set it forth, I say, as well before the eyes of God, his Father, as before the eyes of all men. And what St. Austin did explain, when he said that the holy flesh of Jesus Christ was offered up in three manners—by prefiguring sacrifices under this law before his coming into the world, in real deed upon the cross, and by a commemorative sacrament after he is ascended into heaven. All comes to this-first, that the sacrifice, as 'tis itself and in itself, it never can be reiterated; yet by way of devout celebration and remembrance, it may nevertheless be reiterated every day. Secondly, that whereas the holy eucharist is by itself a sacrament, wherein God offers unto all men the blessings merited by the oblation of his Son; it likewise becomes, by our remembrance, a kind of sucrifice also, whereby to obtain, at his hands, the same blessings, we present and expose to his eyes the same holy and precious oblation once offered. . . . To men, it [the holy eucharist] is a sacred table, where God's minister is ordered to represent, from God his Master, the passion of his dear Son, as still fresh, and still powerful for their eternal salvation; and to God, it is an altar, whereon men mystically present to him the same sacrifice, as still bleeding and still sueing for expiation and mercy. And because it is the high priest him-self, the true anointed of the Lord, who hath set up most expressly both this table and this altar for these two ends,-namely, for the communication of his body and blood to men, and for the representation and memorial of both to God,—it cannot be doubted, but that the one must be most advantageous to the penitent sinner, and the other most acceptable to that good and gracious Father who is always pleased in his Son, and who loves of himself the repenting and the sincere return of his chil-

I trust, Sir, you will excuse the length to which I have extended this letter; and if it appear to you worthy of admission into your valuable publication, it may perhaps draw the attention of more able correspondents to a subject which is avowedly of high importance, and, as it seems to me, too frequently disregarded by zealous advocates of all sentiments: I mean the importance of never claiming the support of Scripture in cases where the words do not obviously bear the interpretation sought to be put upon them. I daily receive proofs of so much mischief arising from the disregard of this caution, that this warning of the humblest adviser can hardly be considered uncalled for, or presumptuous.

I remain, Sir, your most obedient servant, E.B. P.

### SPONSORS AT BAPTISM.

Sir,—The subject to which "A Country Clergyman" alludes is one of such importance, both theoretically and practically, as well to deserve serious consideration. If the twenty-ninth canon should ever come to be reviewed in a national, provincial, or even diocesan synod, (which last I conceive would be perfectly competent to the task, and may be convened for such purpose at any time by any diocesan desirous to afford relief to his clergy, without infringement of the tyrannical statute of Henry VIII., which makes our collective ecclesiastical discipline dependent (practically) upon Lord Melbourne, or Mr. O'Connell, should he come to be prime minister,) my own desire would be, that, while that part which relates to parents not standing should be put in the form of recommendation, the remainder. which forbids non-communicants being admitted, should be strictly enforced. It seems to me safer for priest and people, and more tending to edifying, to dispense with sponsors altogether, and to account the congregation sufficient witnesses of the covenant, and the priest sufficient surety for the right instruction of the child in the nature of that covenant, than to sanction and encourage men in the neglect of the holy eucharist by admitting them in that state, as though they who are either too ignorant, or too wilful, or too unbelieving, or too sinful, to worship the God of the Christians in His appointed essential act of worship, were competent to discharge the office of witnesses on such a solemn occasion, or as if the engagement of men who live in the wilful violation of their own covenant can be any surety to the church that those whom she admits on their responsibility shall be rightly instructed in theirs.

Through the defective state of our discipline, for which I trust the presbyters are not responsible, we are supposed to be under the necessity of administering some of our holy rites to persons in this condition, who, according to the discipline which was practised of old, and is contemplated by our canons to this very day, would be under ecclesiastical censure, and inadmissible to them; but, surely, where the plain directions of the church charge us to bear witness against their state, and none of the iron of civil enactment interferes to prevent our doing so, we ought to be glad to avail ourselves of an opportunity of pointing out, more plainly than words can, their position in the

Christian church.

It surely is worthy of consideration, whether (independent of violating the rules of the church) we shall not do much more harm to the sponsors and the congregations, in sanctioning them in the neglect of the eucharist, by admitting non-communicants to be sponsors, than we shall do good to the children.

If our church be right in considering that the sacraments are not absolutely necessary, but generally,—i. e. where they may be had,—then certainly the eucharist must be more necessary to an adult—who may receive it, but will not—than baptism can be to a child, with whom want of it is wholly unintentional. Besides, the provision which our church has made for private baptism, in case of sickness,

may relieve our minds from the fear that many would die unbaptized. Nor is it likely that parents, however ignorant and obstinate, will hold out long in refusing to comply with the rules of the church, which every intelligent person they consult will shew them to be most reasonable, when they have the prospect that if God should please to match their children suddenly away, they will have been

the means of depriving them of Christian burial.

I can find no reason to believe that the difficulty in procuring proper sponsors, where people desire it, is practically so great as some of the correspondents of this Magazine seem to imagine,—least of all in small country parishes, where the proportion of communicants is apt to be larger than in any other,—and I am persuaded that the insisting upon it is beneficial in many ways. "A Country Clergyman" may rest assured that none but the most ignorant and worthless will be "irritated" with a clergyman for his firm and consistent obedience to his orders, even when he cannot (which is not the case here) assign sound and good reasons for it. As to the fear of their going to the meeting-house, let them clearly understand that they cannot get at the meeting-house the grace which they refuse to receive at church, and the number of those who go there will soon be diminished.

I will venture to repeat here what I stated before, in reply to "A London Rector," on the same subject, in the February number last

year,-namely, the result of my own experience.

I have served the parish I am now in, a small country one, nearly twelve years; and when first I came, owing to a variety of causes, the number of communicants was very small; yet, in all that time, with an average of from ten to twelve baptisms annually, I have never in one single instance disregarded the twenty-ninth canon. I have only twice met with difficulty. Once, in early days, when the child was taken by stealth and baptized at another church,—a recurrence of which I took care to prevent; and the parents were so well satisfied with the reasonableness and propriety of the regulation, that on the next occasion they cheerfully complied with it. At the present moment I have another (the only other) instance of opposition,—the parents of a child, one of whom is not confirmed, the other not a communicant, insisting upon being allowed to stand. Even if it should please Almighty God, which yet I trust will not be the case, to remove the child through sudden illness before the office for private baptism could be administered, I should feel that I had acted as a more faithful steward of His mysteries, in being the unwilling and unintentional cause of the child's dying unbaptized, than I should be were I to encourage the parents in their improper conduct, and to scandalize my whole congregation by allowing careless, self-willed persons to trample upon the rules of the church and the custom by which for so many years our service has been ordered.

I have recommended those communicants who have consulted me upon the subject to stipulate beforehand, when applied to, that they shall be at liberty to discharge their office, and to remind the children for whom they stand of their duty, if need be.

ALPHA.

P.S. When our superiors shall judge it expedient to recommend

uniformity of discipline, all the difficulties which are apparent will for the most part disappear. As long as it is left to the desultory efforts of individual presbyters, of course the difficulty is much enhanced. But temper, firmness, and consistency will have their weight, however adverse the circumstances may be.

### CHANGING THE LESSONS.

Dear Sir,—In your "Notices to Correspondents" last month, I find a question pertinently put to one whose communication (it is to be inferred) must have been in favour of "free trade" in the above particular:—"Does the 'Country Curate' not think that a wilful and regular departure from such authority, to suit an individual minister's sermons, deserves to be brought to the notice of those who are authorized to rebuke it?" Should your correspondent, or any of your readers, feel inclined to be offended by a seeming levity in my illustrative phrase of "free trade," I beg respectfully to assure them that I mean nothing careless or irreverent, but have employed the expression simply as conveying an admonitory hint upon a very solemn subject, at once most graphically and comprehensively. I envy those their innocent simplicity (if any there be) who can believe that feelings and practices of trade have not insinuated themselves into the department of religion among us.

Now, Sir, I most especially hate all manner of altercation, and have perhaps some odd notions upon the kindred subjects of "controversy" and "elicitation of truth." I do not myself believe that the latter desirable result is generally best obtained by direct discussion (according to the popular notion), or that the former is apt to be most profitably managed by retorts and rejoinders outright. If all men were honest enough to confess when they are fairly beaten, it might be so; but one often sees, in matters of direct controversy, that a champion even fights most stoutly after he is dead. I will not therefore provoke reply from the "Country Curate," but try the course of submitting to his fair consideration, not anthorities (real or supposed) for meddling with the appointed lessons in church, but reasons sound and good (as they appear to me) for not being "given to change" in that particular. Indulgence must be requested for a

certain unwilling air of egotism in what is about to follow.

Will the "Country Curate" be disposed to agree with me thus far as a foundation—namely that greeking generally it is of rangh

as a foundation,—namely, that, speaking generally, it is of much higher importance to adapt our discourses from the pulpit to Scripture, than to accommodate Scripture to our discourses? And again, that incidental demonstrations of the wonderful and living power of the Divine word, of its uniform consistency and fitness as a practical guide, may offer more convincing evidences of the force of truth even than the most complete premeditated exhibitions of those qualities?

I will not ask more questions to a like effect, but at this point refer your correspondent to a former letter which you did me the favour to insert in the "British Magazine" for October, 1834, where it happens to stand first among the "Correspondence" of that month. He there may find another strong consideration which I would submit to him, but which it would be a vain repetition to express at large here, in the short paragraph towards the bottom of p. 390. No such objection lies, however, against the statement of a fresh case, of late actual occurrence, calculated to stir reflection on the subject,—of possible advantage to be gained by making the most careful and best use of the routine lessons as they are. If, as I conclude, the "Country Curate" be a younger brother in the ministry, I would intreat him to consider first, and try what may be often done with existing means,

before giving too ready countenance to innovation.

It will be recollected that among the chapters falling incidentally on the new-year's Sunday of this year, was Romans ii. Perhaps no choice could have suggested one more appropriate to such a season; but that is not the special point in question. Undoubtedly the fourth verse of that chapter will be allowed to have supplied a fitting newyear's text:—" Despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God calleth thee to repentance?" What, then, had been heard in unison with this, by Sunday accident, only a fortnight before? It had been "read in the ears of the people," from 2 Pet. iii. 9, that "the Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." The promise here is of Christ's second coming; and, incidentally, it had been heard between these two foregoing admonitions, upon the festival of St. John the Evangelist,—"Behold, I come quickly; and my reward is with me, to give to every man according as his work shall be." (Rev. xxii. 12.) And should there have been anywhere a doubter, or a scoffer, disposed to ask -- "Where is this promise, after all; and can the Lord be rightly said to come quickly?"—that also had been well explained beforehand in the assurance, which must carry with it conviction to every reflecting mind, that "one day is with the Lord as a thousand years, and a thousand years as one day." So that, in these three incidental chapters, compared together, there was to be perceived a rich coherent store of Christian doctrine, peculiarly applicable "unto edifying" at the time of their occurrence.

Will, then, the "Country Curate" grant, that such a store, well handled, might have supplied a theme more powerful and every way better than any ordinary new-year's discourse, proceeding at once from the mere arbitrary choice of the preacher? But though he should allow this, he still perhaps might argue, "that these are chapters only of the New Testament." Yet, had a wider range of still connected doctine been either manageable or desirable, were there no tributary rills to be derived from any concurrent chapters of the Old? Let Isaiah xli. and xliii. be properly compared, in some of their expressions, with Revelation xxii.; [as e. g. "I the Lord, the first and with the last;" or, "before the day was, I am HE;" not tediously to introduce other verses; ] and with a general drift conspicuously

fitted to confirm the awful promise yet in store. My own belief is that we could not easily direct our own free thoughts so advantageously for spiritual improvement as they may here be found

directed for us. But let each reader ponder, and then judge.

If he shall so arrive at a conclusion favourable to my theory, then I take leave to press the argument, that any common benefit of thus digesting and comparing Scripture conveniently for any given season springs from, and is essentially dependent upon, a dutiful acceptance of lessons set out for the church's use; and with a wilful change of those it is foregone, and very wrongly taken from his flock, by any individual clergyman's caprice.

It may, however, still be urged, that "none of these are of the kind of chapters in which any clergyman would wish for alteration, but he would only seek to change certain earlier chapters of the Old Testament." In that case I would earnestly refer the seekers for amendment to a most interesting number (No. 13) of "Tracts for the Times," by members of the university of Oxford, bearing the title of "Sunday Lessons; -The Principle of Selection." It may not carry absolute conviction in every particular, but if it be not felt to shew sufficient reasons against needless thirst for alteration, it must address itself methinks to very predetermined tastes and opinions. I cannot end this letter so forcibly or well as in the two last paragraphs of that very admirable composition. Wise words they are to such as will receive them :-

"These reasons are respectfully addressed to those who, in their anxiety for immediate visible edification, appear somehow to overlook the fact that the church lessons are a series, arranged according to certain general principles. Scruples, and feelings of different kinds occurring to this or that person as to the use of particular passages, must be met of course on their own grounds, except so far as they ought to be silenced by the overpowering advantage which may appear to arise by adhering to the general principle of selection.

"At any rate, it is much to be wished that very free talking and very free publishing in behalf of such changes were carefully avoided. Is there not something even cruel in raising scruples, and niceties, and unpleasant associations of various kinds, among those who as yet happily have never dreamed of criticising the Bible? If change is wanted, let proper reasons be quietly submitted to competent authorities. But let us not appeal lightly, and at random, to the sense of an irreverent, pre-sumptuous age, on one of the most sacred of all subjects."

I am, dear Sir, yours truly, R. B.

January 6, 1896.

## BISHOP MIDDLETON, ON THE GREEK ARTICLE. MR. SHARPE'S RULE.

Sir,—I was lately led, on remarking the expression την κλησιν καλ έκλογήν, 2 Pet. i. 10, to recur to what Bishop Middleton has said on the case of several words, joined by conjunctions, being included under one article (Greek Art., pp. 76-89. Scholefield's ed.); and a careful consideration of the examples there adduced has given rise to the following observations, which I venture to offer to your notice, with a view to apply the result to the above expression, and others of the

same form in the New Testament, which may render them not altogether unsuited to the plan of the "British Magazine."

The following are the Bishop's canons:—

1. "When two or more attributives, joined by a copulative or copulatives, are assumed of the same person or thing, before the first attributive the article is inserted, before the remaining ones omitted."

Of the truth of this rule there can be no reasonable doubt.

2. "In many instances, where attributives are in their nature absolutely incompatible, the first attributive only has the article, the perspicuity of the passage not requiring the rule to be accurately observed;" in other words, in such cases the Greek writers felt themselves at liberty to omit the articles after the first.

Now, a permissive canon of this kind ought to appear a priori suspicious, if we are alive to that delicate accuracy of expression which is the most extraordinary characteristic of the Greek language; and I think that it may be shewn that the omission is always designed. I

would propose the following rule:-

Of two or more attributives, joined by a copulative or copulatives, which are either absolutely incompatible, or at least so in the actual case of the writer, the first only has the article, when they are either expressive of joint agents, or of objects of a single action or series of actions, or are subject to some peculiar connexion.\*

Before I consider some of the passages adduced by Bishop Middleton, I will endeavour to illustrate the rule by the following examples, occurring in the case of generals invested with a joint command, and

taken from the Seventh Book of Thucydides (ed. Bekker.)

Sect. 75 and 80. έδόκει τῷ Νικία καὶ Δημοσθένει.
—— 69. ὁ δὲ Δημοσθένης καὶ Μένανδρος καὶ Εὐθύδημος . . ἔπλεον . . .

------ 33. δ δὲ Δημοσθένης καὶ Εὐρυμέδων . . . ἐπεραιώθησαν. ------ 35. δ δὲ Δ. καὶ Ε. . . τὰς μὲν ναῦς παραπλεῖν ἐκέλευον.

But before Demosthenes and Eurymedon had actually entered on their joint command, the latter, returning from his mission to Sicily, falls in with Demosthenes, and they each detach ships, from their separate, and at that time independent squadrons, to reinforce Conon; in this case we have (31) δέκα ναῦς δ Δ. καὶ ο Ε. . . . ἀφ' ຝν αὐτοὶ είχον ξυμπέμπουσι. Again, Gylippus and Sicanus (50) return to Syracuse from different missions, and accordingly the article is twice inserted. ὁ δὲ Γ. καὶ ὁ Σ. ἐν τούτψ παρῆσαν ἐς Συρακούσας . . . .

1. τὸν ᾿Αλέξανδρον καὶ Φίλιππον. Æsch. c. Ctes. 81. The passage itself stands thus:—ὁ πολὺν μὲν τὸν Α. καὶ Φ. ἐν ταῖς διαβολαῖς φέρων. Here τὸν Α. καὶ Φ. is " the subject of A. and P.;" and the connexion which requires the single article is clearly simplified by the single epithet πολὺν, forming a collective predicate to A. and Φ. Place in contrast with this the words which the orator has shortly before employed; πυνθάνομαι . . . Δημοσθένην . . . τὰν Φ. καὶ τὸν Α., καὶ τὰς ἀπὸ τούτων αἰτίας ἀνοίσειν ἐπ΄ ἐμά. There is no adjunct forming a collective predicate to Φ. and A.

This is, in fact, Kriiger's rule, given in his note on Xen. An. vii. s. 16, and mentioned in the preliminary observations to the last edition of Bishop Middleton, p. xxix., as deserving of consideration.—En.

2. Thueyd. B. 1. in init. τον πόλεμον των Παλοποννησίων και 'Αθηναίων. "The war in which the Peloponnesians and the Athenians were the

contending parties"—i. e. the joint agents.

The historian says that 3. Id. 10. τας μεγίστας και έλαχίστας. Homer has mentioned the complements of the Bœotian ships, and of those of Philoctetes, the greatest and the least in the fleet, he supposes—i. e., as jointly affording a ground for estimating the average number of men to a ship.

4. Demosth. c. Lept. (?§) τὰ ψηφίσματα, α τοῖς Θασίοις καὶ Βυζαντίοις έγράφη. The occasions of these decrees were similar, and their purport the same, (namely, conferring certain customary rewards on foreign benefactors of the state), and they are therefore brought forward by Demosthenes as the joint and coincident evidence of one point of his speech.

5. Xen. Œcon. θες γάρ αθτούς σστερ τούς τραγφδούς τε και κωμφδούς. Here roug r. rai r. is "stage-performances;" of which tragedy and

comedy are the constituent parts.

6. The view here taken of the subject at once removes all difficulty with respect to the passage τῶν παλλακέων κ. τ. λ., with regard to which the Bishop appears not altogether satisfied, and is not materially assisted by Scholefield. The olvoxooc, the máyeroce, &c., were all involved in the same treatment, in order to the due performance of the rite. So far from supposing Xen. to write negligently, I would maintain that τὸν ỏ. καὶ τὸν μ. would, in this case, have been a solecism.

7. Arist. Eth. i. 8. έν δσοις υπάρχει το πρότερον και υστεραν. το πρ. ral. is implies, that  $\pi \rho$ , and is. are both involved in each case. The meaning of the form appears to be similar to this in the other extracts from Arist, and Plato, and might be shewn more fully by giving the

passages at length.

The Bishop's first rule, and that here proposed, may together be reduced to the following conclusion:—That when the article is prefixed only to the first of two or more nouns, &c., joined by a copulative or copulatives, they are, if compatible, attributives assumed of the same thing; and if incompatible, joint agents, or objects of a single action, or subject to some peculiar connexion.

I can only add, that I cannot recollect any untractable example, though I could at once adduce many to illustrate and confirm the proposed rule; and the obvious identity of its *principle* with that of the Bishop's first is an additional evidence.\* Similar in form to 2 Pet. i. 10, is της φιλοσοφίας και κενής απάτης, (Col. ii. 8,) but the former passage

involves terms of more importance.

I have been induced to transmit to you these observations, as bearing upon a work of established reputation, and no inconsiderable value in sacred criticism.

P.S. I add a few selected passages, by way of supplement, which

The examples given under Bishop Middleton's second rule are, to say the least, exceptions to his theory of the article, supposing the second rule correct; in the view here taken of them they are perfectly consistent with it.

may set the principle in a clearer light, and have left very little doubt on my own mind of its substantial correctness.

Thucyd. i. 46. Θύαμις ποταμός ὁρίζων την Θεσπρωτίδα καὶ Κεστρίνην. " the common boundary of T. and C."

Td. ii. 49. έν τῷ ομοίψ καθειστήκει τό τε πλέον καὶ ἔλασσον ποτόν.

Td. i. 51. αι είκοσι νήες . . δια των νεκρων και ναυαγίων προσκομισθείσαι.

TWV v. rai vav. " the mingled mass of dead bodies and wreck."

Xen. Cyrop. viii. 8. το μεν μὴ πτύειν μηδε ἀπομύττεσθαι ἔτι διαμένει. μὴ πτ. and μὴ ἀπ., involving the same principle, were component parts of one system.

Plato, Apol. Soc. 27. οἱ τούτων πατέρες τε καὶ οἰκεῖοι (scil. ἐμὲ ἐξελῶσι.) Here π. and οἰκ. are parties uniting in the pursuit of a common object—i. e., joint agents.

The following are examples of the opposite rule:-

Xen. Cyrop. v. 5. ὁ Κυαξάρης δὲ καὶ ὁ Κῦρος ἀναβάντες ἐπὶ τοὺς ἵππους ἡγοῦντο. Thus far there appears no reason for the second article; its insertion, however, is at once explained by what immediately follows:—καὶ ἐπὶ μὲν τῷ Κυαξάρει οἱ Μηδοι εἶποντο, ἐπὶ δὲ τῷ Κύρφ οἱ Πέρσαι.

Plato. Menex. 3. εκ τε γάρ του Πειραίεως και του άστεος ως άσμένως

και οικείως αλλήλοις συνέμιζαν οι πολίται.

Heb. ii. 20. εὐλόγησεν Ίσαὰκ τὸν Ίακὼβ καὶ τὸν Ἡσαῦ. "Jacob and

Esau were separately blessed."

It is not intended to be inferred that several nouns &c. may be included under a single article, some of which are incongruous with it in number or gender. Of this an expression such as, τῶν πόλεων καὶ οἴκων τὰς εἰσόδους, (Longinus de Sub. c. xliv.) is no example.

If you should consider these remarks to be worthy of insertion, I may be induced to consider more fully the usage of the New Testament on this point.\*

### ON THE FIRST CHAPTER OF GENESIS.

Sir,—Many writers have pointed out a general coincidence between the order of creation as stated in Scripture and the arrangement of the fossils in the different strata; but we may advance a step farther in this comparison; for, even assuming that the actual order of creation is in some degree natural and fitting in itself, and therefore might have been hit upon by a happy guess, still the Mosaic statement attaches to the production of each day certain conditions which are purely arbitrary, and do not necessarily arise out of the transaction itself. These arbitrary conditions may be shewn to agree with the inferences of geology, and it is the object of the present remarks to point out this more remarkable correspondence.

The Editor requested "X." to look at the passages collected at pp. xxvii—xxix of the *last* edition of Bishop Middleton, three or four of which seem to him not explicable on this rule. He hopes that the time is not so long past that "X." cannot be induced to fulfil his promise as to the New Testament.—ED.

Any cosmogonist would naturally provide a fitting surface for the vegetation and animals that were to follow, but there could be no obligation to clog his statement with the particular doctrine of the subaqueous formation of all dry land and its subsequent elevation from the deep. (Gen. i. 9.) "It is concluded, as a fundamental maxim in geology, that the whole area now occupied by dry land was formerly covered by the sea; we may next inquire into the agencies by which the land was redeemed from the waves."—Phillips's Guide to

Geology, § 43.

Again,—a good cosmogonist would take care to create herbage before the animals that were to feed upon it; but he would hardly see the necessary fitness of making his primitive vegetation such as would grow under a humid and sunless sky. (Vide Brit. Mag., vol. ix., p. 57.) "An elevated and uniform temperature, and great humidity in the air, are the causes most favourable for the numerical predominance and the great size of these plants within the torrid zone at present. . . . . . Nor must we forget that we are always speaking of living species, formed to inhabit within or near the tropics; the coal plants were of perfectly distinct species, and may have been endowed with a different constitution, enabling them to bear a greater variation of circumstances in regard to light."—Lyell, book i., ch. 6.

The creation of the sun on the fourth day is the most arbitrary circumstance of the whole, and arrests the attention of the most cursory reader. Daylight was the work of the first period, but the shining of the sun was deferred till the fourth. However unexpected the detail of this arrangement may be, it most satisfactorily explains the geographical distribution of the coal plants, and supports the geological opinion that the temperature of the earth was originally independent of the sun. "We have thus found clear indications that the ancient climate on the land was such, over a great portion of the globe, as to nourish plants of tropical forms. . . . . . . Humboldt long ago expressed the necessary consequence of this pervading high temperature, by saying, that in this condition of the world there was properly no peculiarity of climate, but a general superficial warmth, depending on the then greater or nearer influence of the interior heat."—Phillips, § 65.

After the emergence of the land from the sea, the soil might easily be considered sooner adapted for the habitation of amphibious reptiles than for the abode of land animals; but among the numerous forms of amphibious creatures it was quite an arbitrary selection to fix on "great dragons," (Gen. i. 21); the gigantic saurians of the geologist are here quite anticipated. "It is very remarkable," says Cuvier, "that the first quadrupeds are reptiles of the lizard tribe; they are

of various forms, and of a gigantic size."

The examples already given are sufficient to establish my position; but if any force be allowed to my distinction between the beasts of the earth and the beasts of the field, I might proceed to speak of the intercalation of a whole creation of herbivorous non-ruminant animals between the period of great dragons and that of the beasts of the field for the use of Adam. Why was there any intermediate step, or why

one only, between the amphibious and land animals? Geologists inform us (vid. Lyell, book iv., ch. 18,) that this intervening class consisted almost entirely of such land quadrupeds as inhabit alluvial plains or marshes, and the banks of rivers or lakes, and that their habits were like those of the present rhinoceros, hippopotamus, tapir, and pig; consequently, they formed a class graduating between the strictly amphibious reptiles and real land quadrupeds. The fossils of this half-amphibious creation are found only in tertiary formations, and are confined to the regular strata of that period; on the contrary, the beasts of the field (the horse, ox, deer, that are associated with the other antediluvian genera,) occur only in diluvial loam or gravel, and are never found in any of the solid strata.

These remarks give no support to the common theory of a progressive development from a less complicated to a more perfect organization, but they certainly afford some grounds for maintaining a gradual desiccation of the earth's surface and of its atmosphere; for we may observe that the successive creations were adapted to the different stages of a decreasing humidity. (1.) Plants that grew in a humid and clouded atmosphere. (2.) Reptiles strictly amphibious. (3.) Quadrupeds half-amphibious, and frequenting lakes or rivers.

(4.) Real land animals. (5.) Postdiluvian origin of rain. I have stated on a former occasion my reasons for supposing that there was no rain before the flood; its occurrence afterwards, by increasing the average dryness of the air, was a step onward in the course of desiccation, if rain be considered the drainage of the atmosphere, as rivers are of the earth's surface.

Bedford.

W. B. WINNING.

#### SCHISMATICS.

Sir,—Having given in your September number some remarks on the intercourse of churchmen with dissenters, allow me to continue the subject, and enter into a detailed examination of a view that is very common amongst certain members of our church in the present day. They do not deny that dissenters are guilty of schism, but they deprecate the application of St. Paul's words to them, because, say they, these men have dissented under peculiar circumstances, which have to a great degree divested the act of its criminality.

Now, were the circumstances they allege most accurately true, and did they really distinguish present dissent from that in apostolic times, is it not enough that our dissenters are essentially schismatic? They may differ from those in apostolic times. Of course schismatics in different ages will always be found to differ in some respects; and it may be very useful to examine that difference and its causes. But can it have anything to do with this question? It is surely nothing to the present purpose to consider even whether schism is a sin, much less whether the degree of its sinfulness varies in its different varieties. The fact that schism is committed is all we inquire into in considering this question. In like manner, we have nothing to do with the ques-

tion—Whether a dissenter be a "good man" or not on the whole, (I say on the whole, because, as a dissenter, we believe him to be in some degree wrong,) or whether, as "Juvenis" would say, he can "lay his hand on his heart," and protest that he is our brother? The question is settled without any reference to these points; but consider also, at our very best, what insufficient judges we are of any defence or palliation which may be made for schism. God alone can judge of its merits, and to Him does the judgment belong; and it is presumptuous, it is unwise, and it is grossly unjust in us to attempt to decide respecting it ourselves.

Such seems to me the only sound view of this subject. But should a man fail of seeing it in this light, and fancy still that his conduct towards discenters should depend on the degree of their sinfulness compared with that of their predecessors in the first century—should he be of this opinion, and forthwith plunge amongst pleas pro and con, and weigh with judicious brow all that his own ingenuity and that of others can say on the subject, when he is tired he will, no doubt, gravely decide on something. But, agreeably to reason, can such a consideration lead to anything but interminable doubt? We know a few facts on either side may be, and this affords us sound ground for a short distance; but we soon reach a bog, on which there is no longer a secure footing, and, though fancy may descry a path across it, straight as an arrow, easy as an arrow's flight, a man of sense will reject such jack-a-lantern guidance; and when he returns from his fruitless search, convinced at last that it must, in the nature of things, ever be fruitless, what so natural to him, if he is in any degree a sincere churchman, as to do what he should have done long before—turn to the church? He will then learn her deliberate decision, formally repeated not so very long ago—a decision which, he will not fail to remember, the church has never recalled, and which, therefore, notwithstanding our neglect,—yes, and even our contempt,—we all are at this day bound to obey.

But, as there may be still some who will persist in calling our attention to their long list of the exculpatory circumstances which they fancy accompany present dissent, let us examine some of them. I will take those mentioned in a letter on "Intimacy with Dissenters," already referred to. I have nothing now to do with their truth or their fairness, but merely examine whether we have any right to say they are peculiar to our dissenters, and tend, on the whole, to prove their schism less sinful than that of disorderly persons in the apostles' days. If I am not mistaken, such an examination, if it leads to nothing else, will at least shew the truth of what I stated above, that these comparisons can only confirm our doubts. To proceed, then:—

First, amongst the list of circumstances supposed to make the schism of our dissenters more excusable than that in the apostolic times, appears—"Education, which makes many dissenters, while its prejudices keep them so."

Had not the first Christian converts to struggle against disadvantages of this sort, from a general tendency to dissent arising from the nature of their education? The Greeks, for instance, accustomed from their youth to revel in the most unrestrained philosophical speculation,—who, having lost their national liberties, clung to this their last remnant with peculiar affection,—how indignant must they have felt at a stranger who ventured to exercise amongst them such narrow-minded exclusiveness as to discard at once from his society any fol-

lower who might presume to differ from him?

- 2. Ignorance of the nature of the visible church.—No Greek convert could probably remain long ignorant on this point, because it seems to have been a part of the Christian system on which the apostle, for some reason or other, and no doubt a wise one, laid considerable stress. Our dissenters are ignorant of it, because our clergy do not at present follow their example in this instance; and our churchmen, for the most part, are lax in following their directions respecting it. To set against this difference, however, between the parties, we must remember that Greeks would feel a stronger natural objection to this doctrine than Englishmen. If they knew it, they knew it as a stumbling-block. All orientals, and the Greeks especially, were distinguished above other people by their natural turn for heresy and schism. Witness their conduct during the early ages of the church. There was an intellectual subtility general among them-a mental defect peculiar to them, that made them prone to it to a degree of which we have little idea. When we balance this natural proneness on their side against the ignorance on that of our own dissenters, which, though gross, is neither universal nor often found entire, the advocate of the English schismatics can hardly claim the decision as in their favour.
- 3. Few dissent from "envying" and "strife" in these days, it is said. I hope not. But how do we know that it was otherwise in apostolic times? I really believe many have been led into a notion that it was so from those words, I Cor. iii. 3:—"Whereas there are among you envyings and strife and divisions, are ye not carnal?" &c.! The inference is, indeed, passing strange; and I should not have supposed it possible, but that I know it is not without many well authenticated parallels. At any rate, no one has a right to assume that more used to dissent from envy and strife in St. Paul's days than do now. If he can prove it, let him do so; I have never seen it done, and do not believe it possible.
- 4. Dissent is not disgraceful now, and with some quite the contrary. To which I answer, must not dissent always have been honourable amongst dissenters? Would not a Greek in old times have been as likely to take pride in thinking for himself as a dissenter now-a-days? Can any one suppose that the early church did not number among her members many men of weak characters and indifferent principles, who would think schismatics "had a good deal to say for themselves," though, from what of energy of character, or other circumstances, they would not care to join them? Can more be asserted than this respecting our own times?
- . 5. Dissenters in the first century could not have been so without disregarding much that the whole Christian world then esteemed

sacred; but the general voice of the Christian world is not now against dissent. As to the first, let me ask-Have not our dissenters, generally speaking, something to struggle against in that respect? Have they not a notion that they are doing wrong? Those who know much of the poor, even in dissenting neighbourhoods, must allow that they have it. And, as to the second, while I admit with sorrow that in this country the protest against schism is far less general and decided than it was in the purer ages of the church, and that therefore this particular difference between the parties (the consequence of our own misconduct) is favourable to the dissenters of the day; yet, as to how far it is so, I must remind you that the Christian world, though sadly divided, does still really witness in every land against schism, and denounces it in a voice that few can fail to hear. It is denounced wherever the Bible is distributed—our canons and our liturgy reiterate the condemnation; and wheresoever the Romanist gains a footing he inculcates a fear and a dread of it with praiseworthy zeal, though it may not be a zeal according to knowledge. And further, upon this point it is not allowable to talk of "the whole Christian world" in the apostles' times. A few poor men and their converts, scattered up and down in the large cities of Greece and Asia Minor in small detached parties, who were each surrounded by a hundre. times their own number of unbelieving countrymen, cannot with propriety be thus designated. By such an expression we impart a very false notion of the real influence exerted by the church in those days on the minds of its members. In many cases it would not have been more than that which one of our dissenting bodies would possess, if all other parties in the state consented to proscribe its members,-burn, hang, or give them to wild beasts, wherever they were found. All I want to shew is, that these comparisons, when carried on with any degree of impartiality, end in doubt; and are not by any means as favourable to our dissenters as their friends would have us suppose.

- 6. They must have resisted apostolic authority.—True. But apostolic authority was not to them what it is to us. We know St. Paul's real character—we know his Divine mission; there is not one who dreams of a doubt about it: but it was otherwise with his converts. Most of them must for a long time have entertained strangely mixed notions of him. The majority in every city would ascribe his miracles to skill in the black art, and his converts, suffering from their influence, and the ill effects of their own previous opinions and habits, would not soon get rid of all feeling of the kind: and do we not know from scripture that his personal presence was weak, and that he was despised by many on that account? Our respect for the apostles cannot be lessened by any such feelings; may we not, therefore, conclude that the respect general amongst them can have borne little resemblance to our own?
- 7. A dissenter then must have been conspicuous in his resistance; whereas now he only does as others do,—follows a multitude, &c. Does any one suppose, then, that those schismatics of early days whose names have come down to us were the only schismatics of those times—that they had not very many followers, and that

whole cities and regions did not from time to time continue long more full of schismatics than of catholics? There is such strange ignorance of ecclesiastical history in such a notion, that I forbear to pursue it further.

Now, Sir, whether in the above cases I have succeeded in shewing that it is extremely doubtful whether the present dissenters have not resisted quite as much light as ever shone upon those of early times, I leave it to your readers to judge. I have not endeavoured to do more, and I feel that in almost every case much more might have been said to the same purpose, and with much greater effect. My letter has now run to such a length that I have hardly time to notice the common application to this subject of Luke ix. 50:—"He that is not against us is for us." I can only at present ask those who think themselves justified in such a use of the passage, what they can say against the counter-application of Mat. xii. 30:—"He that is not with me is against me, and he that gathereth not with me scattereth abroad"?

Yours, &c., S. P

### MOORE'S HISTORY OF IRELAND.

#### LETTER IV.

Sir,—The arrival of St. Patrick in Ireland having been assigned to the year 432, Mr. M., in common with all who adopt that date, is somewhat perplexed by the assertion of Prosper respecting Celestine:
—"whilst he endeavoured to keep the Roman island catholic, he made the barbarous island Christian."

"'Et ordinato Scotis episcopo, dum Romanam insulam studet servare catholicam fecit etiam barbaram Christianam.'—Prosper, Lib. contra Collat., esp. 41. This sanguine announcement was issued by Prosper, in a work directed against the semi-Pelagians, when the true result of Palladius' mission had not yet reached him." (p. 210, note.)

The term "barbaram" being taken to mean Ireland, and the mission of Palladius being assumed to have terminated in a few months, Mr. M. with some reason observes, that the "zealous anti-Pelagian" announced the conversion of Ireland somewhat "prematurely." cannot be admitted, however, that there was not time for the "true result of Palladius's mission" to reach Rome before Prosper penned the sentence under consideration, for that mission failed (according to the date usually assigned to it) sometime during the year 431, and Prosper wrote against Cassian in 433. Now considering that Palladius is supposed to have reached Ireland early in the very year he left Rome, is it likely that intelligence respecting a mission which excited so much interest should be at least twelve, if not eighteen, months travelling from Ireland to Rome? Such an hypothesis ought to appear improbable, at least to Mr. M., who tells us (p. 214,) that "two or three of" Palladius's "disciples set out to announce" the death of this bishop "to his successor, St. Patrick, who was then on his way through Gaul;" so that, if this statement be true, the news of Palladius' death must have reached nearly half way to Rome by the end of the year 431. But a more serious consideration is, that it remains to be explained what credit is due to the statements of Prosper on any subject whatever, if he could write so much at random as he is here represented to have done? Who will believe his assertion (supposing he made it,) that Palladius was the "first bishop" of Ireland, after this his singularly premature announcement of the conversion of that country? But enough has been said of the "ill-fated missionary," Palladius; so turn we now to his more fortunate successor.

Here, however, let it not be supposed that I am about to canvass the merits or defects of Mr. M.'s Life of St. Patrick, for that were a most unprofitable undertaking. Indeed,-if one might say it without offence,—a cursory glance at that wonderful story is calculated to excite a suspicion that the legend must have been originally intended for some anile or juvenile branch of the renowned "Fudge family," and to the sympathies of that household it shall therefore freely be consigned. At the same time, one may be permitted to express one's surprise how so grave an editor as Dr. Lardner is reported to be could be induced to believe that such a palpable romance forms any portion of the history of Ireland. And what is more, one may express a hope that the Doctor will either abstain in future from making his "Cabinet Cyclopædia" the repository of such unsophisticated fiction, or else give his protestant subscribers due notice that he intends to give currency to popish fables. But to return;—although it were next to useless to occupy time in the examination of such a composition as Mr. M.'s Life of St. Patrick, it may help to draw attention to an obscure but important portion of ecclesiastical history, if, to such observations as have already been made respecting the apostle of Ireland by some of your learned correspondents, I add a few notices of some points which have not yet been touched upon.

Let us, in the first instance, then, notice some peculiarities connected with that creed which is found in the document usually known by the name of the "Confession of St. Patrick." A translation of that creed having been already given in the "British Magazine" for October last, the doctrines embodied in it will be already familiar to your readers; for my own purposes I subjoin the original Latin:—

"Non est alius Deus, nec unquam fuit, nec erit post hunc [posthac], præter Deum Patrem, ingenitum sine principio, a quo est omne principium, omnia tenentem (ut diximus): et hujus filium Jesum Christum, quem cum Patre scilicet fuisse semper testamur, ante originem seculi spiritualiter apud Patrem inenarrabiliter genitum ante omne principium; et per ipsum facte sunt visibilia et invisibilia; hominem factum; devicta morte, in cœlos ad Patrem receptum; et dedit ille omnem potestatem super omne nomen, cœlestium et terrestrium, et infernorum, ut omnis lingua confiteatur quia Dominus et Deus est Jesus Christus: quem credimus et expectamus adventum ipsius, mox futurus Judex vivorum et mortuorum qui reddet unicuique secundum facta sua, et infundit in nobis abunde Spiritus Sanoti donum, et pignus immortalitatis; qui facit credentes et obedientes ut sint filii Dei Patris et cohæredes Christi: quem confitemur et adoramus, unum Deum in Trinitate sacri Nominis."

Such is the creed of St. Patrick, the wording of which is, in my

opinion, quite decisive as to the claims of the church of Rome, since every person, the least acquainted with the language of the ancient symbols of faith, will see, that if the author of this confession were the apostle of Ireland, he must have been connected with some branch of the eastern, and not of the western, church. Let any one, for instance, compare this document with what are called the Nicene and Apostles' creeds,—the symbols of the eastern and western churches respectively,—and he will be at no loss to decide with which the wording of St. Patrick's creed most nearly harmonizes. It is worth while, also, for those who have the opportunity, to compare the creed of the latter with the "Professio Fidei" of St. Martin of Tours, as given in the "Bibliotheca Patrum," De la Bigne, vol. iv., Paris, 1624; or in the "Bibliotheca Maxima," vol. v., Lugd. 1678; since it will thus be farther evident how diverse the creeds of the assumed pupil and master are from each other.

Thus far, then, I think, may be concluded with certainty,—that the author of the creed found in the "Confession of St. Patrick" did not profess himself to be of the church which had at an early period adopted what is called the Apostles' creed for its symbol of faith; nor did he square his belief by that profession of faith which is attributed to St. Martin of Tours. In this conclusion I can scarcely expect Mr. Moore and the worshippers of the Romish St. Patrick to acquiesce; but, still, direct internal evidence is never to be rejected

for the sake of upholding fables or hypotheses.

The next conclusion I draw from the creed under discussion is. that the author of it was a semi-Pelagian,-one of that school of heresy of which Mr. M.'s favourite author, Prosper, was so strenuous an opponent. All conversant with the writings which relate to the Pelagian and semi - Pelagian controversies will have noticed the expressions "qui reddet unicuique secundum facta sua;"—"infundit . . . . . . pignus immortalitatis;"—" qui facit credentes et obedientes, ut sint filii Dei Patris." The first, though a strictly scriptural sentiment, was introduced into the Pelagian confession of faith to mark a peculiarity in their belief, as opposed to those notions respecting the doctrine of grace which were maintained by Augustine; the expression, "infundit . . . . . pignus immortalitatis," also, in the creed of a Pelagian, had reference to his belief in the original opinion that Adam was at the first created mortal; whilst the phrase "qui facit credentes et obedientes," &c., embodies the sentiment on which the semi-Pelagian controversy hinged. Let it finally be noted that, according to Sir W. Betham's full and interesting account of the Book of Armagh, it would appear that the same book in which the confession of St. Patrick is found contains also a copy of the New Testament, to most of the apostolical epistles in which is prefixed a prologue, or argument, taken from the commentary of Pelagius. that, putting these things together,-viz. the oriental phraseology of the creed of St. Patrick, (a phraseology in which all the Pelagian confessions of faith are couched;) the Pelagian and semi-Pelagian sentiments which occur in that creed itself; and, lastly, the Pelagian prologues, in the company of which the confession of St. Patrick is found;—I conclude that this confession of St. Patrick, and the other contents of the Book of Armagh, formed the manual of some eccle-

siastic of questionable orthodoxy.

These conclusions are submitted to the consideration of the learned, with the apprehension that they may be regarded as startling novelties, and with the conviction that it is very probable they may be but the deductions of less extensive knowledge than the discussion of this subject demands. In a future communication, therefore, I purpose, with your permission, to place the different members of St. Patrick's creed in juxta-position with such matter as I believe will establish my position, and then submit myself to the correction of those who may think it worth while to point out the errors of

C. E. G.

[Errata in Letter III.—For "Abbye Boyle," read "the abbey of Boyle;" for "edited by Gisborne," read "edited by Gisborn."]

### ASSOCIATION WITH HERETICS.

Mr. Editor,—I have just risen from the perusal of Mr. Newman's sermon on the tolerance of religious error. [Vol. 2. xxiii,] Like his other writings, it is able, zealous, sublime. I am not such a slave to names as to shrink from its conclusions because the world calls them bigoted. At the same time, since the line of duty which he prescribes would be attended, not only by many painful circumstances, but by an apparent diminution of usefulness, I cannot adopt it without being fully convinced that it is the line prescribed by Scripture. Mr. Newman's principle appears to be, not to use hospitality or shew kindness to heretics,—of course Socinians must be included, perhaps all who dissent from our church. I cannot reconcile this view of the subject with St. Paul's words-" If any of them that believe not bid you to a feast, &c." 1 Cor. x. 27. This seems to imply association with Again, 1 Cor. vii. 16, the reason for not separating husband and wife, is what Mr. Newman would call expediency. The apostle does not rest his rule on the inviolability of the union, but in the practical effects which may be expected. Does not this appear to justify an association with unbelievers for their good? Again, is it for individuals to act upon the principles of 1 Cor. v. 9-13. Am I called upon to separate from professed Christians, against whom the church has issued no censure? Now, if dissenters are to be looked upon as members of the church, they in general have no censure pronounced against them; if they are not members of the church, are they not, so far, just in the condition of the heathen?

I have no pretensions to oppose such an authority as Mr. Newman; but, till these doubts are satisfied, I cannot take upon myself the responsibility of acting on my private judgment, in contradiction, as far as I know, to the general custom of churchmen. If any of your learned correspondents will favour me with their sentiments, they will

oblige one who is practically at a loss as to the path of duty.

W. I. R.

### ST. MARTIN OF TOURS.

Sir,—As I live in the country, and my library is limited, I have it not in my power at once to refer to the books by an appeal to which your correspondent "H." justifies the evil character which he has given of the deceased Bishop of Tours. I am constrained therefore, for the present, at least, to leave him in undisturbed enjoyment of his success, in shewing that one whose memory has hitherto been deemed worthy of respect was really undeserving of it. But may I venture to ask him, whether anything is gained to the cause of Christianity by bringing (gratuitously, and without any, at least apparent, occasion.) evil accusations, even though justly founded, against our deceased brethren, and raking up the ashes of one who has slept in his grave 1400 years, for the purpose of shewing that they are not free from stains of corruption? Will it not be better (except where duty or necessity obliges a different course) to leave the office of "accuser" to him whose name it is? I will say no more than to assure "H." that, in what he calls "allusions to himself," in my former letter, I had, and could have, no intention of any personal disrespect to him. I merely meant it as a general argumentum ad hominem, whoever he might be, certainly, in this case, entirely ignotum mihi.

A RECTOR OF ST. MARTIN'S.

### ON ECCLESIASTICAL DISCIPLINE.

SIR,—Every one who has turned his attention to the defective state of ecclesiastical discipline in the church of England—the only point of attack which its adversaries can maintain—must be thankful, when they see, by such letters as those of "Miles" and "F. D.," in the February Number, that the minds of others are being awakened to the subject.

I hope your two excellent correspondents will forgive me for suggesting, that the most profitable way in which they can seek to promote the object they have in view, will be by communication with their bishop. They, who are the chief pastors of every parish within their respective dioceses, have the deepest interest, and the highest responsibility, for its state of discipline. If the members of their flocks, both clergy and laity, will but regard them, as they are, the fathers of their flocks, and communicate with them on occasions of doubt and difficulty, the best and happiest results may be expected. But if they are regarded as unapproachable,—which is most erroneous,—they are deprived of the opportunity of doing the good they might. I venture to recommend this course especially to "F. D.," because I am sure that he will find his hands strengthened, and his mind relieved, when he shall have availed himself of the advice of one whom God has placed over him, and to whose advice, in all cases of doubt, the rules of the church require him to have recourse.

It may be some satisfaction to "F. D." to know, that I am speaking from personal experience. I view the point alluded to in his letter pre-

cisely as he does; and were I alone, and independent, and the responsible person, should be prepared to act accordingly, and, after due warning, and caution, and preparation, to carry it farther than, I conceive, "F. D." contemplates. But my diocesan views it differently; and as he is the chief pastor of my parish, and I am bound, by every consideration and obligation, to follow his advice, (where the church has not decided to the contrary,) I feel perfectly relieved of the responsibility, and feel sure that I am but fulfilling the intention of the great Head of the church, by complying with the advice of him whom He has placed over me.

With regard to the arrangement at Keswick, is it not possible that the clergyman there is acting with the advice and sanction of his diocesan? If so, he is not, I conceive, offending against ecclesiastical order. Would it not have been better to have ascertained this point before holding him up as an irregular person?

ALPHA.

### DIVINITY FELLOWSHIPS.

Sir,—Your correspondent, who signs himself "A Cambridge Man," will be glad to read again, (for I presume I am only refreshing his memory,) that in former days great care was taken in regard to divinity fellowships in both our famous Universities. A book of articles, for ecclesiastical causes, concerning ministers, dispensations, &c., was offered to Parliament in 1584. The bishops answered each article in the book; the fourth of which relates to the point in question.

To some of your readers this interesting historical document may be new. It is to be found in the third volume of Strype's "Annals," and in the fourth of Wilkins's "Concilia."

### The Fourth Article.

"It is here to be provided, that where in certain colleges, and cathedral and collegiate churches, the foundation or statute requires such as are there placed to be ministers, it shall be lawful for such as are known to profess the study of divinity, or otherwise be lawfully dispensed withal, to retain, as before this act they might, any fellowship, or prebend, within the said colleges, notwithstanding they be no ministers.

### " The Answer of the Bishops to this Article :-

"I. This utterly overthroweth the foundation and statutes of almost all the colleges in Cambridge and Oxford, being founded principally for the study of divinity, and increase of the number of learned preachers and ministers. And therefore, not only the master, provost, warden, president, &c., by the said foundation and statutes, are bounden to be ministers, but divers others also of such societies are likewise bounden to enter into the ministry by a certain time, or else to yield their places to others.

"II. It will deprive the church of England of the worthiest, best learned, and wisest ministers and preachers. For there is no comparison between such ministers and preachers as the universities continually yield, in respect of such foundations and statutes, and others, being no university men, or not entering into the ministry while they remained there; as at this day is notorious. For although there are divers that can preach, &c., yet they have no substance of learning in them, neither are they able to stand with the adversary, either in pulpit or disputation—a thing as well required in a minister as exhortation is.

"III. If this device take place, where the universities yield now great number of preachers and ministers, they would not then yield one for twenty. And so the number of preachers, which are now thought to be very few, would then be much

less; and at length the utter decay of the study of divinity, and the very next way to

bring in popery and ignorance again

"IV. It overthrows the degrees of the university, which are taken in divinity, as the batchelorship and doctorship; for even since the foundation of them both, it hath been perpetually used; and it is by statute required, that none should take any of these degrees, but such as are in the ministry; and, indeed, it is both inconvenient and absurd that it should be otherwise.

"V. At this day there are in the university of Cambridge an hundred preachers at the least, very worthy men; and not many less in the university of Oxford; and the number daily increaseth in both, to the great benefit of the church. But if this [device] might take place within these seven years, there would not be five ministers

in either of them.

"VI. It would cause men all their lifetime to remain in the universities, so that there should be no succession.

"VII. It also overthroweth the foundation and statutes of all cathedral and collegiate churches, and taketh away the chief and principal reward for learned

preachers; for the best livings for worthy men are in such churches. "VIII. It taketh away the wisest, best learned, and gravest divines, such as do

and are most able to withstand, not only papists, but other sectaries also.

"IX. Every one, to keep these places, would openly profess the study of divinity, and secretly study the one law or the other, or physic, or some trifling study, all his

"X. There will be no care of profiting when there is no trial thereof-which is

most special by open preaching; which were absurd to be done by no ministers. "XI. Any which hath been a student may, under pretence of studying divinity, without any trial, obtain deaneries, provostships, &c."

There are six more exceptions, by the prelates, relating to preachers and the church service. They pronounce the article as intended to overthrow all colleges, and to extinguish the study of divinity.

Thus much as to the divinity fellowships. There is another of your correspondents, in the last Number also of your valuable miscellany, who is desirous to ascertain, from old parish-books and documents, information relating to burial fees. I beg to refer him to such information, in various particulars, throughout the curious volume entitled "Illustrations of the Manners and Expenses of Ancient Times in England, in the Fifteenth, Sixteenth, and Seventeenth Centuries, deduced from the Accompts of Churchwardens, and other authentic Documents, &c." 4to. Lond. 1797. An Oxford Man.

### ON CLERICAL SPORTING.

Sir,—It gave me the greatest pleasure to find that the subject of clerical sporting was taken up by one of the correspondents in your Number for February; and I trust that a subject of such urgent importance will not be suffered to drop without being fully discussed, and pressed upon the attention of the church. I respect the motive by which your correspondent "Observer" has been influenced in the use of the gentle and almost timid language with which he has introduced this subject; but I think that the exigency of the case is such as not only to justify, but to demand a higher and a louder note. He must be grievously insensible to the state of public feeling, and to its pressure upon the clerical members of the church, not to perceive that our very existence, as a national establishment, requires more than ordinary circumspection, diligence, and self-denial. I confess that I am among the number of those who consider "huntings, hawkings, dancings, taverns, and plays" unbecoming the clerical order, inconsistent with their sacred engagements, and at variance with the high

and holy calling wherewith they are called.

But even taking lower ground, and supposing, for one moment, that the practices, which even the council of Trent denounced, were not evil, or at least were of a doubtful nature; yet, surely, something is due to public opinion, and it would be no very costly sacrifice to make to the church we love, if, in this hour of her difficulty and peril, her ministers were to lay aside pastimes which cause many of her most devoted friends to mourn, and the great body of her enemies to triumph. Most thankful shall I be if the attention which this subject excites among your readers cause any of our clergy to lay aside the recreations referred to, which are denounced by the large body of thoughtful people among ourselves, and are not tolerated in any other Christian community, and to expend the time and money which they have unprofitably consumed on more holy and more useful purposes.

AMICUS ECCLESIE.

### DR. MURRAY.

SIR,—Your article upon CHURCH MATTERS, in the Number for February 1836, contains the following sentence with reference to Dr. Murray's use of the words "a Christian bishop," as applied to Bishop Monk:—"Will Dr. Murray honestly and openly say, that he believes any protestant bishop to be a bishop at all?" Sir, Dr. Murray will not honestly or openly say any such thing—he cannot; and I will shew him why in a very few words. Bishop Doyle decides the question for Dr. Murray, in his evidence before the House of

Lords, on the 21st March, 1835:-

"Do the Roman catholic hierarchy of Ireland acknowledge the ordination in the protestant establishment to be carried on in an uninterrupted succession, as in the church of Rome?—The ordination of bishops is one thing, and their mission, or spiritual jurisdiction, is another thing. We have some doubt with regard to the validity of ordination of English bishops of the establishment. That doubt does not arise from the manner of ordination, but it arises with regard to the valid ordination of one of the archbishops of Canterbury—I believe, Matthew Parker. It is a matter of fact, about which we cannot be well acquainted, and therefore a doubt remains on our minds. Then as to the mission which a bishop, when validly ordained, has, or has not. We do think that no bishop, outside the pale of the Roman catholic church, has this due mission."

What will Dr. Murray say to this? Why does he apply a title which he does not acknowledge? Upon the same principle as that

<sup>•</sup> This assertion is quite incorrect, in point of fact. Of course, the prevalence of a practice is no defence of it.—Eo.

by which he calls the Bishop of Gloucester to account for the use of language which, in the very same letter, he admits himself to be "persuaded that nothing in this world could have induced the bishop to utter." Effect is to be produced in the one instance by consenting, κρισεως καριν, to charge a man with an imputation, in spite of his own self-conviction in that man's favour; and in another, by according to him, ad captandum, a title which he believes in his conscience that no bishop, "outside the pale of the Roman-catholic church," has a right to.

I subjoin, for more general purposes, the data upon which the doubt of the Romish church concerning our episcopacy is grounded,

from the same evidence :-

"The doubt you have stated respecting the English church rests upon a doubt, whether there was a direct succession?—Yes, whether the person who undertook to consecrate Dr. Parker really was a

bishop or not.

"Whether there is not a link wanting in the episcopal succession?

—Yes; but we distinguish the succession of order from the succession of spiritual order, or mission. The succession of order we would recognise, were it not for this doubt; but the succession of mission, or spiritual jurisdiction, in an ecclesiastical view, cannot be admitted by us, without denying the unity of the catholic church."

Possibly one of your correspondents may have the means of communicating some information as to the state of the case in the consecration of Dr. Parker, who succeeded Reginald Pole in the archbishopric; the succession whereto stands thus:—Thos. Cranmer 1538. Reginald Pole, 1556. Matt. Parker, 1559.\* W. F. P.

### LAMARTINE'S PILGRIMAGE TO THE HOLY LAND.

Sir,—Having, from those specimens of M. De Lamartine's "Devotional Poems" which have appeared in the "British Magazine," been led to form a favourable opinion of that author's religious opinions and feelings, I was much disappointed on meeting with the following most objectionable paragraph in his "Pilgrimage to the Holy Land:"—

"Altogether the era of the prophets, considered historically, is one of the least intelligible eras of the life of this fugitive people. One perceives, however, and particularly in the epoch of Elijah, the key to the extraordinary organization of the community of prophets; they were evidently a holy and lettered class, always opposed to kings; the consecrated tribunes of the people, exciting or appeasing them with their songs, their parables, or their menaces; forming factions in Israel, as the press and popular oratory does among us; struggling against each other, first with the weapon of their words, and next with lapidation and the sword; exterminating

The doubt refers to the old Nag's Head story; which, however, Dr. Doyle surely did not believe. Dr. Lingard has given it up. "W. F. P." will find the subject fully discussed in Mason's Vindiciae, or Le Courager. It was very well stated, shortly, in the Witness, an able paper, published at Sheffield, a few weeks ago.—En.

each other off the face of the earth, as Elijah exterminated hundreds; then falling themselves, in turn, and making place for other dominators of the people."—Vol. 1. p. 369, 2nd edit.

This extract may perhaps draw the attention of Christian heads of families to the dangerous tendency of a publication which, besides containing, in other places, many false religious sentiments, would, in the passage quoted, make out the prophets of Israel to have been nothing more than the Hunts and Cobbetts—the Humes and Roebucks and O'Connells of Jewish antiquity.

G.

### MR. DOWLING.

Sir,—When I quoted Mr. Dowling, in my letter to Mr. Maitland, as saying of Milner, that "at the time he wrote, and for many years after, there was no one in this country who could have written such a history better than he did," I thought the language too plain to be misunderstood; and felt myself authorized to state, that the verdict thus given placed Milner "at the head of his class, as having done that which no one else could have executed better."

Mr. Dowling does me now the favour to say, that I am quite welcome to his "verdict," but that I must take it with his "own interpretation." If this interpretation had accompanied the verdict, there would have been reason for requiring them to be taken together. But how could I know Mr. Dowling's sense of the passage, except from its plain grammatical import? And I hope it will be acknowledged that I have neither changed his words, nor put any force upon their meaning.

It appears, however, to me, that, instead of interpreting, Mr. D. wishes to set aside his verdict; and that, under cover of explaining it, he literally explains it away. "A man is not (he says) the less ignorant, because he happens to be ignorant in company." Certainly not; but when that company includes the ecclesiastical scholars of the whole nation, during half of the last century, and many years of the present, it can scarcely be denied that Mr. Dowling, by saying "no one could have written such a history" better than Milner did, places himself in the dilemma of having libelled the literary capacity of the age, or of having ascribed to Milner higher praise than his friends had ever claimed for him.

Mr. Dowling interprets his verdict thus:—"I said, that it was 'the best apology for Milner,' that he did but partake of the common ignorance of ecclesiastical subjects." This is not what the writer really said, but what he now wishes he had said. His exact words are those which I have given above; and it is only necessary to glance at the verdict and the interpretation, in order to judge how far it was possible for me to have elicited the new meaning out of the old words.

In further explanation of his "verdict" on Milner, Mr. D. adds, "It certainly is something to his credit, that he knew more of this branch of literature than a number of men who were in other respects vastly his superiors." This comment, like the former, looks small

enough by the side of the text—" No one in this country could have written such a history better than he did." Yet, with all this softening down of previous testimony, more is said for Milner than the witness desires to say; and the evidence is, in some respects, the more valuable, because of the reluctance with which it is given. I need nothing beyond Mr. Dowling's own illustration to prove the point. "A man may know more about the structure of the human body than all the rest of the people in the parish, and yet be very little qualified to write a treatise on anatomy." Very true; but to make the cases parallel, instead of "parish," read "kingdom," and take the period from the middle of the last century to nearly the present time; and then I should feel no difficulty in contending, that the best anatomist in England, during that term, could not be a weak man; and if he wrote at all, would not have produced an utterly useless and worthless treatise on anatomy. The application of the argument is easily I remain, Sir, yours respectfully, made.

JOHN KING.\*

### To the Rev. H. J. Rose.

SIR,—Not wishing to take up any unnecessary room in the "British Magazine," I proceed immediately to notice, as briefly as I can, the two points in my recently published letter to Mr. Maitland, on which you have animadverted.

With regard to the first; when I said the whole controversy sprung out of Mr. Maitland's work, I had no intention to insinuate either "that no one but Mr. Maitland has thought ill of Milner," or "that the subsequent charges against Milner have been made on Mr. Maitland's sole authority." It never even occurred to me, that my words were liable to such an interpretation; if it had, I would have taken care to express myself with more precision. I assure you, I never had the slightest doubt that your own opinion of Milner was formed independently of all authority; and that, whether right or wrong, it was the result of your own reading. I would, with great pleasure, retract anything I have ever written, which should leave a contrary impression on the reader's mind; but I cannot, even now, when you have directed my attention to the subject, imagine that my words have any such meaning. Surely, it is one thing to suppose that a given controversy sprung from some particular work, and quite another to suppose that the mover in this controversy had derived his own information on the subject from that work. If you (for instance) had made use of that work, and of it only, in a controversy, I cannot think there would be any impropriety in maintaining that the controversy sprung from it. This is precisely the case now between us. I found nothing in the way of evidence referred to by you, except the volume of "Facts and Documents;" and therefore I inferred that the controversy sprang from this volume. Had I said that the controversy "turned" or "hinged" upon it, I suppose all ambiguity would have been prevented, and the purpose for which I make use of the fact would have been quite as well answered.

As to your second point, I am not sure that I perfectly understand what you mean o assert.

In your letter to the "Christian Observer" you spoke of Mr. Maitland as being both "ready" and "able to go fully into this matter;" and spoke of it in such a way as to leave no doubt that you were entirely in his confidence. You then proceeded immediately to warn Mr. Scott, "from referring to what you had already by you, that a very few weeks of study would ensure a harvest of strange errors in facts in Milner," &c. Now, I certainly did not suppose that, in these consecutive sentences, you were speaking of two distinct classes of objections, issuing from different quarters, against Milner; but that, all along, you referred to something which Mr. Maitland was preparing, and the substance of which he had submitted to your inspection. This I know was Mr. Scott's opinion, when he read your letter; and I have never yet met with a reader who thought otherwise. What makes it difficult for me to understand your present explanation is, that if Mr. Maitland's second letter to you

### NOTICES AND REVIEWS.

The Analogy of Faith; or, an Attempt to shew God's Methods of Grace with the Church of Christ, as set forth in the Experience of David. By the Rev. J. T. Holloway, D.D. London: Hatchards. 1836. 8vo.

Dr. Holloway will not, it is hoped, be offended, if it is said, that a work like his makes one think that the present attention to the

does not contain the threatened harvest of accusations, that harvest has either prematurely perished, or remains yet to be resped. Of such an alarming fact 1 had not

the faintest conception, till I saw your letter.

You acknowledge these points to be of no "great consequence in themselves." Whether they are, or are not, I can sacrifice them without reluctance, if my view of them is erroneous. The charge against me, of conducting the controversy in an "unusual spirit," is too vague to be met by explanation, though, perhaps, it might justify or excuse a retort. But I neither desire to judge, nor fear to be judged by those who are committed to the opposite side of the controversy from myself. A more impartial tribunal than either you or I can erect, must decide between us. I make no objection to your pointing out any inaccuracies, great or small, in my pamphlets. I have been as careful as I could to avoid, but I never pretended to be free from them.

I am, Rev. Sir, yours respectfully,

### Answer to the foregoing Letter.

Sia,—In reply to your letter, I have only to observe, that I hardly think the observant reader will allow you to escape, as you appear to wish, from your own statements. I gave an opinion on Milner; some months afterwards I read a book by Mr. Maitland, containing much stronger remarks than mine. It had been published, I think, two or three years. When I was attacked, not for speaking without authorities, but for speaking wrongly and injuriously of Milner, my answer was—It is no new thing for Milner to be thus spoken of; why did you not attack Mr. Maitland two years ago?

You now state this to the public, as if Mr. Maitland was my authority, and as if I had adduced him as such. The public, at least, will know that I never produced him as authority, but for a different purpose; and that I never expressed or evinced the slightest intention of appealing to authorities. Allow me then to say, that it appears to me hardly likely to answer even your own object, to endeavour to make a

person say for one purpose what he has obviously said for another.

With respect to the second matter, you leave wholly out of the question your own former statement. You said, that I had seen Mr. Maitland's pamphlet; and I answered most truly, not only that it was not written at the time, but that it was not even thought of. Although a detailed proof of Milner's inaccuracy was necessary, Mr. Maitland had not, till long after that period, decided either the part of Milner which he should take, or the mode which he should pursue. I charged you then with making a very unwarranted statement, in saying that I had seen what did not exist for some months after the time alluded to. Your only answer is, that you cannot then understand a particular expression in my letter; that is to say, you cannot understand how I could have in my portfolio many notes on Milner, whether of my own or other people's, at that moment; how I could say, that in a very few weeks I could bring forward plenty more, and yet, how I could not have seen a pamphlet which was not written. What the difficulty is I really am at a loss to know. To the sneer which you make at the loss of the possible collection of details, I shall not reply. I am satisfied that you have already quite enough details to answer, without my troubling myself to increase their number. I can assure you that I claim no sort of respect, or regard, either for judgment or powers; and yet I venture to think, that adding to the list of Mr. Milner's inaccuracies would not be a hopeless task even for I am, your faithful servant,

tenets of the papists is to be reckoned a great good, as it will make many churchmen have a clearer view of the object of the articles. Dr. Holloway, in common with many others, evidently thinks that our church gladly took the opportunity of proposing a system relative to those very obscure and difficult points which have ever agitated mankind,—the freedom of man's will, the Divine fore-knowledge, and all the questions connected with them. Whereas, there can be little or no doubt that, following the wise plan of former ages, our fathers were rather anxious openly to contradict and gainsay errors which they had found productive of pernicious consequence. On this account they especially contradicted the popish system of justification, in its full extent; and the articles which are now too often a source of dispute among churchmen, holding different opinions on the various points of the quinquaricular controversy, are, in fact, special renunciations of those mischievous errors in opinion which, in practice, led to some of the worst corruptions of popery. When the popish system of justification is more fully weighed by churchmen, as we may hope it will now be,-it will be found how carefully almost every expression in this part of our article, is framed to contradict it, just as certain

phrases in the Nicene creed are to contradict Arian errors.

Avoiding (as is usual in this Magazine) the discussion of the points here referred to, the reviewer of Dr. Holloway may yet venture to say, that the view of Calvinism which is enounced in Dr. H.'s preface, and is a very common one, is, after all, far less calculated to command respect than the open, direct, and unshrinking acceptance of that system in all its fulness. For example, Dr. Holloway says, that there is a distinction between a natural and moral inability to accept such and such a belief or line of conduct—for it would be unjust to punish a blind man for not seeing, but not unjust if he wilfully shuts his eyes. Now, how does this distinction apply? Surely Dr. H. must allow, that the whole question turns on this point, whether the moral blindness of our nature is not what he calls a natural blindness also, or, in other words, whether they who are condemned for their unbelief, or their sin, ever had either the power of believing or acting rightly, or ever had such an offer of grace made them as they had the power of accepting. For Calvinism, in its full extent,fearful as to the writer it seems,—he is yet aware that much may be said; nor can any one be inclined to speak lightly or rashly of a system which has been propounded and accepted by such men, and with such power, as Calvinism has been. But for the sort of timid Calvinism (if one may so speak without disrespect) which will accept the system, and yet reject the painful parts of it, because they are painful,—which is common in the present day,—it is difficult to feel the same respect. Men either have or have not the power of accepting or rejecting the offers of mercy in the Gospel: we may take which side we please of this question; but we cannot choose one side, and then have the benefit of the other.

Lexilogus; or, a Critical Examination of the Meaning and Etymology of numerous Greek Words and Passages, intended principally for Homer and Hesiod. By Phil. Buttman, L.L.D. Translated and edited by the Rev. J. R. Fishlake, late Fellow of Wadham. London: Murray. 1836. 8vo.

THE English public is really very much indebted to Mr. Fishlake, for giving them the means of access to this charming book. The reviewer, perhaps, may be a little prejudiced, having a very strong (some may think a very strange) love for that kind of discussion of a word which a good lexicon presents. But in this case, each word has an admirable essay on it, in which not only the word itself, but numerous passages bearing on it in the authors who most frequently use it, are illustrated, with a spirit, a taste, an ease, a knowledge of classical antiquity, which make Buttman one (to English tastes especially) of the most delightful of the German scholars of modern days. He does not possess the metaphysical subtlety of Hermann, but, in return, neither is he led away, as that very great scholar occasionally is, into carrying his theory out with that strict and logical severity which the wilfulness of human beings, and the various accidents of human life, forbid. Nor, again, are his works a painful study. Always acute, but always lively and interesting, they shew not only the accurate criticism of a grammatical scholar, but the refined feeling of (one had almost said) an amateur of philology. Buttman never wearies, but leads one on to feel the same interest in his subject and his author as he feels himself.

Mr. Fishlake has done his part exceedingly well, both in the translation and the addition of some valuable notes.

A Collection of English Sonnets. By R. F. Housman. London: Whittaker and Co.

MR. HOUSMAN has given us a very agreeable volume, bringing together some of the best specimens of our English sonnets, from various writers, and thus enabling us to compare their merits in this trying and delightful kind of composition. There is a large selection—as there should be—from Wordsworth; and only one or two are omitted, which the reviewer would wish to see in a selection.

The Poetical Works of the Rev. Thomas Dale, M.A. London: C. Tilt. 1836. pp. 370.

This is a collection of Mr. Dale's works, in a very elegant little volume. They are so well known already, and have been so much admired, that it is not necessary to say anything on them here at length. Were it necessary to bespeak the favourable opinion of the public, that should assuredly be done, if anything said here could effect that object. Some of the minor poems have a tenderness and truth of feeling, and a purity of language, of which it would be difficult to speak too highly.

Remarks on the Progress of Popery. By the Rev. Edward Bickerstetli, Rector of Watton. London: Seeleys. 1836. 12mo. pp. 71.

MR. BICKERSTETH recapitulates some of the various facts which have been stated, tending to shew the increase of popery. In his views with respect to certain prophecies, he will not hear of any doubt or difficulty, but insists that the pope is the man of sin, &c. &c., with the same decision and positiveness as that infallible head of the church would deny it. The first cause for the progress of this fearful error Mr. B. declares to be the neglect or loss of the precious doctrine of salvation by grace, and then proceeds at once to a most vigorous and long attack on the Society for Promoting Christian Knowledge, in whose publications that loss is distinctly marked. He thinks there is no reasonable hope of any cure of the evils of the society in the pro-

ceedings of the Tract Committee.

It is not intended to enter into debate with Mr. Bickersteth on these points, here or now. No one can doubt to what all these inculpations of the society, and the determination to alter its tracts, must lead. But it may be well to point out the extreme injustice with which the society itself is treated. Mr. Bickersteth charges the society with a departure from the principles of the Reformation, and with keeping back the truth, because it has declined republishing Fox's Book of Martyrs. Surely charity might have suggested many very sufficient reasons. First, the society is strictly a charitable society, and its object is to offer Bibles, Prayer Books, and Tracts, to the poor, at such an easy rate that they can manage to purchase them, or to offer them to the charitable subscribers on such terms that they can give many away. Now, Fox consists of three folio volumes. Republish it in as small a size as you can, and it will cost from two to three guineas. How many copies of a book at this price will be bought by the poor, or given away? It may be very convenient to poor clergy, or zealous laity who are not rich, to have a cheaper edition of Fox; but is the society justified in expending its funds for others than the poor? Then, again, although no one now doubts Fox's veracity, or his general accuracy, yet it is a very serious thing for a public body, embracing most of our bishops, in a time of contronersy, to put forth a work of such enormous size, as they will certainly be held responsible by their adversaries for every historical statement so put forth. Does Mr. B. think that the papists would desire anything better than, in the midst of the present feeling against them, to have the means of diverting attention to an historical controversy? On these grounds alone the writer of these lines (as a member of the society) would have voted against the society's publishing Fox. But if Fox is so necessary, and there is such a demand for him, why does not the Tract Society undertake the task? Has Mr. Bickersteth no influence there?

Mr. B. says that the kirk of Scotland has fallen away from the great protestant doctrines of the reformers. That is an accusation with which we have nothing to do. Then, our "leading journals" are another cause of the progress of Popery. One leading journal glories in letting men's creeds alone. Why does not Mr. B. name?

Again, we have given up declaring, as the reformers did, that the pope is antichrist and the man of sin. Mr. B. then says, in his note on this, that our articles are full of testimonies against papal doctrines. Indeed they are, and pity it is that this is not better understood. But what has this to do with the question? Whether the pope is the man of sin, or not, what is there in our articles which has the slightest shadow of approach to that declaration? If that ought to have been plainly set forth, Mr. B., instead of eulogizing our reformers, ought to reproach them severely. Again, he says that in the homilies the pope is called the man of sin, and proceeds to quote the passages. But not a word on the subject is said; and although there is (and very properly) very strong language as to the monstrous evils of the popedom, it seems to the writer that saying that the pope ought rather to be called antichrist than Christ's vicar, and that many of the practices of popery are such as are described in the kingdom of antichrist, fall very far short of the sense in which Mr. B. considers the pope as the one antichrist described in Scripture. In short, speaking in public documents, our reformers were very properly cautious. With respect to some of Mr. Bickersteth's remedies, the writer must beg leave to be sceptical. No one, however, can doubt Mr. B's zeal, though they may entirely disagree with his opinions.

The Works of William Cowper; with a Life, by Robert Southey, Esq. (Vol. II. of the Life). London: Baldwin and Cradock. 1836.

The present volume of Mr. Southey's Life of Cowper is a precious addition to the stores of pleasure and improvement for which English readers are indebted to this distinguished writer. No page of Mr. Southey's prose can be read without pleasure to the ear; and none, where the great interests of man are concerned, without improvement to the heart that is capable of it. In the present work, in addition to these attractions, we shall have, for the first time, a complete Life of Cowper, by one who, as a poet and a man, is equally qualified to speak of that great poet, and most unhappy man; to appreciate all the various gifts of his highly-gifted, but unbalanced, mind; and to discriminate between reason and madness, health and malady. The whole volume, containing many new letters, will be read with deep interest; for one is never tired of Cowper's domestic life; and such a view as Mr. Southey has given would revive an interest that had died away.

There is one most valuable addition to our critical stores, in the present volume, in a view of English poetry, from Chaucer to Cowper.

Six Months of a Newfoundland Missionary's Journal, from February to August, 1835. London: Smith, Elder, and Co. 1836.

This journal of Archdeacon Wix is most earnestly recommended to general notice. It is full of interest; and many readers will indeed be surprised to know the fearful hardships encountered by those who attempt to carry the comforts of religion to the poor settlers on the shores of Newfoundland. To make his way through wild woods and snow; to sleep in the open air, on the snow; to take all chances of

wind and weather, at the most inclement season of the year; to have, as his greatest luxuries, a bed by the fire of some smoke-dried hut; and to go on in this way, from day to day, for months, is the lot of those who, like Archdeacon Wix, undertake the office of the Newfoundland missionary. The comfort which they give to those who have no minister, no books, no schools, no access to the means of grace, are their earthly reward. And they who may read in this simple narrative the affecting expressions made use of by many of the poor English settlers, their bitter regret for having so often neglected the sabbath at home, and their high value for these casual means of attending divine worship, will know that this reward is a great one indeed. It may be hoped, too, that many who read will be induced, when they see what a comfort bibles and prayer-books were to these desolate people, to give a little assistance, at least, to this object.

Ewald's Hebrew Grammar, Translated. By J. Nicholson, B. A. London.

Dr. Ewald has long been known as a very able labourer in the field of oriental, and especially of Hebrew, literature. His very clever dissertation\* to shew the unity of design, composition, &c., which pervades the book of Genesis, in opposition to the writers who divide it among as many authors as their caprice may lead them to fix upon, and seem to imagine that its composer only collected these sybilline leaves, appears, by the trouble which Hartmann gives himself to answer it, (in his "Inquiry about the Composition, Age, and Plan of the Five Books of Moses. Rostock. 1831,) to have given the supporters of the fragmentary hypothesis more annoyance than any work on the same side of the question. Dr. Ewald, however, must not be claimed as an authority by the supporters of the genuineness of the Pentateuch, although he makes some considerable strides towards assisting them in establishing their position. He considers it as proved, that the first four books of the Pentateuch must have been in existence previously to the tenth century before Christ. His Hebrew grammar has long been highly thought of: its great merit appears to consist in the fulness with which the analytic part of grammar is treated, and in the ability with which the difficult question of the Hebrew tenses is discussed, in which portion of the grammar, by considerations founded on the distinction of aoristic and of relative time, he endeavours to give reasons for the apparent anomalies in their use, and investigate the conditions which regulate it. The writer may be permitted, while he expresses his admiration for the learning and ability of Dr. Ewald, to say, that he sometimes refines with rather too much subtlety; that is, when he attempts to determine, from the style of a small passage in Scripture, the part of Palestine from which its author came; + and that he sometimes generalizes, with respect to the usages of the Hebrew language, on insufficient data,—an instance of which is given in the work of Hartmann, above referred to. These remarks are only made to in-

<sup>•</sup> Die Composition der Genesis Kritisch untersucht von Dr. H. A. Ewald. Brunschweig. 1823.

<sup>†</sup> Gram. p. 5. First Edition.

duce those who use this grammar to bear in mind that they must sometimes take the trouble (as they ought to indeed, whatever grammar they use,) to investigate for themselves. It is a valuable contribution, at all events, to the stock of Hebrew criticism in our language.

A Letter to Andrew C. Dick, Esq., Scotch Advocate, on his Dissertation on Church Polity. By the Rev. John Collinson, M.A., Rector of Gateshead. London: Rivingtons. 1836.

This little volume shews much thought and good strong sense. It often shews, with great force, the absurdity of the arguments against establishments, by carrying them out to their legitimate conclusions. It always fairly meets the question; and one only regrets, that it is an answer to what seems a very poor performance, instead of being a substantive and original treatise on a question which Mr. Collinson appears qualified to treat very ably.

The Confession of Faith of the Church of England, in her Thirty-nine Articles. By Thomas Stephens. Edinburgh: Fraser and Co. 1836. 12mo.

MR. STEPHENS' name has often been before the readers of this Magazine. He is the editor of a very excellent and useful periodical in Scotland, called the "Episcopal Magazine," and the author of a "Guide to the Service," highly creditable to him. A more zealous episcopalian cannot be, nor one at all times more ready and anxious to exert his best abilities in the cause of truth. In the present small exposition of the articles, he has entered on a more difficult task, but has executed it in a manner highly creditable to himself. Here and there one could wish a phrase altered, or a short passage expunged; but, as a whole, it does Mr. Stephens, as a layman, great credit.

Parochial Sermons. By the Rev. J. H. Newman, Fellow of Oriel, &c. Vol. III. London: Rivingtons.

When the public call for a second edition of a first volume, and for a second and third, the critic may have the pleasure of feeling that his services are not required, and that his expressions of warm approbation are superfluous. If any one should complain of too much severity, let him remember what this age is; and that if there is any fault, it is one on the right side. A correspondent has sent the following letter:—

To the Editor of the British Magazine.

SIR,—In the hope that Mr. Stanley, or some of the readers of his late pamphlet, may light on the pages of your Magazine, I send the following extract from Mr. Newman's advertisement to his third volume of sermons:—

"It may be advisable to notice here, for want of a better opportunity, a mistake in an extract made from the author's second volume of sermons, in Mr. Stanley's late pamphlet. The extract stands thus, in page 22, second edition of the pamphlet:—'By a priest, in a Christian sense, is meant an appointed

channel, by which the peculiar gospel blessings are conveyed to mankindone who has authority to apply to individuals those gifts which Christ has promised us generally, as priests of mediation.'

"In the sermon itself, the concluding words stand as follows:—'which

Christ has promised us generally as the fruits of his mediation.' "-p. 338.

I am, Sir, your obedient servant,

Observations on a Memorial to his Majesty, &c., from certain of the Clergy of the Church of Ireland. By a Churchman. Dublin: Milliken. London: Fellowes. 1836.

This very spirited pamphlet (containing, in an appendix, all the letters of Dr. Dickinson and others in defence of the memorial, and in reply to them) most ably and powerfully exposes the evils which would arise from the system recommended in the memorial. So many of the reflexions apply to the case of England, that the pamphlet is warmly recommended to English readers.

Doctrines of the Church of Rome, and Disorders of Ireland. By the Rev. Mortimer O'Sullivan. London: Mortimer.

THE statements in this pamphlet are, if possible, more curious and important than those relating to Dens. Mr. O'Sullivan has closely examined the conferences, of which we have heard so much, and has discovered what must be called most remarkable coincidences,—viz., that, very shortly after a discussion among the priests, inquiring who are really the possessors of the benefices, the tithe war was proclaimed by the priests; that after a discussion as to the duties of military with respect to heretics, the addresses in the chapels to the soldiers were such as to make it necessary for an officer to accompany the men, and so on. These matters are of the very highest moment just now, and, coupled with other curious and striking facts related by Mr. O'Sullivan, make this pamphlet one of the most striking which have lately issued from the press.

A Defence of Christianity. By M. D. Frayssinons, Bishop of Her-Translated by J. B. Jones. London: Printed for the Author, and sold by Rivingtons. 2 vols. 8vo. 1836.

This is really a remarkable work. In the year 1803—i. e., when everything godless reigned in Paris, M. Frayssinons commenced a course of lectures to young people, chiefly of the higher orders, on the evidences, in the church of St. Sulpice. They were suspended in 1809, resumed in 1814, and concluded in 1822. They embrace not only the direct evidences of Christianity, but several lectures on Natural Theology, on the moral order of things, the immateriality of the soul, the providential Governor of the world, free will, religion as the basis of morals, &c. After this, M. Frayssinons proceeds to prove the truth of the Mosaic dispensation, and then proceeds to the direct proofs of the truth of the Christian revelation. These two last points are comprised in the second volume; and it only is justice to the author and translator to say, that the arguments are not only extremely well

stated, but in a manner very well adapted to be popular with a tolerably-educated audience. There is enough learning and information to attract and command attention, and a remarkably fluent and agreeable style. The argument is well conducted, and embraces all the leading topics urged by the advocates of the Gospel. It is almost to be regretted that this was not a separate work, as it would have been of a size better adapted for general circulation, and would have been a valuable addition even to the various treatises on the evidences which we already possess. There is nothing whatever to characterize the book as the work of a Romanist, as the author does not enter on the consideration of doctrines. With respect to the subjects treated in the first volume, there is, unquestionably, a good deal of ability shewn; but it is very difficult to discuss metaphysical subjects before a popular audience with advantage. At the same time it must be remembered that to an audience so perfectly free (as too many Parisians in 1803 were necessarily) from all knowledge of the commonest truths of religion, very ordinary observations might be productive of much The translator's style is easy and pleasant. advantage.

The following Sermons, Pamphlets, and Minor Works deserve notice:—Some excellent Remarks on the Neglect of the Afternoon Service, by the Rev. A. Cooper, whose second collection of prayers ought also to have been noticed with commendation some time ago. No common Sermon, by the Rev. John Wordsworth (son of our great poet), called Church Membership and Discipline should be better understood, and more zealously maintained. (London: Rivingtons.) A Sermon, by the Rev. G. Cole, of St. George's Chapel, Barbonine, called The Appeal of a Pious Monarch to a willing People. (London: Nisbet.) Summer Visits to a Country Village, by Mrs. Bowles (wife of the venerable and excellent poet.) The Elements of Latin Grammar, by R. Hiley. (12mo. London: Simpkin and Marshall.) Archdeacon Butler (a great authority) says, that "where he has examined it, it is done with care and ability; it is short, clear, well selected, and likely to be very useful."

Mr. CHURTON has commenced an *Illustrated Bible*, with Plates, from designs by Messrs. Westall and Martin. Mr. Churton superintends the notes. How eight engravings and the fifty first chapters of Genesis, with notes, can be given for one shilling may well be a maryel.

#### MISCELLANEA.

EXTRACT FROM THE "BATH AND DEVIZES GUARDIAN."

"TRANSPORTATION OF A BISHOP TO BOTANY BAY."

"We intended, but for the overpress of other matter, to have alluded in our last to the appointment of Archdeacon Broughton to the bishopric of Australia. Really it is high time that this sort of CREATING, as well as the Vol. IX.—March, 1836.

exporting, these ecclesiastical manufacturings was put a stop to. What presumption can be more impious, in the Christian sense of the thing, than for a set of sinners, for whom in the day of judgment, perhaps, it shall be more tolerable for Sodom and Gomorrah, to sanction the pretence of CREATING, as it is technically termed, a spiritual being for exportation to the antipodes, there to assume apostolic functions,—yes, even to impart divinity, by what is presumptuously called holy ordination? Is not 'the time arrived,' as the expediency slang would have it, for crying down such imposture as a mockery of the religion of the lowly Jesus, which passes a sentence so severe on the hypocrite, and the foundation of which is humility and meekness of heart? Let it not, however, be supposed that we have any objection to the transportation of the whole fraternity, with all their trappings, to the antipodean regions, provided the islanders of the southern Pacific Ocean are desirous to possess themselves of specimens of 'the pomps and vanities of the world,' as precious in their kind as any to be found in these northern tracts of the habitable world."

[This "Bath and Devizes Guardian" is said, whether truly or not, to be under Mr. Roebuck's direction. The perfect nonsense, the temper, and the style of this extract will certainly justify the supposition in the opinion of those who have had the misfortune to hear the Hon. Member's speeches, or read any of his productions. From this passage it appears that the writer hates bishops, and means to abuse them. But what he thinks of them who can tell? Of the mode in which they become bishops, or what is supposed by churchmen about them, it is perfectly clear that he does not know one word. Indeed, it may fairly be doubted whether the person who could string such entirely senseless words together, could be made to understand what churchmen have said on the matter.

## COPY OF A LETTER ADDRESSED TO THE GOVERNORS OF THE ORPHAN WORKING SCHOOL, CITY-ROAD.

LADIES AND GENTLEMEN,—A paper is in circulation, headed "Orphan Working School: Protest and Reasons." It is signed by the names of forty governors,-thirty-six gentlemen, and four ladies, from among the ministers and laity of the unitarian party. Under the specious pretence that modern unitarians are to be identified with the presbyterians of former times, it is sought to revive the union of different denominations of protestant dissenters in the Sabbath-evening lectures, during the summer months, at the institution; which, to the satisfaction of a majority of the governors, and the increasing patronage of the public, have been discontinued for two years. The combination of orthodox ministers with unitarian ministers, in conducting a religious service, is obviously hopeless; and the lecture, if revived, must therefore be unitarian. The legality of discontinuing the lecture is now as distinctly established by the opinion of counsel (Messrs. Jacob and Wigram), as the moral expediency of it has been fully proved by experiment. The sentiments of the majority of governors must be now decidedly expressed, in order to settle the question; and that can be done only by the presence of the governors at the court on Wednesday next, February 3rd, in order to support their former orders.

Observing the union, zeal, and activity exhibited in the paper referred to,

The Editor regrets that the length of this paper prevents its insertion just now. He must say, that in his opinion, as far as argument goes, on the intention of the founder, and on precedent, the Socinians have the best of it. This is one of the fruits of the amalgamation principle. Either Socinianism must be taught, or this fearful evil is to be remedied by doing away with all public worship! Such are the consequences of deserting the plain rule of duty. The result of the meeting was, the wolng away the service.

we do earnestly request the favour of your personal attendance at the court, to be held at the King's Head, Poultry, on Wednesday, February 3rd. The chair will be taken at twelve o'clock precisely.

N.B. Ladies as well as gentlemen, being governors, are entitled to attend and

vote.

We remain, ladies and gentlemen, your obedient servants,
(Signed by forty-six governors.)

## ROMANISTS' OATH.

Malta Gazettes to the 11th of January have been received. It appears that the council of government established in that island in May last, has at length heen organized, although not without some unexpected difficulties. The Roman-catholic Bishop, who was honoured by his Majesty with a seat in that council, being scrupulous to a degree not to be found in the consciences of all Roman-catholic legislators, hesitated as to taking the required oath, and particularly that part of it which runs-" I will never exercise any privilege to which I am or may become entitled, to disturb or weaken the protestant religion, or protestant government of the United Kingdom." These words of alarm made so strong an impression on the good bishop's mind, that he thought it right to apply to the Holy See for an interpretation as to how far they might compromise his imperative duties to his intolerant church. The council was, after many months' delay, constituted and installed on the 29th of December, and the members sworn, with the exception of the bishop, who did not present himself, the Holy Father, the pope, not being willing to countenance with his infallible approbation the words of the Catholic oath. It appears, then, or rather it seems certain, from the highest authority, that these words are to be understood in their plain and ordinary sense, as always contended.

#### CASE OF DISTRESS.

THE following case of distress is strongly recommended to the benevolent. Mr. Scargill was the author of two papers on the "Anatomy of Socinianism" in this Journal, which his unfortunate illness prevented his completing. If a presentation to Christ's Hospital could be got for one of the boys, it would be

a great point.

The Rev. William Pitt Scargill, for some time minister of the chapel in Churchgate Street, Bury, and latterly a member of the established church, had, in the last three years, nothing to depend on for maintenance save the little which an aged mother, living with him, could spare from an annuity of 20L, and the small proceeds of his literary labours. Under the pressure of pecuniary difficulties and incessant exertion, his mind became gradually weakened, an affection of the brain ensued, and after suffering therefrom several weeks, (during which he was, with his family, indebted to the kindness of friends for daily support,) he breathed his last on Sunday evening, leaving a wife and two sons, (one aged nine and the other seven.) with means of subsistence for a very short time only. A subscription for their relief has commenced, and any charitable contributions will be thankfully received by the Rev. H. Hasted; Thomas Robinson, Esq.; and Mr. Deck, who would act as trustees for the widow and her children.

#### REV. W. P. MANCLARKE.

THE following case is recommended to the consideration of the benevolent:—
The Rev. William Palgrave Manclare, M.A., of Jesus College, Cambridge, after having performed for thirteen years the duties of a licensed curate

in the parishes of Hardley and Thurlton, in the county of Norfolk, is obliged to retire from the charge, in consequence of a deprivation of sight. By this most lamentable occurrence, his income is so much reduced as to leave but a very scanty pittance for the support of a wife and five children, the eldest not yet five years of age. The nature of the calamity with which it has pleased God to visit him is such as to preclude all hope of his ever being able to contribute, by own exertions, to the maintenance of his family, or even to superintend the education of his children. Under these circumstances, the friends of Mr. Manclarke are anxious, if possible, to raise such a sum as will enable them to purchase a small annuity for his benefit; and thereby mitigate, in some measure, the difficulties in which he is placed by so heavy a dispensation; but it is only by appealing to the benevolent they can hope to accomplish this most desirable object, which they trust will not be deemed unworthy of support.

The truth of the above statement is attested by the undersigned:-

Thomas Watson, Rector of Thurlton and Hardley; Thomas Drake, Rector of Intwood; John Gilbert, Rector of Cantley; Edward Hibgame, Clk., Norwich; Johnson Grant, M.A., Kentish Town, and Rector of Binbrook; Henry Melvill, M.A., Camberwell; -Charles Etheridge, Starston, Norfolk; John G. Crosse, M.R.C.S., Norwich.

Trustees for carrying into effect the above purpose: John Kitson, Esq.,

Norwich; and Charles Etheridge, Esq., Starston.

Donations will be thankfully received at the banks of Messrs. Gurneys and Co., Norwich and Norfolk, and Messrs. Barclay and Co.; Messrs. J. Hatchard and Son, Booksellers, Piccadilly; and Messrs. James Nisbet and Co., 21, Berners Street, London.

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## DOCUMENTS.

## OUTRAGES UPON THE PROTESTANT CLERGY OF IRELAND.

#### ANSWER TO DR. KINSELLA.

THE following fearful catalogue has been published by the Kilkenny Moderator, in reply to the letter of a popish bishop, named Kinsella. It fatally corroborates all the statements made by the Rev. Mortimer O'Sullivan and the other

Irish clergymen, but yet we have reason to believe it is defective in a great

degree :---

It may be remembered that the Bishop of Gloucester said, that many of the protestant clergy had been murdered, and others brutally assaulted. To this, Dr. Kinsella gave a flat denial, asserting that it "was not true," and adding, "I have heard but of the murder of one protestant clergyman,—and that occurred some years ago, and had no connexion with the state of religious or political feeling;" and then he proceeds to say—"I call upon your lordship to give the names and residences of the protestant clergymen who have been murdered and assaulted." "To save some trouble to the Bishop of Gloucester," says the Moderator, "we publish the subjoined:"—(a brief extract is here given)

1829.—October—The Rev. Mr. Going, incumbent of Mealiff, county Tipperary, ASSASSINATED by insurgents on his return home from Thurles. He was shot through the heart when within half a mile of his own house. December 17th—The Rev. Mr. Day, curate of Roscommon, FIRED AT by one of three men, but escaped without injury. A man named Edward Moran was

executed for the offence in the month of April following.

1831.—Feb. 28—The Rev. Mr. Willis, residing in Rossbercon, in this county, was pelted, and his carriage shattered, on his return home from this city. Sept. 24—The steward of the Rev. David Seymour, near Bosagher, MURDERED. The steward of the Rev. Mr. Peacock, of Moate, FIRED AT.

1832 .- Jan. 24-The Rev. Irwin Whitty, rector of Golden, in the diocese of Cashel, STONED TO DEATH, on his return home from the sick-bed of one of his parishioners. Oct. 25-The Rev. George Huston, rector of Feighcullen, near Naas, was shot in his own lawn, while overseeing some of his workmen. Dec. 14-The Rev. Mr. Fergusson, Timoleague, Cork, on his way to Bandon, was attacked by a number of persons. The unfortunate gentleman sought refuge in a house, but he was dragged out and MURDERED. Sept. 9-As the Rev. N. H. Mandeville, curate of Kilbeacon parish, was on his way to Mullinavat, he was met by a party of ruffians who made a furious attack upon They PELTED STONES after him, some of which struck the horse on which he rode, and knocked the animal down. Oct. 2-The eldest son of the Rev. M. Goold, rector of Borrisokeane, County Tipperary, was DREADFULLY BEATEN and LEFT FOR DEAD, near Moate. Oct. 20—The house of the Rev. John Kearney, of Bamfort, attacked; the door broken open, several articles of furniture destroyed, and fire-arms taken. Dec. 14—The Rev. Charles Caulfield was met by five ruffians close to the demesne of Woodsgift, one of whom KNOCKED Mr. Caulfield OFF HIS HORSE BY THE BLOW OF A STONE. Same date-The same evening, the house of the Rev. Mr. Lloyd, of Powertown, was attacked. Several shots were FIRED into it, but no entrance was effected.

1833.—Sept. 2—The Rev. Wm. Scott, rector, fired on at Pallasgreen, county Tipperary. Two of the party afterwards taken by Mr. Scott and his sons. October 9—Several trees, the property of the Rev. Mr. Clarke, of Shronehill, county Tipperary, destroyed. October 29—The Rev. Thomas Caulfield, on his return from Waterstown, county Tipperary, was printed with stoness. He escaped unhurt; a stone 4lbs. weight burst in one of the panels of his gig. Dec. 20—Rev. Mr. Ferguson, on his way from Tallow to Carlow on a jaunting car, was pursued and printed with stoness by a gang of ruffians. 26—The steward of the Rev. Henry Stannard, of Ballydowell, in this county, waylaid and braten by three men.

1834.—Jan. 7—The Rev. Mr. Whitty, surrounded by a mob, who threatened to murder him and his servant. Being well mounted, they escaped. Jan. 25—The steward of the Rev. John Spray attacked; several shors fired in his house. Feb. 23—The Rev, A. Armstrong, on his way to Ballyphilip, county Tipperary, fired at, but escaped. March 7—A shor fired through the drawing-room window of the Rev. Lloyd, rector of Fennor, co. Tipperary.

1835.—Feb. 11—As the Rev. John Murphy, rector of Kiltuliagh, county Kerry, was returning from a funeral, he was pelted with stones, one of which cut through his hat and inflicted a DEEP wound in his head. March 28—The Rev. G. Carr insulted by a man in the churchyard of Old Ross, and The Rev. of to hold his tongne." June 2—The Rev. Mr. Dawson, while walking across a field, was suddenly attacked by three men, and MURDERED, at Ballincarrig, about 9 miles from Limerick.

#### RATHCORMAC.

#### TO THE EDITOR OF THE STANDARD.

Ballinterny, Rathcormac, Ireland, Jan. 16, 1836.

SIR,-In your paper of the 6th instant, I perceive by your leading article that you are endeavouring to place the Rathcormac affair before the English public in the true point of view. As I am individually interested in having the matter faithfully laid before the public, I take the liberty of stating a few particulars, the truth of which you may rely upon. It was in consequence of a message sent me (through one of my bailiffs) by the widow Ryan and her neighbour, that I went to her farm to distrain, as I had every reason to believe, that on my arrival there with the military, the tithe would be paid; and I am borne out in considering the information correct, by subsequent circumstances. On my arrival at her farm, and while the mob, which was composed almost entirely of strangers, was opposing the entrance of myself, bailiffs, and military, the widow sent one of her sons, who is still living with her, to pay the money, but he was compelled to return into the house; and, subsequently, when the firing was over, and the military had withdrawn to an adjoining field, she came out of the house to me, and offered to pay me the amount of tithe; but my feelings, at that moment, were such that I could not take it, nor have I ever since been paid it. I mention this to shew you that she was prepared with the money actually in her pocket, and that she only wanted an excuse to be allowed to The story of my calling upon her, even over the dead body of her son, which has been made so much of by Mr. O'Connell and the other agitators, is totally groundless, and I declare most solemnly that such never took place. I can prove, by the testimony of one of the police who attended me, that no such demand escaped my lips, and that I did not either then or during my stay at that farm, know or suspect that her son was shot; nor was I certain of his death until the following day. The speech of Mr. O'Sullivan, as quoted in your paper, is substantially correct; and if a fair and impartial investigation were to take place, the fact would disclose itself, that I was innocently trepanned into this unfortunate business. Until this occurred, I may truly say, without vanity, that I was a favourite among the people, and stood on good terms with all my neighbours; but since this occurred, I have been persecuted by the agitators, and my protestant congregation actually deterred from coming near my church; so that, during the last year, my Sunday attendance at church is confined to my own family and servants, the safeguard which is afforded me by government, and one other family. If you wish to be informed of any other particular, let me know, and I will immediately furnish it. I trust you will excuse me for thus trespassing upon your otherwise better employed time, and believe me, Sir, your obliged and humble servant, W. RYDER, Archdeacon of Cloyne.

<sup>&</sup>quot;Ir the Whig Radicals have a particle of gratitude in their composition, they will be ready to own their obligations to Rathcormac. The unhappy occurrence there has afforded any easy theme for their orators and writers to enlarge upon, whenever their arguments were running short, while their powers of abuse remained unimpaired. All this time, however, it was remarkable enough,

that neither Mr. O'Connell nor any of the Irish papists, with a whole ministry at their nod, thought it worth while to bring the matter before the cognizance of Parliament. Our readers, perhaps, may guess why they were thus backward; -if they cannot, we can inform them. The fact is, that Archeacon Ryder went to distrain at the request of Widow Ryan; that she had probably been induced to make the request, that, while she paid her dues, she might appear to do so by compulsion (a contradictory state of things not uncommon in Ireland); that her neighbours, having discovered her intention, brought a mob of strangers, in order to overwhelm whatever small party might accompany the Archdeacon with a view rather to a mere demonstration than with any expectation of being called upon to act. This mob of lawless ruffians (for they were nothing more nor less) assaulted the police; and the first shot which was fired, was an act of necessity, in order to save the life of a police-man, and actually "intercepted this attempt to murder." The widow's son was unhappily killed in the course of the short struggle which took place; and deep as must be our sorrow that any innocent blood (for we believe the son of the widow guiltless of having connived at the conspiracy) should have been shed, yet when the necessity of self-defence requires soldiery to act, all who are present are involved in one common danger, as they usually are in one common guilt. The soldiers were in a situation almost like an ambuscade, where it was thought they might have been easily overwhelmed; and they could not have retired on the first obstruction without the greatest danger, and the probability of a far greater loss of life than actually took place. They had gone armed, for bitter experience had taught them that police parties might be trepanned and murdered—as a party of more than fourteen had been, not very long before, in Kilkenny! This is the real history of Rathcormac; and we think the man must be stone-blind who does not see how convenient a topic it affords for the lying journal, or the seditious orator, but how very inconvenient it would be to the agitators of Ireland to see it fully investigated in the House of Commons. It would be inconvenient to the parliamentary trader in agitation to have his own malpractices proved in the very cause which he selected as the best ground of vituperating his enemies,—and, accordingly, Rathcormac will never be investigated by parliament, or at least, not at the request of Mr. O'Connell."—Cambridge Chronicle.

# INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A Meeting of this Society was held at their chambers in St. Martin's Place, on Monday, the 15th February; his Grace the Archbishop of Canterbury in the chair. There were present the Earl of Harrowby, the Bishops of London, St. Asaph, Bangor, and Gloucester, Lord Kenyon, Lord Bexley, Rev. Archeacon Cambridge, P. Pusey, Esq. M. P., Joshua Watson, Esq., George Gipps, Esq., Rev. H. H. Norris, Rev. Dr. Shepherd, Rev. Thomas Bowdler, H. J. Barchard, Esq., N. Connop, jun. Esq., James Cocks, Esq., J. S. Salt, Esq., William Davis, Esq., Benjamin Harrison, Esq., &c.

Among other business transacted, grants, varying in amount according to the exigency of the case, were voted towards building a chapel at Oakridge, in the parish of Bexley, county of Gloucester; rebuilding the body of the church at Easton Grey, in the county of Wilts; building a chapel at Bexley Heath, in the county of Kent; building a chapel at South Stoneham, in the county of Southampton; enlarging the chapel at Brierley Hill, in the parish of Kingswinford, and county of Stafford; building a chapel at Middleton, in the parish of Wirksworth, county of Derby; procuring free sittings in the chapel at Bognor, in the county of Sussex; building a chapel at Sarisbury, parish of Titchfield, county of Hants.

## CHURCH ROOM AT SOUTHAMPTON.

DEAR STR,—In the January Number of the "British Magazine," in stating the population and church room of Southampton, the contents of St. Mary's church are not given. This makes an important difference. I am now able to furnish you with a more accurate statement:—

						Parishes	OF	8	OU.	THAMPTON.						
•					1	Population.										Sittinge.
	St. Mary. ,					10,000				Church						1650
	ot. Mary. ,	•	•	•	•	10,000	•	•	•	Trinity Cha	p	el			•	500
										Church .	•				•	1320
	All Saints .					6000				St. Paul's .	,					700
										(Asylum .						150
	St. Lawrence St. John .		ur	n }		1200	. `			Church	•			•	٠	450
	Uala Daad			•		1000				Church						800
	Holy Rood .	,	•	٠	•	1800	•	•	•	God's Hous	e					150
	St. Michael's		•	•	•	1900	•	•	٠	` <del></del>	•	•	•	•	•	1420
						20,900										7140
												]	L.	E.	S.	

## CHURCH MATTERS.

## RELIGIOUS DESTITUTION OF GREAT CITIES.

THE reader will perhaps remember some remarks, in a recent number of this publication, on the City Mission. Let any credit which can be given to its managers for good intentions not be refused. Still, its proceedings, unfortunately, not only fully justify those remarks, but call for the decided reprobation of all those who are concerned for the honour of the Gospel, and anxious to become instruments for applying suitable remedies to the fearful evils existing in the metropolis, from the want of religious instruction. No words can be found too strong to paint the extent or the degree of those evils; yet, existing as they do before the eyes of so many hundreds of wealthy men, able, from station, influence, and worldly means, at least to attempt a remedy for them, no such remedy has yet been attempted. It is consequently but too clear that, either from carelessness as to moral and religious responsibility, or from a feeling of the hopelessness of contending with such a mass of evil, an indisposition to act exists. the other hand, many indications prove that attention is excited to this sad subject, that Christian men are beginning to see that nothing can justify their silence, but that they are bound to make the call in the loudest tone and with the utmost perseverence. What can be so mischievous, under such a state of things, as proceedings, the absurdity and fanaticism of which are such as to give those who are indisposed to listen to the call, not indeed a real or legitimate excuse for turning a deaf ear to it, but just that sort of plausible excuse which always answers where there is already a decided bias in the maind? They can turn to this City Mission, and, exposing, with a just severity, proceedings which may excite laughter in some, and loathing in others, can take them as a fair picture of all attempts, and ask whether the inevitable effect of such measures must not be to increase the scorn of the scorner, and give him fresh matter for poisoning the minds of the young and the unsettled in faith? They may ask whether (to say the least) any possible good can be hoped for by a reasonable man from efforts of which it is difficult to say whether the directors or the agents seem most unfit for the task of instructing the myriads of unhappy beings who are now living without God in the world, most insensible to its difficulty, and most incapable of coping with it? Let the following miserable piece of fanaticism be carefully considered, as a specimen of the temper and feelings of those who are organizing and directing this body, and then let it be considered whether the public dissemination of such language does not tend directly to increase infidelity:-

"EFFICACY OF PRAYER.—It is generally admitted that the success hitherto afforded to the Loadou City Mission, has surpassed the expectations even of its warmest friends. Formed on the 16th of May last, in eight months after we find twenty-four agents appointed, and much good done. To what is this success to be ascribed? We believe it can be traced to the abounding prayers of those interested in the measure. The first stone of this mission was laid by prayer in Dublin, in the month of December, 1834; when five individuals cordially united in their supplications that the desire in the heart of one of their number, if of God, might be granted, and that many souls might be brought to Jesus thereby—but if not, that his way might be stopped. All present believing it to be of God, passed certain resolutions, and afterwards carried them into effect, tending to the furtherance of the object. In February following, another stone was laid, by from twenty to thirty, who had power in heaven, meeting in Dublin unitedly to commend the work to God. Since that period, these and other friends have met at least once a month for the same purpose. In Scotland also there have been many wrestlers employed; and in London we know that much individual and united prayer has been presented to the throne for prosperity to the cause.

"Ye verestling Jacobs, who have given your money, and who cannot give your money! if this work be of God, and, having carefully examined it, you know it is, it must prosper; but it will be hindered or pushed forward just as your hands are up—plead—plead—plead in the name of the Lord Jesus Christ, with our Father in heaven, that his Holy Spirit may descend and rest upon the London City Mission, that all connected with its management, and that its operations, from first to last, may be so governed, that He may be seen throughout; and that tens of thousands of precious souls may, through its instrumentality, be plucked as brands from the burning! Open your mouths wide; seek, that great glory may be brought to our God, and that all concerned may be found in the dust."

But, again, to shew their wisdom, let the following advertisement

"Wanted immediately, an experienced individual to superintend the twenty district agents now employed. He must be a man of a catholic, humble, and loving spirit, of deep piety, of evangelical sentiments, of good education, able and willing to labour, capable of addressing to edification numerous assemblies. It is necessary that he be able, not only at once to prove from the law and the testimony whatever he states to be the mind of Christ, but that he be capable of defending the truth from the attacks of infidels, desists, sociaians, Roman catholics, &c. Salary about 100l. It is hoped that no person will apply whose conscience does not testify that he may in some humble measure lay claim to all the above qualifications. The managers will, with equal readiness, admit a clergyman of the churches of England or Scotland, a minister of any other evangelical denomination, or a competent layman, to the office—the mission having no party end to serve in their proceedings, but simply to glorify God by doing good to souls. Applications to be addressed (post paid) to the Secretaries, No. 3, Red Lioncourt, Fleet-street.

One thing may readily be believed, that there is indeed wanted immediately, and wanted exceedingly, a person to look after the agents employed by this society! What can be expected, as to the persons so employed, except that they shall be those who, from whatever cause, are without any other means of support than this society offers? For the regular ministry of the church, persons are duly educated; but from what class are these agents to come? None are educated, none are waiting for it. It will and must clearly consist of those who have been brought up for other employments, have sought for them in vain, or have tried other things, and failed. One would be extremely sorry to stigmatize any class; and, doubtless, of those who fail in life, many may be most estimable persons. But as a class, would one wish to commit the work of Christianizing the heathen parts of the metropolis to persons not educated for it, hardly educated at all, and who can either find no other employment, or have found it in vain? One may quite agree with one of the speakers, that there will be no want of agents. Of such as have been described, there will be a large class in such a city as London, to whom the 601. per annum given by this society will be a boon indeed. The "Greeculus esuriens" who would do anything and go anywhere will always find thousands of counterparts in the unemployed, incapable, incompetent, and doubtful characters who haunt our streets. To such a class this society must be contented to commit the great work of preaching the Gospel. As to the inquiries to be made about them, they are singularly vague and unsatisfactory. "Do they give evidence of real piety, and have they long maintained a temper and deportment consistent with the Christian character and profession?" "Do you know their moral character to be good, or do you know anything against them?" would be a much more stringent question. Evidences of real piety vary according to the mind of the referee, and will ordinarily refer merely to the use of certain technical phraseology, which is supposed to indicate a converted and regenerated man.

The next question is, whether the proposed agent has been anxious to embrace opportunities of usefulness, by attending Sunday-schools, distributing tracts, &c.? On this question it may be right to say that those who are at the head of Sunday-schools would do very well to inquire most minutely into the *moral* character of all young men employed as gratuitous teachers. This caution is not given in vain, nor

without a very definite meaning.

Then come questions as to the *opinion* entertained (1) of his talents for teaching, of which, in ninety-nine cases out of one hundred, the referee can have had no means of judging; and (2) of his temper, prudence, &c.; whether he is mild and humble, or forward and assuming; and lastly, whether there is anything else which can be stated, favourable or unfavourable. Any plain and direct question as to his *moral character* is entirely omitted. But, then, these agents are to be *superintended*, and superintended, too, by such a person! One who is able to "defend the truth from the attacks of infidels, deists, socinians, and Roman catholics, &c. (the &c. deserves notice)! But "quis custodiet ipsos custodes?" No examination, as far as one can

make out, is required of them; no reference, no testimonials. "it is hoped that no one will apply whose conscience does not testify that he may, in some humble measure, lay claim to all the above qualifications!" Imagine a man who comes forward and says-" My conscience testifies that I am of a catholic, humble, and loving spirit; of deep piety, of evangelical sentiments, good education, able to labour, and capable of addressing, to edification, numerous assemblies. I am able to prove, from Scripture, whatever I assert to be the mind of Christ, and to defend the truth against infidels, deists, socinians, Roman catholics, &c."! His humility must, indeed, be a striking feature of his character. Thus, the superintendent's qualifications are to rest on his own testimony, or on the testimony of his own conscience! And perhaps it is just as well. For when the chief mover and speaker confounds a church and an establishment, and has no idea of the difference, what good could come at least of his examining the superintendents, and pronouncing them fit to defend the truth against Roman catholics? Such, then, is the scheme and plan of this society. Its work is to be done by persons never educated or trained for it, who are probably, in nine cases out of ten, people who can find no other employment, superintended by a man who answers for his own qualifications! It is really fearful to see such things going on, such work committed to such agents! Will the real and sober-minded Christian people of this great city not see that this is an additional call on them not to leave things as they are, but to come forward to rescue their helpless and ignorant brethren at once from their ignorance and sin, and from such mischievous and incapable teachers as these?

## II. -- DESTITUTION OF GREAT CITIES. (From a Correspondent.)

THE importance of immediately providing the means of religious instruction for the immense masses of population which, in all our large towns, have sprung up, and are rapidly springing up, in total ignorance and destitution, has hitherto been urged by this Magazine upon the most obvious, because the highest, grounds. But it is perhaps right to regard it in another light. If we are contented that one clergyman shall minister unassisted among tens of thousands of our Christian countrymen; that it should be esteemed a sound, a Christian principle, that one educated and ordained instructor, or even two or three such, (and in most cases our overgrown parishes are supplied with curates,) are sufficient to lead onward to everlasting life the thirty, fifty, seventy thousand immortal souls solemnly committed to their care, then how can we deny that spiritual guides are lavished in needless abundance on our better supplied districts? How can we consistently answer our modern reformers when they proceed to apply to England the rule lately proposed for Ireland, and to cut off, as needless encumbrances to our ecclesiastical system, some hundreds, or even thousands of parishes, too small to require the exclusive charge of a resident minister? Nay, how can we at this moment acquit of indolence those who (like the writer) find employment amply sufficient in the religious care of a parish containing about six hundred souls?

That this is no imaginary danger is plainly shewn by the following passage, extracted from an article on "the State of the Irish Church, which appeared in the "Edinburgh Review" for July 1835 :-

"The reviewer admits that the existing church revenues of Ireland are not greater than is required for the actual number of clergy; but he saks, why so many? The real ground of objection is not so much that the revenues are excessive in proportion to the present number of clergy, as that the clergy are more numerous than, as compared with the existing provision for religious instruction in England and Scotland, the protestants of Ireland can be presumed to require."...

He then proceeds to argue from the actual population of the diocese of London, and that of the district proposed by the English church commissioners to be erected into a new diocese of Manchester, that "one archbishop and three bishops would be amply sufficient for the whole of Ireland." He proceeds-

"As for the parochial clergy in the two countries, the proportion which they bear to the population in towns will best admit of comparison, because the density is, in such instances, everywhere nearly the same; and such a comparison, Ireland with England, will shew how much the clergy preponderate in the former. Ten parishes in Dublin, containing 47,813 members of the established church, have forty-six resident clergymen, or one to less than 1100; in St. Finbarr's, Cork, containing 1826 of the established church, there are three; in St. Mary Shandon, Cork, with 1666 of the established church, there are two. There are three in the Deanery, Waterford, containing 2688 members of the established church; and two in St. Patrick's, in the same city, containing 1597. Now turn to England:-From the report of the church revenue commission we learn, that in Bethnal Green, to a population of 62,018, there are only four elergymen; to St. George's in the East, with 38,505, there are two; to St. Giles in the Fields, with 36,432, there are three; to St. Andrew's, Holborn, with 35,599, three; to St. Leonard's, Shoreditch, with 38,000, two; to Stepney, with 51,200, three; to St. Luke's, with 46,642, two; to St. Mary's, Whitechapel, with 30,000, only one; in Liverpool, in two parishes, having together a population of more than 34,000, there are four clergymen; in Macclesfield, three to more than 23,000; in Oldham, four to 32,000; in Birmingham, sixteen to 107,000; in Leeds, nine, 71,000; in Sheffield, nine to more than 73,000."

These lines hardly require, or even admit of, comment. Who can fail to see the awful (must one not fear the judicial) hardening of heart which leads a party, self-styled, in the words of the same article, "the most judicious friends of protestantism in Ireland," to refer to the dreadful destitution of the means of grace in our recently-erected towns as a model for imitation?—a model, too, to be imitated not only by continuing to leave districts with a similarly accumulating population, with no other means of grace than were provided for them by our fathers when they contained only a few peasants, but by removing, as needless, all additional means of advantages from better supplied parishes. Because 30,000 Englishmen are committed to the care of one pastor, therefore it is an abuse to be noted in italics, and stigmatised marks of admiration, that one clergyman should be left (not placed, be it observed,) among 1100, or 900, or 800, or 600 members of the establishment (not inhabitants merely) in Cork or

<sup>\*</sup> The reader, of course, will perceive the principle here assumed, on which, how-

ever, it would be foreign to our present subject to dwell.

† The real object of this candid writer being, doubtless, that although many rural districts are ill supplied, none are so flagrantly neglected as the towns which he proceeds to mention.

<sup>!</sup> The italics are in the original.

Dublin! Such are the principles of the modern "friends of the church"-such the enlightened Christian who addresses us as unpractical men — who answer us, μακαρίζοντες τὸ ἀπειρόκακον ὑμῶν οὐ ζηλουμεν το άφρον, when we urge the claims of justice and good faiththe laws of man and of God. But may one not ask, what answer can we consistently make to these men, when they proceed to ask (and who can doubt their will to do so?) with regard to England, as now of Ireland, "What need of so many?"—What need of one clergyman to 1000, or 1500, in our cathedral towns?—What need of one to a 1000, 500, 300, or less, in some of our villages?—What need of one clergyman at all?-for surely the spiritual oversight, the moral influence, the religious instruction which one man can afford to a population of 30,000, if it is to be made the precedent, as now proposed, to which other places are to be conformed, would soon appear to be so small, that without loss, and without blame, we may dispense with it altogether.

#### TABLE IV.

#### Comparative View of the English Dioceses, in respect to Church-room.

N.B. The first number affixed to each diocese indicates the number of benefices from which the commissioners received a return. The second denotes the number of parishes in which the population is more than three times the churchroom—i. e., there are more than three persons to each sitting, exclusive of the great cities before tabulated.

	No. Returned.		No. of Destitute Parishes.	B	No. leturned.		No. of Destitute Parishes.
St. Asaph	. 143	•••	20	St. Davids	409	•••	40
Bangor		• • • •	13	Durham	192		45
Bath and Wells.		•••	22	Ely	150	•••	. 15
Bristol	. 253		13	Exeter		•••	47
Canterbury		•••	33	Gloucester	283	•••	15
Carlisle			20	Hereford	321	•••	7
Chester		•••	92	Lich, and Cov	610	•••	<b>5</b> 9
Chichester		•••	16	Lincoln	1,251	•••	<u> </u>
			(To be a	ontinued.)			

It is perhaps worthy of remark, (because it shows the perfect spirit of fairness and candour in which the article above quoted is written,) that in the same number of the "Edinburgh" there occurs the following passage—speaking of the effects of the possession of coal:—" While the towns in the southern counties, such as Canterbury, Winchester, Exeter, Salisbury, &c. have remained nearly stationary, or increased by slow degrees, Manchester, Liverpool, Birmingham, Leeds, Glasgow, Paisley, and many other towns, some of them but of recent origin, and all of them, at no distant period, inferior to those in the south, have rises to be immense cities, having more than quadrupled, or quintupled, their population and wealth since 1770. The progress of Lancashire has been extraordinary:—In 1700, its population amounted to about 166,000; in 1750, it had increased to 297,000. During the next half century.... the population rose to 672,565 persons....; in 1891, to 1,836,854 persons. This shews that the population of Lancashire is at present about eight times as great as at the commencement of the last century.... No such astonishing increase has occurred elsewhere in Europe. If it be equalled in any part of the world, it is only in Kentucky or Illinois."

From such a district it is that the honest editor seeks the precedent to which to conform the church of Ireland. Why not go to Illinois at once, with its bishop, two

priests, and one deacon?

TABLE V.

Special Cases from each Diocese.

#### No. 1.—St. Asaph.

Name.	Population,		Sittings.	No. of Persons to each Sitting.			
St. Asaph	. 3,144	•••	500	•••	6+	-	
Berse Drelincourt		•••	320	•••	10		
Cerrig-i-Druidon	. 1,009		200	•••	5		
Denbigh	. 3,786	•••	700	•••	5-		
Flint		•••	300	•••	5+ 7+		
Mold		•••	1,100	•••	7+		
Newtown		•••	360		12∔		
Oswestry		•••	1,000	•••	7+		
Ruabon		•••	1,100	•••	8-		
Ysceifiog		•••	No chure	h.	-		

#### No. 2.—DIOCESE OF BANGOR.

Name.	Population.		Sittings.	Approximate No. of Persons to each Sitting.		
Amlwch	6,285	•••	1,000	•••	6+	
Festiniog	1.858		252	•••	7+	
Holyhead	4,488	•••	1,000	•••	41 7+ 5-	
Llanfiangal Bachallaech	1,211	•••	175	•••	7+	
Llanbiblig		•••	1.700	•••	5 <u>-</u>	
Llanwrog		•••	300	•••		
Llanidloes	4.189	•••	800	•••	6+ 5	
Llanrug		•••	250	•••	5	
Nefyn		•••	275	•••	6+	

For convenience in future reasoning and references, it may be well to divide the destitute parishes into three classes:—

1st Class of Destitution				n	Those parishes in which there are more than ten persons to each sitting.
2nd	•••	Ditto	•••	}	Those parishes in which there are more than six persons to each sitting.
3rd	•••	Ditto	•••		Those parishes in which there are more than three persons to each sitting.

It will be observed that the cases in St. Asaph and Bangor chiefly belong to the 2nd class.

It may now be permitted to refer to the valuable communication on the subject of church accommodation which was sent to the "British Magazine" of last month, by Mr. Bedford, of Sutton Coldfield. For the correction supplied by that document to some of the results arrived at by the compilers of these tables, none can feel more grateful to Mr. Bedford than the compilers themselves. If he will do them the favour to refer to the "British Magazine" of December, he will find that they had already anticipated that all their care to attain secure documentary accuracy would still leave them liable, in many cases, to errors which can be checked only by that local information which residence upon any given spot supplies. They therefore take this opportunity to invite every further possible scrutiny and correction of their labours, being conscious that the more the subject of the want of church-room is examined, the more apparent will become that "fearful amount of guilt which has already been incurred from negligence in this matter."

N.B. It will be seen that in Table II., as to Birmingham itself, the church-room is not far wrong. They have observed the chief source of their error in regard to the neighbourhood. There are one or two places in Table III. where the ecclesiastical report gives a large population to one church, a part of which is, doubtless, accommodated in other churches and chapels. These are Heapley, and Mottram and Stayley-bridge, the two last of which are in Longdendale parish.

## REGISTRATION AND MARRIAGE ACT.

THE following abstract of the Bills proposed on this subject, with some sensible remarks on them, is taken from that excellent paper, the "Cambridge Chronicle:"-

"Lord John Russell obtained, last week, leave to bring in two bills; one to regulate the registration of all births, marriages, and deaths, and to make it a civil affair entirely; and the other to allow dissenters to be married in their own chapels, when licensed for the purpose, and by their own ministers.

"The machinery of the former bill is as follows:-

"The poor law commissioners shall appoint the relieving officer, or any other person whom they may think fit, to keep the register of a certain number of parishes; and the auditor of the union, or his clerk, or any other person appointed by the poor law commissioners, shall superintend the register of that part. There is to be a general registry office in London, and a subordinate one in each county. In whatever house a birth or death may take place, the occupier is to give notice of such event, within eight days, to the registrar, (in whatever part of the union he may then be, we suppose,) and within twenty days the registrar is required to call at the house to obtain the name of the child, or of the person deceased, together with other particulars. With regard to the expense of working this bill, Lord John Russell stated that it would amount to about 80,0001. per annum; and that 'he should propose, that, for the present, a clause should be contained in the bill, empowering the Lords of the Treasury to pay the expenses; but that the future expenses be borne by the parishes in the country, according to the number of entries supplied by each.

"So, then, the fees of the registrars, and other expenses, amounting to

80,000l. per annum, are to be paid out of the poor-rates.

"The chief provisions of the marriage bill are shortly these. The registrar appointed by the poor law commissioners, who may be the relieving officer, is to keep the account, not only of all the births and deaths, but of all marriages also intended to be contracted. After the names of the persons who intend to enter into the married state have been inscribed in his book, open to inspection, for twenty-one days, he is to grant a certificate, which will enable members of the church to be married, according to the existing rite, without banns, and dissenters to be married according to any rites, and by any minister they may choose,-provided the ceremony takes place in a chapel licensed for the solemnization of dissenters' marriages, and in the presence of the registrar himself!

"Any chapel may be licensed for the solemnization of dissenters' marriages, if twenty householders apply in writing for such a licence. We need hardly observe, that great abuses must necessarily arise under this provision of the bill, unless it be most distinctly laid down, that no application for a licence shall be entertained, unless the subscribing householders be of undoubted

respectability.

" Is there not the germ of a new ' grievance' in the circumstance of requiring the presence of the registrar at all marriages of dissenters, and not of

members of the church of England? [Is this so? Ep.]

"We hardly think, too, that clandestine marriages can be effectually prevented by Lord John's bill, as he himself explained its provisions. The register of intended marriages, necessarily kept some miles from the majority of persons interested, will, we think, hardly ever be consulted by any one, unless a parent's suspicions be roused. If, on the other hand, as intended, its contents be constantly submitted to the eye of a prying and meddlesome curiosity, the annoyance and irritation that will be caused by it will be excessive. The marriage by licence remains, except that notice is to be given to the registrar eight days instead of twenty-one.

"There is a plan, so comprehensive, and yet, to our ideas, so simple, that we wonder it has never been suggested. Licence, we should say, one building in every union—if we are all to be centralized in unions—in which any dissenters may be married by any licensed minister of their own persuasion, and according to the rites they prefer. It seems to us, that some arrangement of this kind would materially simplify the machinery of Lord John's bill, and at the same time render it better fitted for the objects he has in view. We are quite sure we shall have for it the votes of all the registrars—who are expected to possess, at least, the property of ubiquity, according to the ministerial scheme."

A very few words may be added.

Any registration scheme must be either very expensive, very tyran-There can be little doubt that this particular nical, or nugatory. scheme will fall under the third head of description. When an union consists of thirty parishes, the notion that all the day-labourers in it will give notice of the births of their children to a person at so great a distance as the registrar must be from many of the thirty, must be reckoned quite absurd by any one who knows their habits, unless a severe penalty is attached to the neglect, which would be a very great hardship. And if the union is a populous one, it is clear that the registrar's personal attendance at every house where a birth or death has taken place is quite out of the question. It will be very soon found that the registers thus kept will be good for nothing. Were the system likely to be more efficacious, it might be extremely mischievous in one respect,—for careless parents, if they had their children registered, would be still less careful to have them baptized, and the strongest protest must then be made against it; but it would not be ingenuous to make such a protest now, because it can hardly be a matter of doubt that the scheme will be found so contemptible on examination that even such a House of Commons as this will hardly pass it; or, if they do, so inefficient that, in the course of two or three years, there must be fresh legislation on the subject.

With respect to the Marriage Bill, there is nothing of which churchmen, as churchmen, can feel that they have any right to complain. Their religious service remains as it was, and its celebration is that which will still make marriage binding. The only difference is, that the clergyman before, having married the parties, registered what he had done: and in future, the registrar appointed by Parliament will, at most, attend, and either register the clergyman's act, or attest his doing so. This is no matter of grievance, although it is useless and abourd. The getting rid of the publication of banns in service-time is a benefit, although the substitution of a written entry in a book is absurd. Still the Act might as well require, in addition, the publication of banns in the church, at the time prescribed by the rubric-viz., after service. and thus give churchmen that protection which the church is willing to give them. But though free from objections on any church ground, can any moral man look at this bill without deep feelings of alarm, and without seeing what a dreadful blow the dissenters are about to give to the morals of the country? Any twenty householders may have a marriage-house licensed. They need not be reputable persons, nor

need the minister. They may agree to undertake this as a joint speculation. There is, among the lower orders, a great desire always to be married where they are not known, and a private room will be the very place to suit the thoughtless and young. As it is, with the sanction of our solemn service, celebrated in public, and in the church—certainly the most solemn place which can be found—there is quite little respect enough for the marriage tie. How will it be when a thoughtless couple may repair to a private room, with the parish officer, appear before a person entitled to no respect, and go through a form which commands none—go through the whole, in short, without reverence, or remembrance that they are making a most solemn vow, in the presence of the Almighty God? This is a subject on which it is fortunately not necessary to dwell. It is enough to point this out to every considerate and moral person, in order to induce him to express his opinion, and save the land, if possible, from this heavy infliction on her morals from the hands of the dissenters.

It may be well just to add that the Marriage Act of George II. was passed very much to remedy the intolerable evils suffered from secret and surreptitious marriages, at certain well-known resorts for marriage, the Fleet Prison, &c. This bill will certainly create fifty of these private marriage-houses for one. This is full of danger to property, and likely to lead to sad cases of misery, in secret and forbidden marriages, as well as to the evils which have already been pointed out. The parish officer's presence can be no safeguard whatever.

#### THE TITHE BILL.

THE former Tithe Bills which have been brought forward have been discussed with no embarrassment or difficulty. The objections to them were clear, and there could be no doubt as to the duty of opposing them. The provisions of the present Bill, on the other hand, combined with the whole state of the subject, are embarrassing in the greatest degree. It is not that the writer has the slightest wish for any Tithe Bill, or any belief that, while things go on at all in this country, the present system is not the best. It is on the supposition that some measure will be past that he speaks, and must confess his embarrassment as to the present measure. Great objections to it are felt by very many persons; - first of all, on the score of the open violation of property, and that, sacred property. But, on the other hand. it is quite notorious that, with the full consent of all clergy who employ valuers, this sacred property is valued on principles quite different from any other property, or, in other words, clergy have for time immemorial consented to a regular robbery of the church (or, in fact, a complete alienation of part of its property,) exactly of the same kind, and probably to a greater amount, than this Bill contemplates, the only difference being, that the spoiler was then the occupier, and will now be the owner. This proceeding has been so general, and has continued so long, as to have established a rule which the clergy can never shake. In other words, they have lost a part of their property

which they cannot recover. When a practice has this prescriptive force, which makes it in fact a law, it seems idle to object to that being done openly which is tacitly done, and always will be, just as regularly as if a law for it were passed. Here then is one source of embarrassment in discussing this Bill. While the clergy, even if they gave their consent to it, would, in fact, not do one whit more than they do every year of their lives, and always will and must do,\* yet is there not danger to society at large from this legalizing of spoliation? It is not in this way a church or clerical question especially, but one concerning the whole of our fabric of society.+ The especial danger to the clergy arises from another source. Though they will not lose more under the Bill than they did before, the landlord will now get what they lose instead of the farmer. The landlords have a large share in legislation. If they have their appetite thus whetted by the taste of one slice of church property, will they not be likely to use their power in parliament to get more of what they will find so pleasant? The only guard against this is the remembrance that if. the clergy being without defence or advocates in parliament, the landlords do use their power for farther spoliation, their conduct will be not only so dangerous to the country, but so miserably and detestably base, mean, and shameful, that, even with all our present lax notions, they could never look an honest man in the face. The very persons who might profit by the theft would despise and reprobate the baseness of those who achieved it. It may be hoped, then, that, even in these days, this may be some safeguard. And if the Redemption Bill be passed, and even a portion of tithes be redeemed, there will be little danger of spoliation, even if better feelings should not prevent it. Let the landlords of England, however, look well to this, and see whether, even if they set better feelings aside, they will do well for themselves, in these days, to set an example of robbery by farther incursions on the property of the clergy, or by unfair use of their power in introducing unfavourable conditions into this Act. It is currently reported that one member of parliament is about to come forward and complain of the Bill as likely to double his tithe! What! if his paying sixty per cent. of the real value will double his tithe, will he really venture to come forward and say that he has only paid thirty per cent. of the real value of his tithe, and that, having cheated his clergyman to this fearful extent so long, he wishes to cheat him still longer? Is it possible that any man who has sixpence to

<sup>•</sup> It will be said, that the clergyman may always take up his tithe. And this is true. But for what purpose do the clergy resort to this measure? Is it in order to induce the occupier to give them the real full value of his tithe? Certainly not, but to induce him to give the full value on the common scale. Doubtless there is here and there a single clergyman who goes farther. But we are speaking here of that general proceeding which establishes the rule.

<sup>†</sup> It must be remembered, of course, that in getting a rent charge which will be paid without expense instead of tithe, the collection of which is very expensive, a deduction from the gross value must be made, and that such a deduction does not touch the question of property. The question here is, whether the deduction contemplated does not go beyond this. This, however, is a question for all. The consciences of the clergy, who have no share in making this Act, will not be burthened.

lose can in these days (one will not say, be dishonest enough, but) be so utterly senseless, as to give the advocates for a new order of things

such a precedent for spoliation?

What has been said will perhaps sufficiently explain the difficulty and embarrassment felt in discussing this Bill. They are so great that the writer wishes to defer farther consideration of it. If there could be satisfaction as to the principle of the Bill, there is good reason, from careful examination of its details, to think that (always supposing it to be carried as it is, and without introduction of unfavourable clauses by landlords, and always supposing, too, that it is fairly and justly carried into operation,) it will not be more unfavourable to the clergy, as to their actual incomes, than the present state of practice.

#### POPERY.

Ir will be seen, by a reference to the "Original Articles," that the promise given last month has been redeemed, and that a third tract against popery has been given, in the shape of a translation of one of Bishop Davenant's Determinations. Deeply is it to be regretted that in so many cases that great prelate has refuted the errors of popery on grounds purely Calvinistic. For example, that most dangerous doctrine as to grace of congruity, which is at the bottom of so many of the worst errors of the church of Rome, is refuted by Bishop Davenant by the doctrine of arbitrary decrees (Det. 34). Were this not the case, a translation of all his Determinations on Popish Errors would be a most acceptable work, as, in length, in learning, in closeness of adherence to the subject, and usually in temper, they are all that could be In the next number an original tract on Transubstantiation will be given, from the same pen as the "Historical Notices" in the December number, which is just reprinted by the Society for Promoting Christian Knowledge.

It may be well to say one word here on this continued attention to popery. There are many very estimable persons who conceive that our church is in greater danger from other quarters than from popery; who view, in short, with greater apprehension, the renewal of the same temper, and the same opinions, which have already, under the name of puritanism, once involved the church of England in temporary ruin. Nor can any thinking or observing man fail to see that from this quarter the danger is unquestionably great. But still, our danger from popery is at the present moment twofold. In the first place, we have to dread its physical force in Ireland, where it has given ample proof that nothing but a lingering doubt, whether even yet it has strength to stand in the day of battle against the array of men fighting for God's truth, for their wives, and children, and homes, restrains it from endeavouring to extirpate the reformed church and the English name from the soil of Ireland. There are warrants enough for the assertion, that no remorse, no tenderness, no womanly hatred of causing human suffering or bloodshed, prevent some of the leaders from giving the signal for combat. This can only be met by calling all men's thoughts and attentions to the condition of protestantism at once; and mere controversial tracts are doubtless not enough for that purpose. They are rather intended to serve another. The papists among us are becoming bolder, more active, more hopeful, every day. They see what a field dissent opens, and they are watching eagerly for wider dissension and schism among ourselves. Money is not spared; they are training their priests carefully, building chapels everywhere, and getting able and effective preachers. The subject of popery has been so long considered a settled question that it is no discredit to the clergy in one sense to say that they have not studied the controversy accurately. But many of them must now. And it is to be remembered that, even without this immediate object, it will amply repay the student. Controversy about the origin of evil, and predestination, and free will, ends where it began. But, in the popish controversy, history must be studied; the sins which give rise to error and allow its growth, and the effects of error in causing fresh sin, must be marked; all the great doctrines of our holy religion must be fully studied, their foundations examined, and that wide question (embracing so large a field of curious and difficult inquiry), the extent of church authority, and the bounds of private judgment, fully investigated.

These studies exercise, invigorate, correct, and refresh the mind; and if they did nothing else but call it off from the everlasting repetition of two or three ideas, and two or three phrases, about justification and election, they would render an unspeakable service to the

divinity student.

#### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE readers of this Magazine will bear it witness, that, with the exception of a single paper, two years ago, it has maintained silence as to the affairs of the society. That course was judged wisest and best, and most calculated to preserve peace. It was felt to be a duty to try conciliation, and to abstain from a word or a remark which could give pain or annoyance to any one. But, will any one who has tried the effects of this course be ALLOWED to maintain much This, at least, is certain—that every week's "Record" brings out a quantity of letters and paragraphs, with and without names, full of exhortations to all persons who agree with the writers to come forward, and, by force of votes, to expel or alter the old tracts of the society. That a regular design to that effect is entertained is This is, in other words, a design to expel the old members from the society; for they, of course, will not remain in the society if its doctrines are changed. How lamentable, how deplorable, at a time like this, when all should be union, to find one of the regular organs of religious intelligence busy and active, in the highest degree, in endeavouring to break up the peace of the church, and to set churchmen at variance, at the moment when popery is only waiting to take advantage of our dissensions to increase their strength; and when the dissenter, the radical, the infidel, and the papist, are combined against us. How grievous and melancholy to find so many

persons respond to this mischievous call, and, blind to the evils which

they will effect, prepare for the contest.

For some years, as controversy in the church has died away, party feelings have been declining too. There has been a gradual approximation of churchmen to each other. Without discussing points where they might differ, they find they can act together, and live together, as members and ministers of the same church. But this is a state of things which is looked at, perhaps unconsciously, with a jealous eye by some men. If party does die away, what becomes of them, and of their importance? A sharp contest in the society will quickly separate parties again, set up party distinctions, and restore the consequence of party leaders. This partly, and partly some real feeling of an extravagant kind, account for the present movements.

What tactics may do for the moment, (what the regular order issued in the "Record" to all persons to assemble in strength, for example, this day, may do,) it is of course impossible to say. That it can only answer for the moment, and that the overwhelming majority of the society, as soon as the country members can declare their sentiments, will declare them in favour of the "old ways," no one who

knows the clergy can doubt for a moment.

The only consolation which the conscientious members of the society who adhere to their old opinions can have, in this deplorable state of things, is, that they have not provoked the strife—that they have submitted to much which they disliked—submitted in silence to the most shameful, or rather shameless, revilings in the "Record," which is now chosen as the organ of the movement—submitted to be stigmatized as dark, and legal, and careless—submitted to be branded with every epithet, in short, which that unscrupulous journal can apply to the persons, as well as the opinions, of those whom it dislikes—rather than provoke strife in such times as these. If the time is come when their principles will not allow them to submit any longer, their comfort must be, that they did not raise the storm—that, "come ruin when it will, they did not call it." Let those who do raise the storm consider what will be their consolation for the mischief which they will effect.

#### DR. HAMPDEN.

THERE is a subject of such extreme importance to the best interests of the church that it is impossible to pass it over in silence, however painful it may be to say anything which may hurt the feelings of an individual. Every one is aware, from the newspapers, that on the lamented death of Dr. Burton, Dr. Hampden was appointed Regius Professor of Divinity, at Oxford, and that as soon as the appointment was announced, two most unusual steps were taken. Above seventy resident members of convocation, and forty of these acting as tutors, or in other ways connected with the discipline of their respective colleges, signed a petition to his Majesty against the appointment, and even the heads of houses met on the occasion; and although it

was decided by a majority of one (report says Dr. Hampden's own vote) that no public step should be taken, nine heads of houses, in like manner, joined to draw up a remonstrance against Dr. Hampden's

appointment.

When it is remembered how serious and how delicate a step it is to attempt to interfere with the king's prerogative, how unusual, or almost unprecedented, such a step is, strong as the prejudices have often been against individuals,—when, again, it is considered how painful to every one it is to interfere with an individual, one too with whom business or society may make it constantly necessary to meet,—it must be allowed that the number of persons who joined in this step was very large, and that they could only have done so under very strong feelings and convictions. They state openly and distinctly, as it is understood, that they consider Dr. Hampden's opinions as unsound, and himself, consequently, as an unsafe teacher of divinity for the clergy. It is understood, on the other hand, that Dr. H.'s friends impute the whole proceeding to this one circumstance—that Dr. H., last year, took a leading part in the attempt to introduce dissenters into the university—that they state that Dr. H. cannot be forgiven for this act, and that he has been an object of persecution and dislike ever since. Doubtless, the members of the University of Oxford, and the heads of houses there, are men, and, like other men, subject to prejudices and passions. Let every possible allowance be given and taken on that head. But if, after such full allowance, there can be found any reasonable person who will believe that above seventy men, chiefly clergy, of the first attainments and highest education, (and of these, above forty thought worthy, from their character and learning, to have the charge of the education of the young men of the university,) and that nine heads of houses, men in so ostensible and responsible a situation, would deliberately endeavour to fix the brand of unsound doctrine on an individual, and to destroy his character as a clergyman, and blast his prospects, simply because they were angry with him on a particular account; or, again, that such men would allow their passions so to blind them that, on account of this same dissatisfaction, they would venture on such a bold step as the taxing a man with error in doctrine, without considering whether the charge was capable of proof,—if any reasonable person can believe this, one may congratulate him on his powers of belief, and one's self in not sharing them. No; it is utterly impossible to come to any other conclusion than that such men, bringing such an accusation, believe that it is fully capable of proof. But Dr. H.'s friends say farther, that the accusation ought to have been preferred before, because the Bampton Lectures, on which it is chiefly founded, have been for some time before the world; nay, they go farther yet, and allege, that if it was thought that such unsoundness existed, it should have been brought forward before the proper tribunal in the university. In these points, they have undoubtedly a certain degree of justice on their side. if the statement is taken as any argument against the validity of the accusations, let us see to what it really amounts. Simply to this—that when it was not absolutely necessary, from any outward

circumstances, no one liked the painful task of attacking the opinions and destroying the (theological) character of a member of the same university, a person of amiable private character—perhaps an acquaintance of long standing. The strict and stern rule of duty required it, and they, from kindness, shrunk from complying with its requirements! With respect to a public accusation before the proper tribunal, the reflexions to which the remark gives rise are painful, but may, perhaps, be useful. That remark shews how dangerous it is ever to shrink from the painful discharge of our duty, where great principles are involved—how unsafe it is in itself—in what evils it involves us, and how certainly it fails of attaining the end for which it is attempted. They who would have been the first to cry " persecution!" if it had been done, are the first to reproach and vilify those who, from kindness, left it undone. But after all possible allowances have been given and made on this score also, still they leave the question where they found it—that now, at least, so large a body of responsible persons, at Oxford, have publicly charged Dr. H., under the most unusual circumstances, with unsound opinions. When it is considered that to the individual so charged, Government has confided the charge of giving half the clergy of England all the public instruction, in divinity, which they receive, if things proceed in their accustomed course, it must be felt that this is indeed a most serious matter.

Let us ask, whether it can possibly be right that government, having all this before them, having the full knowledge of the objections made, and the parties making them, should not stay their hands and, at least, inquire, not of this or that person, but gravely and deliberately, how far the allegations made are true. If Dr. Hampden's friends are as desirous as is said of having had his case investigated in the proper tribunal, could they not have suggested some such proceeding to the government? Is it not clear that only by some very solemn adjudication could these grave suspicions be repelled, and the course of government justified?

But are we left in the dark as to the nature of the charges? Not at all. Even last year, in two of the pamphlets which were the most spoken of in the heat of the controversy, Dr. Hampden's opinions as a theologian were publicly called in question, and extracts from his works, justifying the very serious charges, were made. And now, a pamphlet has been publicly circulated at Oxford, explaining what the charges are, and seeking to establish them by very large extracts from Dr. Hampden's writings. These passages go to question the soundness of Dr. Hampden's tenets on many points of the first importance and most vital interest.

It is better to argue this question on the lowest grounds. No one who looks at the passages will deny that they are very strange, very singular, very unusual in their modes of expression, and that they seem, at least, to be at variance with the commonly-received notions as to some of the great articles of our faith. Nevertheless, as it is understood that Dr. Hampden declares that he is a believer in the articles of the church of England, and as men are bound to receive the declaration of a respectable person on such a subject, let it be allowed that his

words, however strange, are in some way or other to be reconciled with the articles to which he has affixed his name. One may account for it as one pleases. One may suppose that he has ventured on subjects beyond his depth—that he has fairly mystified himself, and is not aware of his own meaning-or that he writes in so unusual a style that his meaning cannot be made out. Still it cannot be denied that it is a most fearful thing to have, as professor of divinity, one whose writings seem to militate against our commonly-received belief, and are to be reconciled with it, not by any common or usual processes of language, but by his positive declarations that whatever he may seem to say, he does not actually mean to say anything which is unsound. If he is to speak to his pupils as he writes, (and can we hope that he will speak anywhere more carefully than in St. Mary's pulpit, as Bampton Lecturer,) what is to become of them? He cannot be saying to them perpetually, "Remember that I believe the Thirty-nine Articles; and, whatever I may seem to say, you are to reconcile it with them." What then is to become of the future clergy of England who will be consigned to his care? Are they to learn this strange mode of speaking on the most vital doctrines, and are we to learn from our pulpits these seeming negations of all the truths held most precious?

Were the objections not graver than this—viz., that Dr. Hampden's mode of speaking and writing on the great doctrines of religion is such that it requires our being reminded from without that he remains as a declared believer in the articles of our church, in order to arrive at the conclusion that he can do so, can any man say that he is a safe teacher of divinity, or that the government should have constituted him such?

But what are we to say of such statements as this? When speaking of our Lord's sacrifice for sin, he says, that the term atonement, in its true practical sense, expresses a certain phenomenon of human nature-viz., that it cannot be at peace without the consciousness of atonement made for its sins; but that Scripture has met this with a parallel fact—viz., the perfect righteousness of our Lord, "which it has connected with our unrighteousness, and whose strength it has brought to the aid of our weakness. Thus, Christ is said emphatically to be our atonement, not that we may attribute to God any change of purpose towards man by what Christ has done, but that we may know that we have passed from the death of sin to the life of righteousness by him, and that our own hearts may not condemn us." Now, in treating of other subjects, every one must allow that Dr. H. speaks obscurely, that the subjects are abstruse, and one may fairly argue that when any man begins to speak metaphysically, as Dr. H. does, of the great mysteries of religion, it may require more depth and knowledge than even his warmest admirers would claim for him, to prevent his often saying what may be of doubtful interpretation. But can there be any doubt as to his meaning on this point? Is this to be the doctrine from English pulpits?

This melancholy subject is one which has made a deep impression on churchmen, and the impression is not one which will be diminished by time. The evils of it will, if the lectures remain in Dr. H.'s hands, be felt more and more widely from year to year. Nor can the consequences of such opinions be foretold. If they should prevail to any extent, what can be anticipated but a great schism in the church, a resolute separation of the healthy from the unhealthy portion, even with all its fearful consequences? And all this, with popery and dissent open-mouthed for our destruction!

It can hardly be doubted that Dr. Hampden's active advocacy of the claims of the dissenters last year has been his recommendation. For he is not understood to be a political clergyman, nor to have obtained either good or ill will in that way. The dissenters are the active electioneering agents in the borough towns, and it must be a subject of the bitterest regret for the present, and the bitterest anticipation for the future, that (in all human probability) to please them, such sad sacrifices of our peace and safety are made. Who would have believed a few months ago that dissent could have struck such a blow at the church of England?

#### BISHOP OF DURHAM.

THE death of so eminent a prelate as the Bishop of Durham cannot be passed over in silence, however unworthy of his excellence the tribute which can be offered to it here must be.

There is a just and due reverence felt among mankind for deep learning, for accurate thought, for clear views, and for decision of judgment; and no small portion of respect attends him who possesses any one of these gifts or acquirements in an abundant measure. Their combination is, in the highest degree, rare; and yet it may be said, with perfect truth, that the Bishop of Durham possessed them all. What struck the stranger most, was perhaps the clearness and unhesitating decision of his judgment. A nearer view, however, shewed that this was not (as is often the case) the result of a particular constitution of nature—a mere excellent gift, but that the clearness and certainty of the decision arose in at least an equal degree from a deep knowledge of the subject on which it was given, and accurate reflexion on that subject, under all its bearings. For his great learning, and the accuracy of his thought, the works which he has left are abundant vouchers. The deep impression made by his speeches in Parliament, and the weight which they carried with them, sufficiently attest the clearness of his views, and the strength of his decisions. They who saw his retired life, and knew his earlier habits, might not have expected parliamentary speaking to have been a field well fitted for the display of his powers; but it was otherwise. His opponents always felt the weight of his speeches most forcibly; and the more generous among them were not slow to confess it. His words were clear, ready, and dignified; and, above all, everything he said was commended by the unsullied integrity of his life, and the uncompromising steadfastness of his principles.

Elevated from comparative poverty to distinguished stations, and finally to the command of large affluence, he brought with him none

of that value for money which often accompanies its recent possession. His own habits remained unchanged; and he seemed hardly to participate, personally, in the gifts of fortune. He used his wealth as it ought to be used, with a munificence which has rarely been equalled, and never surpassed. While he kept up the proper dignity of his station, he gave, with the most lavish hand, to every object deserving his support, as a Christian bishop. It was said, by one who had full means of knowing, that, splendid and glorious as was the munificence of Bishop Barrington, he much doubted whether Bishop Van Mildert, without any private means whatever, did not exert a munificence, not proportionally, but actually, greater. A single instance, within the writer's own knowledge, may illustrate this. autumn of 1833, when the bishop was assisting in the foundation of the new University of Durham, the writer mentioned to him, at Harrogate, the wants of Lampeter College. At that time, the new institution at Durham might well be supposed, in addition to all the usual claims on his purse, to have exhausted all his means. It was notorious, indeed, that, in that year alone, he gave from four to five thousand pounds to the new university; yet, on the state of Lampeter being mentioned, he said, that he was not at all aware of it, and that he thought it became him, as having been once a Welsh bishop, to do something for it. What he should do, he did not add; but the list of subscriptions shortly after shewed that he sent no less than five hundred pounds to this one object.

The loss of such a man, in these times, is indeed a grievous blow to our suffering church. To put aside the consideration of his other excellences, the death of one whose principles were at once founded on deep knowledge and conviction, and incapable of compromise or variation, is a loss which we cannot hope to see repaired, although the personal infirmities and sufferings, and the domestic distress, which had, in some measure, withdrawn him from active life, may prevent his loss from being as deeply felt, or fully perceived at the moment, as if he had been taken from us in the midst of health and the active

exertion of his great powers.

It will not, perhaps, be thought a departure from the reserve with which such subjects should be treated if it is said, that no man could exhibit a more striking picture than Bishop Van Mildert, at once of the uselessness of riches to enjoyment, and of the worthy use of them. At the time when every factious journal was reviling the Bishop of Durham, as possessed of the most enormous wealth, accumulating riches, and surrounded by every luxury and splendour of life, this admirable man was living under the pressure of disease, of pain and infirmity, excluded, by domestic calamity, from the common enjoyment of the society of his friends; and not partaking of a single personal comfort, which the most moderate income would not have There was something, indeed, inexpressibly striking and touching in the contrast afforded by the almost solitary suffering of the man, and the exquisite beauty of the scenery, in the grounds of Auckland Castle, and the stateliness of the residence itself. beauty of nature, and the stateliness of art, were alike set before him

in vain: they could neither remove his sufferings, nor heal his distress. The remedies for them he found within; and the wealth, which was of no avail to himself, he delighted to expend on every object which could serve the cause of his great Master.

#### ON THE EDUCATION OF MEDICAL STUDENTS.

Sir,-I am rejoiced to find that the attention of your readers has been directed to the state of the medical students in London. The clergy are bound to take an interest in every subject in which humanity is interested; but this is one

which concerns them very nearly.

No parish minister, in town or country, can be ignorant how much the happiness of his flock is affected by the character of the surgeon or apothecary who ministers to their bodily ailments; how great are his powers for good or for mischief; how able he is to further or frustrate the labours of the spiritual physician. I do not know, therefore, by whom the question-" What is the best method of rearing up a body of well-principled medical men?"—can have a chance of being treated with the attention which its importance deserves, if not by the readers of the "British Magazine."

The principal difficulty in considering this question arises from the constitution of our medical schools. They are, properly speaking, mere appendages to institutions of a different kind. The conductors of our London hospitals feel that they have already done a great service to the public—one which was not expected, and could not be demanded from them-in furnishing such facilities for medical education, which no mere colleges could have afforded: and they ask, why they should be required to travel still further out of their appointed track, in order to supply a deficiency, or remedy an evil, however glaring? Our business, they say, is with our patients! They must have good medical attendants; and, to provide them with such, we have permitted the establishment of these schools; but, without that excuse we have no right to engage in any enterprise, be it as useful to society as it may!

The only answer to this reasoning seems to be this:—There are certain schools established; the public know nothing of their history; it only knows, that from these schools the men come forth who are to spread from one end of the country to the other; who are to make their way into the families of rich and poor; who must have an influence, at all events considerable, to a certain extent secret, and perhaps very dangerous. We must get as great a security as the case admits of, that, these men are trustworthy. The securities, we know, cannot be complete, as they cannot be in any other human matter. But, from all we can learn, the present state of medical education affords us no grounds of confidence; nay, warrants a presumption of the greatest risk. From all we can learn, the position of medical students is a position not favourable, at least, to the formation of Christian principles and gentlemanly feelings. Those of the profession who exhibit them (as numbers do exhibit them) have become what they are in spite of incalculable early disadvantages. This must not be! We impose no task on the conductors of the hospitals, or on any one else; but we say, remedy is necessary: and those schools which will endeavour to supply it are those which alone can sustain their reputation.

No one will deny that this language is reasonable; and no one, I think, will deny, that, if those who manage any of our hospitals see the reasonableness of it, and are determined to act upon it, they surely would not be doing anything inconsistent with their peculiar duty. They have thought it not departing from their position to permit the establishment of these schools; they know that it would be a serious mischief to the hospitals if they were abandoned; why should they think it an impertinence to take such measures

as will leave the public in no doubt whether these schools are a blessing or a nuisance?

What these measures should be is the next question. And it is a question on which I do not think the public are nearly so well qualified to advise, as they certainly are qualified to protest against the evil, and to insist upon its removal. The flatterers of the multitude, who are alternately its slaves and rulers, pretend that it always feels its own interests and wants, and understands their cure. I believe that it must always be awakened to a feeling of its wants, and that it must be taught the way by which it can be satisfied. In this instance, all the higher and nobler masters of the profession, who mourn over its degradation, will communicate their suggestions. I shall be rejoiced if those which I now venture to throw out give birth to others, which will make them appear utterly valueless.

There is probably little doubt that some of the schools of medicine will be incorporated with the Central Metropolitan University which the present government designs to establish. They will maintain that by so doing the great defect of the present system will be supplied. Hitherto, a merely professional education has been all that the young students of this profession have in general been able to obtain; now, it will be said, an opportunity offers for under-propping that education with a general education, which will vastly enlarge the capacity of the pupils, and make them better fitted for their own particular vocation. I may mention, by the way, that this language, so frequent in the present day, was, a few years ago, derided as a doctrine of the old school—the grand delusion of the bigots in endowed universities. It is now sanctioned and adopted by the most liberal philosophers; and the new university is a recognition of its truth. But still there is a great controversy pending. According to the theory and practice of the supporters of the new universities, a professional education is that which is directed to one object—a general education is that which is directed to a great many. On the other hand, according to the theory and practice of the old universities, a general, or, as they would say, a universal, education, is just as much directed to one point as a professional education. The difference between them consists not in this—that the former includes half-a-dozen pursuits, and the latter but a single pursuit; but in this—that the purpose of the first is to form a man: of the second, a lawyer, physician, soldier, priest. This is now the great argument; upon this issue is joined in the new experiment of a metropolitan university. It is necessary that the heads of schools of medicine should feel that this is the point; for according to their understanding of it will they shape their course. If they propound the question to themselves in this way— "Shall we unite with a body which stands forth on the liberal principle of throwing overboard all distinctions of theological belief, and offering a grand scheme of universal education?" it is likely enough that they will embrace so tempting an offer. But if they clearly perceive that what passes under the fine name of throwing overboard theological distinctions, is, in fact, simply depriving education of its centre, converting it into a mere loose heap of studies, without a clue or relation; and, above all, renouncing all testimony to the fact, that the purpose of all moral instruction is to form the character, to form the man; we may begin to question whether they will exactly fulfil either the demands of the public or their own wishes by entering into the ministerial project. They may think with themselves—" What good will it do our pupils to learn a great many things besides medicine, if, on the one hand, all this learning does not connect itself with their own especial learning, nor, on the other, give them more the feelings of men and of citizens?"

"Such men as our Frends, and Meads, and Hans Sloanes, will never be formed upon the new system. They were men who felt a different interest in humanity, and all that concerned it; and on that account felt so much interest in that important portion of humanity with which their own profession brought them in contact. These will be men who know a great deal about a

great many subjects, and about medicine among the rest. But what they know about medicine will not be enough to make them sound physicians, and what they know about all other matters will not be enough to make them

good men."

Should some such thoughts pass through the minds of these gentlemen, it might be fairly put to them-" But, since you do not see your way to unite with these new institutions, might it not be well to cultivate intercourse with the older bodies, which are formed upon the principle that has produced great men as men, and great men in their own profession; and which, there is reason to hope, will feel their own position more strongly, and maintain it more consistently, as they see it day by day proving its strength by collision with others that are much more obtrusive, and, in appearance, more impregnable?" And this is the first means I would suggest to any medical school which is willing to make the experiment, as a means of securing to its students a sound preparatory education :-- use the same methods for encouraging your pupils to become members of the universities, before they become members of your schools, which are adopted, and are successful, at the inns of court. As the members of the bar have, in general, of late years been convinced, that they are saving time, and even money, by entering at Oxford or Cambridge, rather than by entering at an attorney's office; so will medical students be convinced that they shall save both time and money by entering at the universities, rather than by paying five or six hundred pounds to a surgeon in the country, with whom they spend four or five precious years in seeing a practice which they are not competent, by their previous discipline, to profit by,—in learning nothing, or next to nothing, respecting the theory of their profession, and in acquiring a low, grovelling, mercantile cast of mind, and perhaps a depraved and sensual heart.

I know very well, sir, what laughter it will excite in those circles which take their notions of our universities from some recent pamphleteers; but I should think the moral feeling of the students would be improved by encouragements to frequent them. But I put it to the members of the medical profession generally—to those who have had the most opportunities of observation:—"Do you, or do you not, perceive, in the majority of those of your body who have been educated at Oxford or Cambridge, a more healthy, and, in the best sense of the word, a more liberal tone of feeling, than in the rest? And, if so, will you permit the slanders of a few foolish men, or even strong facts which you may have heard upon better authority, to be brought against the conclusions of experience, supported by the reason of the case?"

I find I have already trespassed too far upon your columns, and I must ask your leave to reserve the remainder of my suggestions for another number.

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#### ECCLESIASTICAL INTELLIGENCE.

#### ORDINATIONS.

Bishop of Chester, Chester Cathedral	Jan. 31
Bishop of Carliale, Dalston Church	Jan. 81
Bishop of Rochester, St. Margaret's, Westminster	Feb. 7
Bishop of Worcester, Chapel of the Episcopal Palace, Worcester	Jan. 25

#### DEACONS.

Name	Degree.	College.		Ordaining Bishop.
Aldersey, John		Queen's	Oxford	Carlisle
Barnes, J. W	. ж.а.	Trinity	Camb.	Rochester
Bibby, Thomas	B.A.	St. John's	Camb.	Chester

Name.	Degree.	College.	Iniversity.	Ordaining Blehop.
Bindloss, Edward	B.A.	Magdalen	Camb.	Chester
Bromley, John W	B. A.	Caius	Camb.	Rochester, by let. dim. from Bp. of St. David's
Bugden, John Forshaw, Thurston, (St	B.A. udent of	Trinity St. Bees)	Oxford	Chester Chester
Garden, F	B.A.	Trinity	Camb.	Worcester, by let. dim. from Abp. of Canterbury
Gibbs, Michael	B.A.	Caius	Camb.	Rochester
Hamilton, Robert	B. A.	Trinity	Dublin	Chester
Hall, Carter	B.A.	Trinity	Dublin	Chester
Harrison, John Heath, John Moore	B. A. M. A.	Queen's Trinity	Camb. Camb.	Chester Rochester
Holden, William	B.A.	Worcester	Oxford	S Rochester, by let. dim.
Hutchinson, John R	B. A.	Magdalen	Camb.	Rochester
Irving, Joseph	B. A.	Trinity	Dublin	Carlisle
Jackson, William	B. A.	Trinity	Dublin	Chester
James, Thomas G	B.A. M.A.	Brasennose Catherine Hall	Oxford	Chester Carlisle
Mandell, Rayston Mercer, William	B.A.	Trinity .	Camb.	Chester
Meredith, David (Stude		-		Chester, by let. dim. from
		•		the Archbishop of York
Morris, George S	B.A.	St. John's	Camb. Dublin	Rochester Carlisle
Mulcaster, John Scott, Nind, William	B. A. M. A.	Trinit; St. Peter's	Camb.	Rochester
Pitts, John	B.A.	St. Peter's	Camb.	{ Rochester, by let. dim. } from Bp. of Winchester
Pratt, John Henry	B.A.	Caius	Camb.	Rochester
Simms, E	M.A.	Wadham	Oxford	Woroester, by let. dim. from the Abp. of York
Southouse, G. W	B.A.	Oriel	Oxford	Woroester, by let. dim. from the Abp. of York
Stokes, George		Queen's	Camb.	Chester
Strickland, Emmanuel,	3. A.	Queen's	Camb.	Chester, by let. dim. from the Archbishop of York
Thomas, R. Davies	B.A.	Catherine Hall		Chester
Thompson, John Dawson, Henry		St. John's	Camb.	Chester Rochester
Thwaytes, James, (Stud			Camb.	Chester
Villiers, Henry M	B. A.	Christ Church	Oxford	Chester
Welldon, James I	B.A.	St. John's	Camb.	Rochester
Williams, J. Preston	D.A.	Trinity	Dublin	Chester  Chester, by let. dim. from
Williams, Morris	3.4.	Jesus	Oxford	the Bp. of St. Assph
Yarker, William	B.A.	Caius	Camb.	Carlisle
		PRIESTS.		•
Barnes, W. Lawson	B-A-	St. John's	Camb.	Chester
Barkley, John Charles, Bennett, John Bigood,	B. A. B.A.	Emmanuel Magdalen	Camb. Oxford	Rochester Chester
Blair, W. Preston	B.A.	Trinity	Dublin	Chester
Browne, John Thomas,	B.A.	Trinity	Dublin	Chester
Bryer, Thomas	B. A.	St. John's	Camb.	Chester
Bush, Christopher Crossfield, E. Mason	B.A. M.A.	Catherine Hall Magdalen	Camb. Oxford	Chester Chester
Cundill, J. John	B.A.	St. John's	Camb.	Chester
Davies, Nathaniel	B. A.	Pembroke	Oxford	Chester
Dickenson, T. R	B.A.	Magdalen	Camb.	Chester
Dinely, F. P. G Faussett, B	B.A. B.A.	Worcester Corpus Christi	Oxford Oxford	Worcester Worcester
Gillson, Edward	B.A.	Trinity Hall	Camb.	Rochester

Name.	Degree.	College.	University.	Ordaining Bishop.
Graves, R. Percival	. B.A.	Trinity	Dublin	Chester
Hall, George	B.A.	Christ <sup>5</sup> s	Camb.	Chester
Hamer, Henry, jun		Queen's	Oxford	Chester
Hart, Joshua		Queen's	Camb.	Chester
Haworth, James	. B.A.	Christ's	Camb.	Chester
Haughton, William	•	Brasennose	Oxford {	Chester, by let. dim. from the Archbishop of York
Hill, T. L	. M.A.	St. John's	Camb.	Chester
Hodgson, William	M-A.	Sidney Sussex	Camb.	Chester
Iali, J. S		Magdalen Hall	Oxford	Worcester
Jameson, William		Trinity	Dublin	Chester
Jackson, George, (Stud	lent of Si	. Bee's)		Chester
Keeling, W. R		St. John's	Camb.	Chester
Kirkman, Thomas P		Trinit <del>y</del>	Dublin	Chester
Kingsley, John		Trinity	Dublin	Chester
Knowles, Henry		Brasennose	Oxford	Chester
Lawson, Basil Ronalds	on, (Stu	dent of St. Bee's)	)	Chester
Longueville, John G		Wadham	Oxford	Chester
Marsden, Thomas		Corpus Christi	Camb.	Chester
Maugham, S. Brown		Clare Hall	Camb.	Carlisle
Massie, W. Henry	. B.A.	Trinit <del>y</del>	Dublin	Chester
Menzies, W		Queen's	Camb.	Chester
Merriman, N. James		Brasennose	Oxford	Chester
Redhead, T. Fisher		Trinity	Dublin	Chester
Riky, Walter		Trinity	Dublin	Chester
Robinson, Henry		Trinity Hall	Camb.	Rochester
Sandford, George B	B.A.	Brasennose	Oxford	Chester
Simpson, John	B.A.	Trinity	Dublin	Chester
Simpson, J. Dalziel		Sidney Sussex	Camb.	Rochester
Steble, John Hodgson,	B.A.	Queen's	Camb.	Chester
Thompson, Edward	B.A.	Trinity	Camb.	Chester
Thompson, Wm	B.A.	Trinity	Dublin	Chester *

The Lord Bishop of Oxford purposes to hold a General Ordination in the Cathedral Church of Oxford, on Sunday, the 29th of May. The Candidates about to offer themselves for Holy Orders on that occasion are requested to give notice of their intention to the Archdeacon, on or before Saturday, the 12th of March.

## CLERICAL APPOINTMENTS.

Allbutt, Thomas, Vicar of Dewsbury, a Surrogate for the Diocese of York
Atley, — A Minor Canon of Norwich Cathedral
Barlow, John Domestic Chaplain to the Earl of Devon
Bowman, W Chaplain of the Union Poor House, Minster, Isle of Sheppy
Cartwright, W. H., Vicar of Dudley, a Surrogate for the Diocese of Worcester
Costes, R. Trotman Chaplain to the Duke of Beaufort
Craufurd, C. Henry A Surrogate for the Diocese of Worcester
Crossman, Francis Domestic Chaplain to the Dowager Duchess of Beaufort
Dealtry, Thomas Archdescon of Calcutta
Hibgame, Edward Domestic Chaplain to Lord Thurlow
Hope, T Chaplain to the Mayor of Bristol
Jacob, W. B Master of the Free Grammar School at Calne
Langdon, — Chaplain to the Sussex County Hospital
Nihill, Daniel Chaplain to the General Penitentiary at Milbank
Stock, G. P Chaplain to the Bradford Union Poor House

Of the persons here ordained, seventeen are from Dublin. In the present state of our English Universities, when a number of most admirable English young men find the greatest difficulty in procuring a title, it certainly does seem hard that English clergy should prefer giving titles to persons educated in Ireland. No reflexion on that admirable University is intended. Very far from it. But the remark is made simply because there are numbers of young English students involved in difficulties and discomfort for want of titles.

## PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Patron.
Bennett, Wm	Minister of Portman ( Chapel, Marylebone (	Middx.	London	Bishop of London
Birkbeck, John Brown, H. A Carwithen, Dr Coles, James R Corrie, Henry Clerke, Charles C. Dennis, Edwin P. Dyson, Charles	Chapel, Marylebone ) Denton P. C. Stowe Maries R. Bovey Tracey V. Shepton Beauchamp R. Blatherwick R. Milton R. Oulton R. Dogmersfield R.	Durham Essex Devon Somerset Northam. Berks Suffolk Hants	Durham London Exeter B. & W. { Peterbro' Sarum Norwich Winches.	Vicar of Gainsford Rev. J. G. Storie The King Messrs. Nash and Clarke S. O'Brien, Esq. Christ Ch., Oxon Rev. G. Anguish Lady St. J. Mildmay
Farley, Thomas {	Ducklington cum } Hardwick R.	Oxford	Oxford {	Magdalen College, Oxon
Fletcher, S	Bilston St. Leonard's in Wolverhampton P. C.	Stafford	L. & C.	Inhabitants
Harding, John	St. Andrew's by the Wardrobe w. St. Anne's, Blackfriars R.	) - Middx.	London	Lord Chancellor
Harrison, Thomas	Walberswick P. C. & & Blythburgh P. C.	Suffolk	Norwich	Sir C. Blois, Bart.
Harvey, W. M Hepworth, Wm	Little Mongham R. Griston V.	Kent Norfolk	Canterb. Norwich	Abp. of Canterbury Bishop of Ely
Herbert, Wm	Rhydbryw in Lly- ) well P. C.	Brecon	St. David's	Rev. D. Parry
James, J	Chelmarsh V. Hebburn C. Penn V. St. Peter's R., Sand- wich Milton Ernest V. Eaton Hastings R. Cliburn C. Dudley C. West Stafford R. Haugham Farley R. Gainsborough P. C. Abbey-leix V.	Stafford Kent Bedford Berks Westmorl	Hereford Durham L. & C. Canterb. Lincoln Sarum . Carlisle Worcester Bristol Lincoln Winches. York	Sir J. Sebright  Bishop of Lichfield Ld. Chanc. & Corp. of Sandwich, alt. C. Turnor, Esq. Rev. J. Hawkins Bishop of Carlisle Lord Ward J. Łłoyer, Esq. C. (haplin, Esq. Merton Coll., Oxon Abp. of York Lord de Vesey

## CLERGYMEN DECEASED.

Barker, Samuel L., Chaplain to the Duke of Cambridge								
Blenkarne, James	St. Helen's V., Bi- shopagate, & Chap- lain to Guy's Hosp.	Middx.	London	A. Macdougall, Esq.				
Bohun, J. P. B	Depden R.	Suffolk	Norwich	Lord Chancellor				
Boldero, George	Ixworth P. C.	Suffolk	Norwich	R. Cartwright, Esq.				
Brettell, George, B.A., of Exeter College, Oxford								
Burlton, Charles, Fellow of New College, Oxford, at Rome								
Compton, J. C	Farley R.	Surrey	Winchester	Merton Coll., Oxon				
(	Preb. of Exeter Cath.	) ,		_				
Davie, Charles	Preb. of Exeter Cath. & Heanton Punch-ardon R.	Devon	Exeter	J. D. Bassett, Esq.				
(	ardon R.	1		•				
Faulkner, William,	Worcester							
Fisher, Charles		Suffolk	Suffolk	Rev. G. Anguish				

Name.	Preferment.	County.	Diocese.	Patron.
Fletcher, John	Roystone V. w. Bret- } ton Monk C.	W. York	York	Abp. of York
Franklin, F. W	Albrighton V.	Salop	L. & C. {	Haberdash. Comp. & Ch. Hosp., alt.
Geodman, J Greville, James	Kibworth Peasemore R. (Ramsgate, St. Lau-)	Leicester Berks	Sarum	A. Houblon, Esq.
Harvey, Richard	rence in Thanet V. S Rhydybryw P. C.	Kent Brecon	Canterb. St. David's	Abp. of Canterbury Inhabitants
Holcoube, George	Preb. of Westminster ( East & West Leak R.		York	The King
	Matlock R. Lytham P. C.	Derby	L. & C.	Marq. of Hastings Dean of Lincoln
Lister, Robert Luxton, John		Lancaster Devon	Chester Exeter	T. Clifton, Esq. Rev. J. Luxton
Moss, Anthony	Illingworth P. C. w. Trevenson C.	W. York Cornwall	York } Exeter }	V. of Halifax
Radcliffe, James .	Kirkham C. & Head Master of K	Lancaster irkham Gr		ol .
Rashleigh, P	Southfleet R. & Barking V.	Kent Essex	Rochester London	Bp. of Rochester All Souls, Oxon
Rowland, Wm	Skethridge R.	Breeon		•
Scurr, Thomas	Allendale P. C. w. Allenhead P. C.	Northum.	Pec. of Hexham	T. W. Beaumont
Townshend, Hon. Lord Frederick	Stiff-key, St. John R. ) w. St. Mary R. & Morston C.	Norfolk	Norwich	Marq. Townshand
Whitney, George. Williams, William,	Stretford R. Head Master of Plymou	Hereford		John Wall, Esq.
Woodforde, F	Weston Bamfylde R.		•	Rev. J. Goldes- brough
	& Hornblotton R.	Somerset	B. & W.	J. G. D. Thring

## COLONIAL

On the 7th of January, the Right Rev. the Lord Bishop of Barbados and the Leeward Islands granted the following Licences, vis.—To the Rev. William Haynes Adamson, B.A., as Curate of the Parish of St. Peter, in the Island of Antigua; to the Rev. Thomas Clarke, B.A., as Assistant Curate to the Parish of St. John, in the Island of Antigua; to the Rev. George Morison, B.A., as Assistant Curate to the Rector of Scarborough, in the Island of Tobago; to the Rev. John Alexander Bascom, as assistant Curate to the Rector of the parish of St. George, in the Island of Dominica; to the Rev. William Augustus Beckles, as Officiating Minister on the West Coast of Berbice, in British Guiana; and to the Rev. Samuel Poynter Musson, as Officiating Minister of the Parish of St. James, Windward, in the Island of Nevis.

## UNIVERSITY NEWS.

## OXFORD.

## Saturday, January 30.

CORPUS CHRISTI COLLEGE.—An Election will be held in this College on Friday, the 11th of March, of a Scholar for the county of Kent. All persons are eligible who are natives of the above county, and who may not have exceeded their 19th year on the day of Election.—All

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Candidates must appear personally before the President on the 5th day of March, at eleven o'clock in the morning, and must produce certificates of the marriage of their parents and of their own baptism; an affidavit of their parents or of some other competent person, stating the day and place of their birth, and a testimonial of previous good conduct from the Tutor of the College or the Head Master of their School.

In a Convocation holden on Thursday last, the Rev. Wm. James Copleston, M.A. Fellow of Oriel, College, was nominated one of the Masters of the Schools for the ensuing year, and took the usual oath of office.

In a Congregation holden at the same time, the following Degrees were conferred:—

Bachelors of Arts—T. L. Wolley, Magdalen Hall; W. W. Mackenson, Queen's; W.
Dunlop, Belliol; W. Maskell, University; S.
F. Surtees, University; R. Maynard, Wadham;
G. D. Miller, Wadham; T. E. Morris, Student of Christ Church; E. J. Randolph, Student of Christ Church; A. R. Barnes, Student of Christ Church; W. H. Cotton, Student of Christ Church; E. H. Hansell, Demy
of Magdalen.

Yesterday se'nnight, Mr. Charles Bedford was admitted Scholar of New College.

## February 6.

LINCOLN COLLEGE.—An Election will take place to Four Scholarships and Two Exhibitions, now vacant, on Tuesday, the 15th of March. The Scholarships are without limitation. Candidates for the Exhibitions must be natives of the diocese of Durham; or, for want of such, natives of. Northallertonshire or Howdenshire, in the county of York; or of Leicestershire, particularly of the parish of Newbold Verdon; or of the diocese of Oxford; or of the county of Northampton.—All the candidates will be required to deliver in personally to the Sub-Rector, testimonials of good conduct, on or before Friday, the 11th of March.

N.B. Candidates for the Exhibitions must at the same time produce certificates of the place of their birth.

In a Convocation holden on Thursday last, the Rev. Dr. Bull, Canon of Christ Church, was nominated by the Proctors of the University, with the consent of Mr. Vice-Chancellor, a Delegate of the Press, in the room of the late Professor of Divinity.

On the same day the following Degrees were conferred:—

Doctor in Civil Law—The Rev. G. Moberley, late Fellow of Balliol; Head Master of Winchester School.

Masters of Arts—Rev. D. J. Lewis, Jesus; Rev. M. Atkinson, Fellow of Lincoln; Rev. E. M. Stanley, Worcester; Rev. J. H. Clayton, Worcester; Rev. W. E. Jelf, Student of Christ Church; T. W. S. Grasebrook, Bra-

B. H. Sawbridge, Balliol; G. Hulme, Balliol; G. C. Pearson, Christ Church; E. Moore, Christ Church; J. Bowden, Pembroke.

The following Noblemen have been lately admitted Members of Christ Church:-The

Lord Ward, Lord Cremorne, and the Hon. R. S. Carew, eldest son of Lord Carew.

Ashmolean Society, Feb.5.—The Presidentia the chair.—W. C. Cotton, Esq. B. A. of Christ Church, was elected a member.—The following presents were received; Two Memoirs on Entomology, by J. Curtis, Esq. F.L.S.; A treatise on Strictures, &c. by R. A. Stafford, Esq.—The President announced the number of members elected in the last year to be 30. The total number now on the list, ordinary members, 212; honorary, 11; total, 223.—Professor Powell gave a verbal account of his Paper on the Theory of Ratios and Proportion.—An anonymous Paper was read on the history of Flamsteed, and his disputes with Newton and Halley.—Mr. Greswell made some remarke on the subject of Ratios.—Dr. Daubeny read some extracts from Mr. Curtis's Memoirs on certain points in Entomology.

A Summary of the Members of the University, January, 1836:-

uty,	January, 1836:							
•	•		lembers		mbers ou			
1	Tinimamia		nvocati	on. ti	te Books.			
Ϊ.	University	•••	114	•••••	220			
	Balliol	•••	1,18	*****	290			
	Merton	•••	63	•••••	129			
4.	Exeter	•••	131		307			
5.	Oriel		156	•••••	307			
6.	Queen's	•••	161	*****	313			
7.	New		69	*****	149			
Ř.	Lincoln		69		132			
9.	All Souls		72	•••••	101			
10.	Magdalen		116					
ii.	D. "			•••••	163			
12.			228	•••••	387			
			85	•••••	129			
13.		•••	475	•••••	905			
	Trinity	•••	111	*****	267			
	St. John's	•••	115	*****	218			
16.		•••	60	•••••	160			
17.	Wadham	•••	83		226			
18.	Pembroke		108		180			
19.	Worcester		91		220			
20.			20		44			
	Magdalen Hall	•••	62	******	171			
22.	New Inn Hall	•••	2		43			
	St. Alban Hall		าเ	•••••				
	St. Edmund Hall		52	*****	80			
<b>47.</b>	Se Edilland Hall	•••	92	•••••	87			
			25.05					
	Massium lusium	-	2567		5178			
Matriculations 369								
Regents 175								
Determining Bechelors in Lent 288								

#### February 13.

University College.— Two Scholarships in this College, open to persons born in any part of England; and one, confined to natives of the county of Kent, will be filled up on Friday, the 11th of March. Candidates, who must not have exceeded the eighth term from their matriculation, are required to present, in person, to the Master, the usual testimonials of good conduct from their respective colleges, together with certificates of the place of their birth, on or before Menday, the 7th of March.

In a Convocation holden on Thursday last, the nomination of the Rev. Dr. Bull, Canon of Ch. Ch., to be a Delegate of the University

Press, was unanimously agreed to.

In the same Convocation, it was resolved that the name of Sir Robert Taylor, Knt., should be inserted in the catalogue of benefac-

tors to the University.

The Rev. T. J. Hussey, D.D., of Trinity College, Dublin, was admitted ad eundem.

In a Congregation, holden on the same day,

the following Degrees were conferred:—
Bachelor in Civil Law, by Commutation

Rev. W. P. Powell, Worcester.

Masters of Arts — J. D. Cork, Exeter, grand comp.; W. R. Faber, University; Rev. W. Kemble, Lincoln; A. G. S. Shirley, Ch. Cb.

Bachelors of Arts—Rev. C. J. Stirling, St. Mary Hall; W. Honywood, University; C. Burdon, Lincoln; G. H. Drummond, Ch. Ch.

on Saturday last, Mr. H. W. Cripps, Scholar of New College, was admitted an Actual Fellow of that Society.

On Thursday last, Mr. R. Baker was admitted Scholar of the same Society.

On Monday last, Mr. H. De Sausmarez, B.A., of Gonville and Caius College, Cambridge, was elected a Fellow of Pembroke, on the foundation of King Charles I., in this University, on the nomination of the Dean and Jurats of the Island of Guerneey.

On the same day, and on the same nomina-tion, Mr. G. de Cateret Guille, was elected a Scholar of Pembroke, on the foundation of

Bishop Morley.
On Tuesday last, Mr. G. M. Messiter was admitted Scholar of Wadham.

February 20.

On Thursday last, the following Degrees were conferred :

Masters of Arts-R. Williams, Oriel, grand comp.; Rev. J. Hodgson, Queen's; Rev. R. Wood, Fellow of St. John's; Rev. M. W.

Mayow, Student of Ch. Ch.

Bachelors of Arts—F. R. Blachford, Brasennose, grand comp.; W. N. R. Colborne,
Ch. Ch.; J. Swaine, Wadham; H. de Sausmeres, Fellow of Pembroke, incorporated from

Caius College, Cambridge.
On Thursday last, W. P. C. Claughton,
B.A. late Scholar of Brasennose, was elected Pellow of University, on the foundation of

William of Durham.

An Examination will commence on Monday, the 7th of March, in the Convocation House, for the purpose of electing a Scholar on Dean Ireland's foundation. The Scholarship is open to all Undergraduates who have not exceeded their 16th Term.

## CAMBRIDGE.

January 29.

On Friday the 15th inst., R. Main, Esq., B.A., of Queen's College, in this University, was elected a Foundation Fellow of that Society.

On Friday last, J. H. Pratt, B.A., of Gonville and Caius College, was elected a Wortley

Fellow of that Society.

The Norrisian Prize Essay for last year has been adjudged to E. H. Browne, Esq., M.A., of Emmanuel College, in this University Subject, The person, character, and actions of Jesus Christ afford a satisfactory fulfil-ment of all the Prophecies in the Old Testa-

ment which relate to the Messiah.

On Wednesday last, W. A. Dawson, of Christ's College, was admitted to the degree of Master of Arts; and T. F. Reynolds, of Sid-

ney College, a Licentiate in Physic-

## February 5.

On Wednesday last the Heads of Houses proceeded to "nominate and prick" two of the candidates for the office of Public Orator, vacandidates for the office of Public Orator, vac-cant by the resignation of the Rev. R. Tatham, B.D. of St. John's. The successful candi-dates with the Heads were, the Rev. J. F, Isaacson, B.D. Tutor of St. John's, and King's; and the Rev. C. Werdsworth, M.A. Fellow of Trinity. Yesterday these two gentlemen were proposed to the Senate, and after a whole day's polling the numbers were—For Mr. Wordsworth, 265; for Mr. Isaacson, 168,

On Tuesday last the Rev. J. Challis, M.A., rector of Papworth Everard, in this county, and formerly Fellow of Trinity, was elected Plumian Professor, in the room of Professor Airy, appointed Astronomer Royal at Green-wich.

At a congregation on Wednesday last the following degrees were conferred:-

Master of Arts-J. B. Skipper, Emmanuel. Licentiates in Physic-H. Jeffreson, Pem-Licentuates in Frysic—H. Jeffreson, Pembroke; A. R. Brown, Trinity; C. J. Johnstone, Caius; G. Pardoe, Caius; G. E. Paget, Fellow of Caius; J. Barr, Emmanuel.

Bachelors in Civil Law—A. Langdon, Trinity; Rev. H. Heathcote, Trinity.

Bachelors of Arts—J. P. Greenly, Trinity, Dublin, Incorporated St. Peter's; H. T. Morgahead St. Pater's

Moresbead, St. Peter's.

At the same congregation T. J. Hussey, D.D., of Trinity, Dublin, was admitted ad

sundem.

At the above congregation the following Grace passed the Senate: To appoint the Vice-Chancellor, the Master of Jesus, Profeesor Miller, Mr. Thorp, Mr. Smith, Mr. Peacock, Mr. Whewell, Mr. Willia, Mr. Lodge, Mr. Ash, Mr. Fennell, Mr. Corrie, Mr. Hodgson, Mr. Hymers, Mr. Creuford, Mr. Hildyard of Trinity Hall, Mr. Heaviside, a Syndicate for the purpose of collecting the Sub-scriptions already announced for the new Li-

on Friday last, C. A. Wilkinson, scholar of King's, was elected a Fellow of that society.

## February 12.

At a congregation yesterday the Degree of D.D. was conferred on Archidescon Broughton, of Pembroke, by royal mandate.

February 19.

At a congregation on Wednesday last the

following degrees were conferred:—
Honorary Masters of Arts—Lord C. A. Hervey, Trinity, fifth son of the Marquis of B. istol; the Hon. T. R. Keppel, Downing, fifth son of the Earl of Albemarle; the Hon. P. Y. Savile, Trinity, third son of the Earl of Merchanters. Mexborough.

Mexhorough.

Bachelors of Arts—W. H. Herring, Trimity; R. L. Surtees, Trinity; E. J. Walmesley, St. John's; F. E, Tuson, St. John's;
T. Chapman, St. Peter's; F. Halbed, St.
Peter's; J. W. Chaloner, Magdalene; W.
L. A. Parker, Magdalene; W. F. Smithe,
Magdalene; M. Hutton, Catharine hall; J.
Bluett, Queens'; T. Sedger, Queens'; E. W.
Foottil, Emmanuel; A. Fullerton, Emmanuel.
At the same congression the following

At the same congregation the following

Graces passed the Senate :—
To affix the seal to the assent of the University to the Manchester and Cheshire Junction Railway, passing through the Hules estate.

To grant to the late Vice-Chancellor from the

Common Chest the balance (vis. 1641. 18s. 41/4d.) due to him from the Botanic Garden account, for the year ending at Michaelmas, 1835.

To authorize the late Vice-Chancellor to employ a part (viz. 5000l.) of the balance due to the Fitzwilliam Fund in the purchase of Exchequer Bills.

To appoint Sir William Follett one of the University Counsel in the room of Lord Langdale, now Master of the Rolls.

To allow Mr. Crool (Hebrew Teacher) 301. out of the University Chest in addition to his

annual salary.

To confer the Degree of M.A. on the Rev.
H. Cotterill of St. John's, by Royal mandate.

## DURHAM.

The prise given by the Rev. Dr. Gilly, to the Divinity Student, of the University of Durham, who should produce the best Essay on the following subject—vis., "A Compara-tive view of the Condition and Prospects of the Protestant Church of England in the years 1538, and 1835," has been awarded to Mr. Wilson. The Rev. G. Townsend's prize for the best copy of English Verse, by any Member of the University, on "The Tercentenary Commemoration (on Oct. 4th, 1835) of the publication of the complete Bible in our own language," has been obtained by Mr. Brown.

—Newcastle Journal.

## DUBLIN.

Hilary Term Examinations.

N.B. The names of the successful Candidate in each rank are arranged, not in order of merit, but in the order of standing on the College Books.

SENIOR SOPHISTERS. HONOURS IN SCIENCE .- First Rank: Let,

W.; Glanville, J.—Second Rank: Hopkins, R.; Morgan, L.; Chichester, R.; Badham, L. HONGURS IN CLASSICS. — First Rank: Ringwood, F. H.; Wiley, W.; Hopkins, R. — Second Rank: Hallowell, J.; Badham, L.

HOMOURS IN SCIENCE.—First Rank.
Mr. Kelly. C.; Connor, H.; Sidney, P.;
Jellett, J. H.—Second Rank: Weir, J.;
Burke, H.; Ovens, E.; Ellis, C.; Roberts,
W.; Meredith, E.; Le Fanu, W. R.
HONOURS IN CLASSICS.—First Rank.
Tibbs, H. W.; Roberts, W.; Meredith, E.;
Ahern, W.—Second Rank: Mr. Torrens,
T. F.; Mr. Vance, A.; Hodder, G. F.;
Daly, A.; Ogle, J.; Marchbanks, J.; Jellett,
J.; Green, J.; Littledale, J.; Mills, R. JUNIOR SOPHISTERS.

SENIOR PRESHMEN HONOURS IN SCIENCE.—First Rank: Kirkpatrick, G.; Salmon, G.; Galbraith, J.—Second Rank: Mr. Raid; J.; Dobbs, C.; White, M.; Rutherford, A.; M'Gillicuddy,

F.; Sullivan, J. F.; Sullivan, J.

HOMOURE IN CLASSICS. — First Renk:
Mr. Story, J.; Mr. Cairnes, Hugh M.C.;
O'Neill, J.; Salmon, G.; Law, H.; Tracey,
T.; Coen, J.—Second Rank: Mr. Maud,
C.; Mr. Bushe, R. H.; Wrixon, N. R.;
M'Gillicuddy, F.; Gwynne, J.; Loughlin,
J. W.; Hingston, G.; Sharkey, L. G.; Black,
W. F.; Peebles, R. B.; Moore, P.; Lowe,
E.; Murphy, J.; Doblin, T.

JUNIOR PRESHMEN.

HONOURS IN SCIENCE. — First Rank:
McDonnell, H. H. G.; North, R.; Kirkpatrick, W.; Richards, J. H.; Lee, G.;
Gaggin, J.; Hume, A.; Kearney, F.—Second
Rank: Mr. Ryder, M. W.; Mr. Foster,
J. V.; Mr. Lane, D.; Minnitt, W.; Beasett,
W.; Pogarty, P. J.; Smith, H.; Boyce,
J. W.; Morris, B.; Ellis, F.
HONOURS IN CLASSICS. — First Rank:
Mr. Hayman, S.: McDonnel, H. H. G.:

HONOURS IN CLASSICS. — First Rank:
Mr. Hayman, S.; McDonnel, H. H. G.;
Stackpoole, W. C.; Leslie, C. H.; Power,
C. C.; Smith, J.—Second Rank: Mr. Lane,
D.; Roe, T. W.; Hamilton, J.; Atkinson,
P.; Walsh, C.; Lee, G.; Kidd, R.; Kearney, P.; Sheehan, T.; King, P.; Ralph,
C. S.; Cangley, D.; Daly, A.
FRANC SADLEIN, Senior Lecturer.

The Examinations for Honours were held January 25, 26, and February 4, 5.

The Spring Commencements were held on Tuesday, February 16, the Right Hon. J. Radeliffe, L.L.D., Pro-Vice-chancellor; Rev. T. Prior, D.D., and Rev. J. L. Moore, A.M., Proctors. The following Degrees were conferred :-

Doctor and Bachelor in Divinity-Rev. T. H. Porter.

M. Porest.

Doctor in Laws—Rev. W. C. Neligan.

Masters of Arts—Rev. R. Verschoyle; W. Ashenhurst; I. F. Dancan; Rev. W. Jameson;
Rev. C. J. Daniel; T. Lefroy; W. Atkins;
J. Gibbs; R. Weston Mara; Rev. D. Jones;

E. Norman; H. Carleton; R. Beere; J. M'Cullagh, F.T.C.; W. Tucker Radford; R. Seymour; J. A. Bowles; G. Crawford; J. Richards; E. Lyons; Rev. J. Story; Rev. R. Wolfe; Rev. C. Beaumont Howard; R. W. Lynnot; J. Fitzgerald; A. Smythe; Czesar G. Otway; Marcus M'Causland.

Bachelors of Laws—Rev. W. C. Neligan; I. Butt; W. Maundahy Best.

Bachelors of Medicine—F. Battersby; D. Sweeny.

On the same day 190 Students were ad-

mitted to the Degree of Bachelor of Arts.

Professorship of Political Economy in the
University of Dublin, on the Foundation of
Archbishop Whately.—As this Professorship

is to become vacant at the expiration of the present Term, notice is hereby given to all persons who may wish to become Candidates, that on the 13th of next April an Examination will be held, under the direction of the Provost and Senior Fellows of Trinity College, into the qualifications of such as may then present themselves.

The Professorship is open to Masters of Arts or Bachelors of Law, in any of the Universities of Dublin, Oxford, or Cambridge.

Information respecting the duties and emoluments of the situation may be had by applying to the Rev. Dr. Sadleir, Senior Lecturer, Trinity College, Dublin.

# BIRTHS AND MARRIAGES.

#### RIRTHS.

Of Sons—The lady of the Rev. W. Hornes Theobalds; of Rev. S. Paynter, Welbeckstreet; of Rev. J. E. Tyler, Bedford-square; of Rev. T. B. Williams, St. Mathew's, Demerara; of Rev. E. Wickham, Brook green, Hammersmith; of Rev. T. B. Edwards, St. Stephen's V.; of Rev. F. W. Rice, Pairford V.; of Rev. J. Parkin, Oare, near Hastings; of Rev. D. Hodgson, East Woodhay R., Hants; of Rev. Wm. J. Coope, Exmouth; of Rev. John Lawson, Seaton Carew, near Durham; of Rev. W. Knatchbull, Sutton Mandeville, Wilts; of Rev. J. Gaskine, Kingswood-hill P; of Rev. W. W. Grealey, Netherseal-hall, Leicestershire.

Of Daughters—The lady of the Rev. Thos. Of Sons-The lady of the Rev. W. Hornes

Of Daughters... The lady of the Rev. Thos. Arden, Longcroft-hall, Staffordshire; of Rev. John Wason, Boughton, near Feversham; of Rev. O. J. Tancock, Stoke, near Devon-port; of Rev. A. I. Nash, Hitcham R., Bucks; port; of Rev. A. 1. Nash, Hitcham R., Bucks; of Rev. G. P. Cleather, Chirton V.; of Rev. H. W. G. Armstrong, Segrave-house, Cheltenham; of Rev. G. J. Huddleston; of Rev. Charles Shrubb, Vicar's-hill, Hants; of Rev. W. Ford Vance, Haverstock-hill, (still-born); of Rev. J. D. Hales, Charmouth R., (still-born); of Rev. G. A. Jacob, Broomsgrove.

## MARRIAGES.

Rev. J. Hughes, r. of Coddington, Here-ford, to Barbara, only d. of the late Lieut.-Col. J. Godrey, of Kerry, Ireland; Rev. E. Fielde, incumbent of Rock and Rennington, rheide, incumbent of Rock and Rennington, to Mary Anne, d. of C. Bosanquet, Esq., of Rock, Northumberland; Rev. W. H. Dearsley, Evening Lecturer of Abbotts, Bromley, Staffordahire, to Mary Ann, eldest d. of Chas. Hulbert, Esq., of Providence-grove, near Shrewsbury; Rev. Wm. Brett M.A., to Mary, d. of the late I. Brown Fee. of Restandance. d. of the late J. Brown, Eq., of Barton-upon-Humber; Rev. J. B. Collinson, M.A., to Sa-rah, eldest d. of the late F. L. Austen, Esq.,

of Wilmington, Kent; Rev. E. C. Ellis, M. A., of Trin. Coll., Camb., to Alice, d. of the late J. Eade, Eaq., of Hitchen, Herts; Rev. G. W. Philips, v. of Wendy, Cambridgeshire, to Charlotte Elizabeth, relict of John Jones, Esq., of Portland-place; Rev. John Tobin, minister of Liscard Church, Liverpool, to Emily, d. of E. Arnaud, Eaq., collector of his Majesty's customs at Liverpool; Rev. J. Usborne, late of University Coll., to Emily Jane, eldest d. of the late Rev. J. Bond, of Freston r., Suffolk; Hon. and Rev. R. Liddell, M.A., v. of Gilegate, youngest son of Lord Ravensworth, to Emily Caroline Charlotte, eldest d. of the Hon. and Rev. Gerald Valerian Wellesley, D.D., r. of Bishopswearmouth and Prebendary of Durham, and niece of the Duke of Wellington; Rev. J. D. Dundas, to Olivia, d. of Col. Burslem, C.B.; Rev. A. S. B. Smith, of Whitchurch, to Emily Theodora, d. of the late B. Brownrigge, Esq. of Regent's Park, London; Rev. J. S. Gale, of Hurstbourne Tarrant, to Anne, only d. of G. Rendall, Esq., of Oxenwood, Berks; Rev. A. Pearson, r. of Springfield, Essex, to Sophia, d. of the late .J. F. Gepp, Esq.; Rev. H. Townsend, jun., to Jane, d. of Justin M'Carthy, Esq., of Carrignavat; Rev. J. Bishop, of Upper Holloway, to Frances, widow of R. Arnold, Esq.; Rev. S. Lott, to the Hon. Louisa Murray, of Dun-more-house, Bradninch; Rev. J. Langdon, B.A. of St. John's Coll., Camb., to Elizabeth, relict of Capt. Cooke, of Slape-house, Nether-bury, Dorset; Rev. Francis R. Phillips, B.A., of Trin. Coll., Oxon, to Mary Easton, eldest d. of the Rev. John Lukin, r. of Narsling, Hants; Rev. R. Forsayth, of Whitchurch, Hanta, to Frances Jane, youngest d. of the of the late Thos. Baynton, Esq., of Clifton; Rev. Geo. Lea, of Wolverley, Worcester, to Sophia, youngest d. of the Hon. Mr. Baron Gurney; Rev. D. L. Lewes, to Miss Tuber-ville; Rev. J. Bogue, of Christ's Coll., Camb., to Mary Isabella, youngest d. of the Venerable Archdeacon Freude; Rev. W. R. Melville; B.A. of St. Peter's Coll., Camb., to Susan, only d. of J. N. James, of Ireton Wood, Esq.; Rev. Sir W. Dunbar, Bart., of Magdalenhall, Oxon, to Anne, eldest d. of Mr. G. Stephen, of Camden Town; Rev. J. E. Wetherall, of Armitage, Staffordshire, to Elizabeth, d. of the late W. Church, Esq., of Abingdon; Rev. Chas. Wordsworth, second Master of Winchester Coll., to Charlotte, eldest d. of the Rev. G.

Day, late of Carsham, Norfolk; Rev. N. P. Small, of Market Bosworth, Leicstershire, to Bridget, d. of the Rev. J. Roby, chaplain to Barl Howe; Rev. C. H. Barham, of Barming, Kent, to Einsabeth Maria, only d. of the late W. B. Ince, Esq., of Nahutty, Calcutta; Rev. J. B. Schomberg, chaplain in ordinary to the King, and r. of Belton, to Margaret Mary, youngest d. of Robert Ashworth, Esq. of Bryanston-square.

## EVENTS OF THE MONTH.

The "Events" are collected from the public papers, except where private correspondents are so good as to send more authentic accounts, which are always marked "From a Correspondent."

#### BUCKINGHAMSHIRE.

On Thursday, the 28th of January, a vestry was held in the parish church of Olney, for the purpose of granting a church-rate, and for liquidating the debt owing for the repairs of the church, &c. The Rev. D. B. Langley, vicar, was in the chair; and a one-shilling rate being proposed and seconded, was carried unani-

mously,-Northampton Herald.

IRISH CLERGY. - A meeting took place recently in the County Hall, Aylesbury, for the purpose of opening a subscription for the relief of the distressed Irish clergy, which was most respectably attended. The Rev. Wm. Howard opened the proceedings by stating that Lord Chandos was prevented, by his parliamentary duties, from attending, and he (Mr. H.) proposed that Joseph Rose, Esq., should take the chair. The Rev. W. Shepherd proposed the first resolution, which he prefaced in an eloquent speech. This resolution was seconded by the Rev. Mr. Arnold. The second resolution was proposed by the Rev. Mr. Turnour, and seconded by Mr. Ryde. The third resolution was proposed by Z. Hunt, Esq., who observed, that he did so in the unavoidable absence of his relation, Mr. Rickford, who would have been happy to have performed that satisfactory office had he been able to attend. Seconded by Mr. Mason. The next resolution was proposed by the Rev. Mr. Barron, and seconded by Mr. Horwood. The last resolution was proposed by Mr. Wm. Hayward, and seconded by the Rev. F. Cox. G. Carrington, Esq., then proposed the thanks to the chairman in a speech of much force and ability. There was a large party of ladies present, who appeared to take great interest in the proceedings. A

collection was made in the hall, which amounted to upwards of 90L, and since then 16L have been received, as will be seen in our advertising columns.—Bucks Herald.

On Sunday, Jan. 28, a sermon was preached in Aylesbury Church, by the Hon. and Rev. Lowther Barrington, rector of Chesham Bois, in behalf of the distressed clergy of Ireland.—Ibid.

## CAMBRIDGESHIRE.

On the 10th of Feb., the Rev. G. A. Browne, lete vicar of Chesterton, near this place, upon taking leave of his parishioners, was presented by them with a handsome silver tea-kettle and lamp, in testimony of their apprebation of his services.

—Cambridge Chronicle.

The high sheriff for the counties of Cambridge and Huntingdon has appointed the Rev. John Thomas Huntley, and the Rev. George Heathcote his chaplains during the term of his shrievalty.—*Ibid.* 

## CHESHIRE.

CHESTER DIOCESAN CHURCH BUILDING Society .- A meeting of the friends of this society in the diocese of Chester was held in the chapel of the Blue-coat Hospital, on Friday, Feb. 19, the Right Rev. the Lord Bishop of Chester in the chair. The meeting was numerously and most respectably attended. The Lord Bishop opened the proceedings. The meeting was afterwards addressed by Lord Skelmersdale, Rev. J. Brooks, Mr. A. Hodgson, Rev. Messrs. Slade, Raikes, Buddicombe, M'Neile, and others. A number of gentlemen subscribed liberally to the funds of the society .- Standard.

## DEVONSHIRE.

A gratifying instance of attachment between a clergyman and his parishioners has been exemplified in the presentation of a handsome piece of plute, by the latter, to the Rev. A. Bassett, on his relinquishing the curacy of Erlestoke, after a zealous and faithful discharge of his duties for a period of more than twenty years.

LIBERALITY .- We have, within a very short period of time, had occasion to mention the princely donations of Lord Rolle to various charitable purposes:—1000l. to the fund for the relief of the Irish clergy; 10001. towards establishing a chaplaincy in the Devon and Exeter Hospital; 5001. to the Lunstic Asylum; and, in addition to these and various other munificent donations from the same source, we have great pleasure in recording the following: Some time since it was thought expedient to erect a new church in a distant part of the parish of llfracombe, called Lea; to this object, besides presenting a handsome screen, his lordship subscribed, we believe, 2001. When the church was completed his lordship visited it, accompanied by Mr. and Mrs. Drake, of Springfield, who had been greatly instrumental in promoting the building of the church, at which time his lordship was informed that 9001. was required for an endowment, previously to its consecration, of which little more that 400. were subscribed. His lordship, without further solicitation or consideration, asked for pen and paper, and gave a check for the difference. What adds to the munificence of the gift, and exhibits his lordship's generosity and warmth of heart, it should be observed, is, that his lordship has no property whatever in this place. When shall we hear the like amongst the (falsely called) Liberals ?- Western Luminary.

## GLOUCESTERSHIRE.

A public meeting has been held in the theatre of the Philosophical Institution, Park-street, Bristol, for the purpose of forming a society for embossing bibles for the blind. A report, detailing the progress made in the system, was then read; and subsequently it was resolved, that a society be now formed, to be called the Bristol Society for Embossing and Distributing the Bible among the Blind, and a committee was named for carrying these objects into effect.—Bristol Mercury.

A beautiful silver vase tea-urn, and a very elegant silver inkstand, of the value of upwards of one hundred guineas, were lately presented by his parishioners to the Rev. C. E. Kennaway, Vicar of Chipping Campden.—Gloucester Chronicle.

## HAMPSHIRE.

A highly respectable meeting of the

sub-committee of the Portsmouth District Church-of-England Society, comprising the parishes of Warblington, Havane, Bedhampton, Farlington, and Hayling (north and south), was held at the Assembly-room, Crown lnn. Emsworth, on Monday, Feb. 15th; G. A. Shawe, Esq., vice-president, in the chair. The subjects discussed were, the advantage to the members of the church of England of associating, for the purpose of mutual conference and assistance at periods of difficulty, and also resisting any uncalledfor aggression; and, the means of alleviating the present distress of the clergy of the church of Ireland. The meeting was severally addressed by the Rev. Messrs. Mountain, Norris, and Alder, by Captains Bigland and Pierson, and by Messrs. Baines, Loftin, Smart, Harrison, and H. Stevens. At the conclusion a considerable addition was made to the sums already collected in those parishes for the Irish clergy. - Standard.

The radicals mustered their forces at a vestry held on the 20th of January, at All Saints' Church, Southampton, and managed to adjourn the granting of the church-rate for All Saints' parish for six months. Notices were sent round very privately by the liberal (!) party the night preceding, and a more factious course could not have been pursued. One man, receiving eight guiness for two pews in the church, attached to two houses he holds, was the most strenuous in opposition to the rate; and yet this man calls himself a conscientious dissenter. We need hardly add, that the pews have no money of his embarked in them, but are allotted for the use of those living in the houses alluded to.—Salisbury Herald.

From some informality in the holding of the above meeting, it was necessary to call another for Friday, when several hundred staunch churchmen attended, and the rate was granted without s division, and scarcely any discussion took place. The Rev. . J. Shadwell (the rector) presided, and the business soon terminated. At the last meeting the churchwardens' accounts were gone into, and almost every item, right or wrong, objected to, and several customary Our readers will charges disallowed. scarcely believe, that although this meeting had its hundreds, the former numbered only fifteen votes for the motion now so triumphantly carried. — Ibid.

The corporation of Yarmouth, Isle of Wight, have determined to appropriate the whole of their property in building and endowing a church.—Ibid.

#### KENT.

A vestry meeting of the inhabitants of St. Paul's, Deptford, was held on Thursday, Feb. 5th, to make a church-rate of 2d. in the pound. After the motion for the rate had been made, the anti-church party moved an amendment, that no rate should be granted. Upon a show of hands being taken, there appeared a majority of ten in favour of the amendment—viz. twenty-five for the rate, and thirty-five against it. The church party then demanded a poll, and, at the close of Friday evening, the numbers were, for the rate 182, against it 84.—Times.

#### LANCASHIRE.

A deputation, forming part of the congregation of St. Thomas's Chapel, Heaton Norris, have presented to the Rev. W. J. Bordman, curate of the above place, a purse, containing fifty guineae, as a substantial token of esteem. — Manchester Consier.

#### LEICESTERSHIRE.

At the late meeting at Leicester, in aid of the Irish clergy, the sum of upwards of 900l. was actually collected in the room, to which a considerable addition is expected to be made. The Duke of Rutland delivered a most admirable speech on the occasion. Earl Howe also was present, Lord Charles Manners, Sir George Beaumont, Mr. Butler Danvers, Mr. C. Packe, and many others of rank and distinction in the county.

OPENING OF A NEW CHURCH AT OLD DALBY.—The Rev. W. G. Sawyer, B. A., of Balliol College, and rector of Old Dalby, (son of the late Admiral Sir Herbert Sawyer, K.C. B.) has recently erected, at his own expense, a new church in his village. The structure is gothic, with turretted tower and handsome vestibule at the north entrance; the interior is particularly neat, and a small organ, the present of the rev. gentleman's sister, is at the west end. It is well pewed, and supposed to contain about three hundred sittings. The new church was opened for divine service on Wednesday, Feb. 3rd.—Oxford Paper.

## MIDDLESEX.

THE CORPORATION OF THE SONS OF THE CLERGY.—The election of poor clergymen with good characters and large families, to partake of Dr. Taylour's, Mr. Myddelton's, and Mrs. Ann Cam's benefactions, the present year, will take place in May next. Blank petitions may be had at the Corporation House, Bloomsbury-place, London, between the hours of 11 and 3.

At a meeting of the National Society for the Education of the Poor, &c., &c., holden at the Central-school, Westminster, on the 3d instant, there were present the Lords Bishops of London, St. Asaph, and Llandaff, Joshus Watson, Esq., Rev. Dr. Walmsley, Rev. H. H. Norris, William Cotton, Esq., and Rev. J. C. Wigram.

Parish of St. George in the East, Middlesex.—The following is the result of a poll of this parish for a church-rate of 1d. in the pound:—For the rate 526; against it 303; Majority for the rate, 223. On Friday, the 29th Jan., the Rev. William Yate, of the Church Missionary Society, was honoured with a long interview with his Majesty at Brighton. The King was much interested with the information which he received from Mr. Yate respecting the state of New Zealand, to which important mission that clergyman is upon the eve of returning.

Bishop Corrie landed in good health at Madras, on the 23rd of October.

CHURCH COMMISSION.—The following are circular letters recently addressed by Mr. Murray, the secretary of the Church Inquiry Commissioners, to the members of the commission:—

"My Lord,—The Bishop of Lincoln has placed at the disposal of the commission the sinecure prebend of Welton Rivall, in the cathedral church of Lincoln; and the Bishop of Chichester has announced that the sinecure prebend of Waltham, in the cathedral church of Chichester, having become vacant, it is not his Lordship's intention to dispose of that, or any preferment in his gift similarly situated, until the decision of the commissioners upon that branch of their inquiry shall become known.

"I have, &c.
"CHARLES KNIGHT MURRAY."
"My Lord,—I am directed by the
Archbishop of Canterbury to announce
that the sinecure rectory of Ashbury, in
the diocese of Salisbury, has lately become
vacant; and having devolved to his Grace
for this turn, as an option of the late
Archbishop, devised by his will to his
successor, it is not his Grace's intention
to fill up the vacancy till the determination of the commissioners is known in regard to benefices of this nature.

"CHARLES KNIGHT MURRAY."
The Court of Common Council, after a good deal of opposition from the dissenting members of that body, agreed to a motion, on Wednesday, for a grant of 200 guineas to the distressed Irish clergy.

In compliance with the request of a most respectable deputation from the parisbioners of St. Ann, Blackfriars, and St. Andrew by the Wardrobe, the rectory, vacant by the death of the Rev. Isaac Saunders, has been given to the Rev. John Harding, M.A., of Worcester College, the lecturer. It was in the Lord Chancellor gift. The Lord Chancellor has, on several former occasions, yielded to the desire of the majority of the parisbioners.

A vestry meeting of the rate-payers of the parish of St. James, Clerkenwell, was held on Friday afternoon, the 5th of February, to take into consideration a letter received from Mr. Archdeacon Potts, calling upon the churchwardens and vestry to make a rate for the repairs of the parish church. A rate for a similar purpose was refused in the spring of last year, by a majority of 280 votes. The archdescon advised the churchwardens, if the rate was refused in the present instance, to apply for a mandamus to the Court of King's Bench, and threatened to hold them responsible for the immediate execution of the necessary repairs. Mr. Whip. ple moved that the letter of the Archdeacon should be taken into consideration that day twelve months. A long and stormy discussion ensued, the end of which was, that Mr. Whipple's motion was put, and carried by a large majority.—Courier.

A meeting of the committee for the re-

A meeting of the committee for the relief of the distressed Irish clergy was held on the 10th of February, at which an additional 20,000L was directed to be remitted to his Grace the Archbishop of Armagh. The receipts reported up to

that day were 109,400%

Government has spontaneously offered, it is said, to place the sum of 10,000% at the disposal of the London Missionary. Society, to be employed entirely at the discretion of that society in the education of the negroes in the West Indies, on the sole condition that the additional sum of 5,000% be subscribed by the society for the same purpose. The directors have gladly embraced the proposal. [Is this true?]

The Primete, and the Bishop of Down, Cork, and Ossory, are the representative spiritual peers in the present session.—

A letter, expressive of their gratitude and esteem for his public character and private worth, has been transmitted by his parishioners to the Rev. Mr. Blunt, of Upper Chelses, on occasion of his resigning the pastoral charge of them.—*Bid.* 

The performance, in St. Paul's, for the benefit of the sons of the clergy, will take

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place this year on the 17th and 19th of May.

PAROCHIAL SCHOOLS.—Nearly 1,0001. is now subscribed for this noble charity in the parish of St. George the Martyr, Southwark.—Surrey Standard.

CLERGY ORPHAN SOCIETY .- Tuesday, Feb. 16th, a meeting of the friends and supporters of this excellent institution was held at the Freemasons' Tavern, Great Queen-street, the Right Rev. the Lord Bishop of London in the chair. treasurer, the Rev. Mr. Shepherd, read the report of the committee, from which it appeared that there was now about 60 boys, and 70 girls educated and supported at the school of the society, Lisson Grove. The expenditure in the last year was, in one particular, greater than in the one preceding it, in consequence of the necessity of making useful repairs, which came to about 1500l. The total amount of expenditure for 1835 was 5403/. and 6d., and the receipts 54191. 7s. 2d., leaving a balance in the hands of the treasurer of 161. 6s. 8d. The children in the school never enjoyed better health, and their morals and general education afforded the greatest satisfaction to the society .- Times.

Consecration of Colonial Bismors.—The consecration of Dr. Broughton and Dr. Mountain, the Bishops of Australia and Montreal, took place on Sunday, Feb. 14th, in the private chapel of his Grace the Lord Primate, at Lambeth Palace, with the usual solemnities. The consecration sermon was preached by the Rev. Mr. Molesworth, one of the preachers of Canterbury Cathedral, from second Epistle to Timothy, 3d chapter, 1st and 2d verses.—Record.

The Bishop of Calcutta has addressed a letter to the Rev. A. Brandram, the object of which is, not only to acknowledge a present of 2500 English Bibles and Testaments, with a grant of 500%, but also to solicit the parent society to assist in discharging a debt of 1200/., which greatly impeded the efforts of the Calcutta Auxiliary Bible Society. The committee in London have promptly responded to the bishop's request, by making a grant of 12004, and also printing paper, value 3004, to enable the friends in India to print the Gospel in the Ordoo language, which is spoken from the Himalaya mountains to Cape Comorin, in most of the towns and large villages, by the whole population.-Salisbury Herald.

CONSISTORY COURT, Friday, Feb. 12.— Chesterton and Hutchins against Farlar.— This was a defensive allegation in a suit for subtraction of church rate, promoted

by the churchwardens of St. Mary Abbotts, Kensington, which was resisted on the ground that, being a retrospective rate to reimburse, it was illegal, and could not be enforced. After hearing Dr. Addams against the allegation, and in support of the rate, and the King's Advocate and Dr. Haggard contra, Dr. Lushington said, that it had been decided in the courts of law and equity that no rate to reimburse churchwardens was legal, and that, as an ecclesiastical judge, he was bound to abide by those decisions, whatever difficulties might occur in applying them to some cases. He was aware of the difficulties in which parishes were placed in respect to church rates, which were avowedly of a retrospective character; but he could not make the law, it was his duty merely to pronounce it. It was the province of the legislature to apply a remedy, if a remedy was required. He should therefore admit the first four articles of the allegation. He would observe, however, that if the items of the rate, which were retrospective, should prove small in smount, he should not quash it; but if they formed a material part of the rate, the strong inclination upon his mind was, that he should not be able to enforce it.

ECCLESIASTICAL Court. - The which was brought in by the Lord Chancellor on Friday Feb. 12, is for consolidating the jurisdiction of the several ecclesiastical courts in one civil court, under the authority of the crown, and to amend the law in divers matters ecclesiastical. The leading object of the bill is, therefore, to sever matters which are of a purely ecclesiastical or spiritual character from those of a civil nature. It is intended to abolish the jurisdiction of all the ecclesiastical courts in England, and all others, so far as relates to testamentary, matrimonial, and generally all civil matters; and to establish one central metropolitan court, to be called "His Majesty's Court of Probate," to which it gives jurisdiction over the effects of all persons deceased (that is, as to personal property,) providing also that all wills relating only to real estates There are various shall be registered. provisions for the continuance in the court to be created, of the modes of proceeding now in practice in the ecclesiastical courts of Doctors' Commons; but all questions of fact are tried and decided by issues to the courts of common law, and the verdict of a jury. It transfers to the court of Chancery all tithe causes; it abolishes all criminal proceedings ecole-miastical, suits of defamation, suits for incest, all "pro salute enime," all church-

rate causes, &c. It provides for the summary adjudication of all questions relating to matters of a strictly ecclesiastical character by the bishop of each diocese, with assessors. It regulates the payment of the judges and all officers of the new court by salary, establishing a fee fund for all payments. It provides compensation for all registrars and others, whose offices are abolished by the bill, and for the admission of the practitioners in the abolished courts to the metropolitan court. The bill also abolishes all sinecures, and provides that all duties shall be discharged by principals, not by deputies. It provides further, that there shall be but one appealviz., to the Judicial Committee of the Privy Council .- Times.

Christenings and Burials for 1835.

—In the 97 parishes within the walls of the City of London, there have been 963 christenings, and 970 burials;—in the 27 parishes without the walls, 4654 christenings, 3658 burials;—in the 24 out-parishes in Middlesex and Surrey, 17,019 christenings, 13,376 burials;—in the 10 parishes in the City and Liberties of Westminster, 3492 christenings, 3411 burials.—Decrease in the burials reported this year,

NATY CHAPLAINS .- A new order in Council has, within the last few months, been passed, for the admission of chaplains into His Majesty's navy. The following regulation is therein:—" No person shall be appointed a chaplain in the royal navy who shall not have been regularly ordained descon and priest of the united church of England and Ireland; or who shall not have been graduated at the university of Oxford, Cambridge, or Trinity College, Dublin; or whose age shall exceed thirty-five years; or who shall hold any benefice with cure of souls; or who shall not produce testimonials, from two beneficed clergymen, of his good moral and religious conduct; or who shall not have been examined by some competent person, to be appointed for that purpose by the Lords Commissioners of the Admiralty, and be reported by him to be in every respect a fit and proper person to fill with respectability and advantage to His Majesty's service the situation of chaplain. Gloucester Chronicle.

THE CHURCH.—By an account recently rendered to the Marylebone vestry, of the receipt and expenditure of the district churches in the parish, it appears that the receipt of St. Mary's pew rents, from 1824 to 1835, were 11,1891., and the expenditure 11,7861.; All Souls' pew rents

from 1825 to 1835, 16,250l., and the expenditure 10,771L; Christ Church pew rents, from 1825, and burial fees from 1827 to 1835, 7101L, and expenditure 9282L; Trinity pew rents from 1828, and burial fees from 4830 to 1835, 9028L, and expenditure, 7586L. Receipts in the total, 37,568L, and total expenditure, 39,425L, leaving a balance against the parish of 1857L. There is no church-rate in St. Marylebone, the district rectors being paid 500L per annum each out of the pew rents.—Standard.

PENALTY ON CORPORATE OFFIGERS AT-TENDING DISSENTING PLACES QF WORsигр.—Ву 10 Geo. IV., с. 7, a, 25, it is enacted, that if any person holding any judicial or civil office, or any mayor or other corporate officer, shall, after the commencement of this act, resort to or be present at any place or public meeting for religious worship, in England or Ireland, other than that of the United Church of England and Ireland, in the robe, gown, or other peculiar habit of his office, or attend with insignia, or any part thereof, of or belonging to such office; such person, being convicted thereof by due course of law, shall forfeit such office, and pay for every such offence the sum of 100%.

## NOTTINGHAMSHIRE.

NOTTINGHAM CLERICAL SOCIETY .- At a meeting of the clergy, held in the vestry room of St. Mary's, Nottingham, on Wedneeday, January 13th, 1836, (the Venerable the Archdescon Wilkins in the chair,) it was resolved unanimously—1. "That a society be formed, for the Deaneries of Nottingham and Bingham, which shall be called the 'Nottingham Clerical Society,'" 2. "That it shall consist of all the beneficed clergy and licensed curates within the said Deaneries."—3. "That there shall be four meetings in the year." -4. "That at all such meetings, matters be discussed connected with the professional duties or functions of the clergy." -5. "That at the meetings in January or July, business connected with the Societies for 'Promoting Christian Knowledge,' and the 'Propagation of the Gospel in Foreign Parts,' for 'Translating the Scriptures into Foreign Languages,' and the Bible and Prayer Book Association, take the precedence of other matters of consideration.''

The object of this society is, in the first instance, to support the church, by upholding the great institutions for the promotion and discussion of her faith; and naxt, to draw together more closely the clergy of the establishment, and afford them an opportunity of benefiting by a mutual and stated intercourse with each other.

## SHROPSHIRE.

The parishioners of Ellesmere, in Shropshire, presented to their vicar, the Rev. J. A. Cotton, a service of plate, comprising a splendid salver and other articles, weighing 400 ounces.—Salopian Journal.

## SOMERSETSHIRE.

CONVOCATION OF THE CLERGY. meeting of the clergy was convoked, in this city, on Monday, Feb. 15, by the Archdeacon of Bath, for the purpose of petitioning the King to issue his licence to the Convocation, to despatch the multitude of business relating to the church to which that body is alone competent, in order to the more complete and extended adaptation of the establishment to the exigencies of the times, and the spiritual necessities of a population so greatly increased. The clergy of the deanery of Bedminster have since met at Bedminster, for the same purpose as that of the meeting to which we have now referred.—Bath Chronicle.

As appeal to the Christian public is being made, for the purpose of erecting, at Frome Selwood (a manufacturing town containing a population of more than 12,000 souls), a plain church, appropriated solely to free sittings, and capable of containing 500 in the area, and allowing the power of erecting galleries to accommodate 300 more. Upwards of 1300i. have been already contributed; a sum more than sufficient for the unadorned structure they contemplate, but which is quite inadequate to their wants, unless they are able to endow the church with a suitable stipend for the officiating clergyman. There are two churches in the town, but the free sittings in both do not amount to 600.

## SURREY.

A committee of gentlemen have presented to Mr. Hobson, the late senior churchwarden of Christ Church, Surrey, a valuable and massive silver waiter, bearing the following inscription:—" Presented, January, 1836, to James Eland Hobson, Esq., late churchwarden of Christ Church, Surrey, by the inhabitants whose names are inscribed at the back hereof, for his zeal and liberality in providing for their accommodation in the parish church, during unprecedented difficulties, in the years 1833 and 1834, after two unsuccessful attempts to obtain a church-rate." The presentation was accompanied with a speech, in which the claims of Mr. Hobson to the gratitude of

every friend of the establishment were strongly depicted, and that gentleman replied, declaring his readiness at all times to resist every attempt to bring the church under the voluntary system.—Morning Herald.

#### SUSSEX.

The following address has been presented to the king, from a body of protestant dissenters at Lewes, in the county of Sussex:—

MOST GRACIOUS SOVEREIGN,-With feelings of devoted attachment to your majesty's person, and of veneration for the principles which placed the illustrious house of Brunswick on the throne of these realms, we, the undersigned protestant dissenters, attending divine worship at Jirch Chapel, Lewes, in the county of Sussex, venture to approach your Majesty at this eventful crisis, not only to express our perfect satisfaction with the privileges we now enjoy, but our gratitude for the same, and earnestly pray your Majesty not to concede to the arrogant claims of the enemies of real religion. We cannot, sire, be silent spectators of the haughty and ambitious proceedings of the dissenters generally, seeing as we do the papists, the deists, the unitarians, and, we regret to add, many who call themselves protestant dissenters, all joined in one common league against what they call the common enemy, and which by their conduct we judge they mean the established church. We can but express the slarm we feel, and as christians enter our solemn protest against their presumptuous proceedings.

We beg to assure your Majesty we dare not join with infidels and those who deny the divinity of Christ, nor with those who acknowledge a foreign supremacy; no, nor with those who treat with contumely the doctrines of the church of England, the leading articles of which we view as being in accordance with the Scriptures, which are the foundations of the protestant faith. Under this impression we would humbly yet fervently pray your Majesty not to place in the high offices of the state, those persons who were advocates for the spoliation of the established church, nor any who wish to appropriate its revenues for the advancement of popery, but such men who will as fearlessly protect the protestant church, as endeavour to apply a remedy to acknowledged abuses. And, as we believe it is by God kings reign and princes decree justice, our prayers to the Almighty is, that your Majesty may be led to act for the peace and well-being of the nation, and that He would be pleased to direct, preserve, and bless your Majesty, and prosper your reign.—Leeds Intell.

## WORCESTERSHIRE.

The Secretary of the Worcester Association in aid of the Propagation of the Gospel in Foreign Parts has received, through the Rev. T. Higgins, of Stoulton, the sum of 5l., being a legacy to that society from a female lately deceased at Stoulton, who was formerly servant to the Hon. and Rev. James Somers Cocks, and who also has left 5l. to the Bible Society.

—Salisbury Herald.

#### YORKSHIRE.

WARRFIELD CHURCH-RATE. - On Thursday, the 11th of February, the inhabitants of Wakefield met in vestry, for the purpose of laying a church-rate for the ensuing year. Mr. W. Taylor proposed, ensuing year. Mr. W. Taylor proposed, and Mr. Thos. Tootal seconded, a motion that a rate of eightpence in the pound be granted. Mr. Craven moved, and Mr. James Gregory seconded, by way of amendment, that the meeting do adjourn to the lst of August next. A second amendment was proposed, that threepence in the pound be granted; and a third, that a rate of sixpence in the pound be allowed. The two last amendments were lost. The first amendment, and the original motion, were put, and the Chairman requested the rate-payers to divide, which the opposers of the church did not seem to relish, as they very much dreaded the poll. After a stormy debate, it was at length agreed that a rate of 8d. should be granted. Leeds Intelligencer.

HUDDERSFIELD CHURCE VISITING SO-CIETY .- On Monday evening, Feb. 8, the annual meeting of the Huddersfield District Visiting Society, in connexion with the established church, was held at the Court House, the Rev. J. C. Franks, the The report detailed vicar, in the chair. the progress and great utility of the society from its commencement, in January 1831, since which time nearly 40,000 tracts, bound up in small books of three or four each, have been in constant circulation through the various parts of the being regularly delivered and town; called for by the visitors, principally ladies, every fortnight, who, in numerous instances, have been enabled to find out and relieve the necessities of many of the poor whom they called upon. Interesting addresses were made by the Chairman, the Revs. J. R. Oldbam and Kelly, and by Messrs. Barker, Laycock, Hudson, and F. Jones, jun. Notwithstanding the wetness of the evening, the attendance was good, and a very handsome collection towards the objects of the society was made. In connexion with the society, a provident club was established last year, the report of which was read at the meeting; and no doubt, when its object comes to be more generally understood, it will be found of great utility to the industrious poor.— *Ibid*.

The ladies of Mirfield, Yorkshire, have presented the Rev. E. N. Carter, curate of the parish, with a handsome set of robes, in token of respect for his faithful services and kind attention to his parochial duties.—*Ibid*.

Thomas Marshall, Esq., of Thorpe, near Huddersfield, has given 50l. towards the rebuilding of the parish church.

The Archbishop of York has sent 101. towards the church proposed at Brearton, in the parish of Knaresborough, in the discess of Chester.

### SCOTLAND.

CHURCH COMMISSION.—We understand that the following gentlemen have been appointed Assistant Church Commissioners:—Robert Stewart, Eeq., of Ardvoirlich; William Dauney; Esq., advocate; Thos. W. Webster, Esq., advocate; Edward F. Maitland, Esq., advocate; Benjamin R. Bell, Esq., advocate.—
Edinb. Courant.

The Duke of Hamilton, proprietor of the Isle of Arran, has, during the last twenty years, been effecting such alterations in his farming policy in that island, by the breaking up of the clachan system, and establishing large farms in its stead, that many hundreds of the poor peasantry have from time to time been forced to leave their homes, with their families, and em-Several hundreds of bark for America. them have also settled in the different towns on the opposite side of Ayrshire, particularly in the town of Saltcoats. The number there at present amounts to 700, many of whom can scarcely speak any English. Great exertions are making by themselves at present to build a Gaelic chapel there, and last Sunday night the Rev. Mr. M'Neil, of Islay, preached an impressive sermon in the South Parish Church here, when a collection was made on its behalf. Even by the exertions of the Highlanders themselves, aided by their benevolent townsmen, and from the liberality of several gentleman in Edinburgh, about 5001, have been already collected, and when \$00L more are obtained, a neat chapel, to contain 800 sittings, will be immediately commenced. The Rev. Mr. Bryce, minister of the parish, has done

much in aid of the object, from the conviction of its absolute necessity, having often found it necessary to use an interpreter at baptisms, communion examinations, &c., and even at the bed-sides of the dying. The sober and pious habits of these poor Highlanders merit the countenance and support of the public generally, and have procured for them a very praiseworthy character.—Gresnock Advertiser.

The snow has been so deep in the Highlands, that the Drumnachdar road was for several days impassable, and the coach from Inverness was storm-staid at Dainacardoch.

J. P. Nichol, Esq., has been appointed to the vacant chair of practical astronomy in the University of Glasgow.

#### SCOTTISH KIRK.

The king has been pleased to present the Rev. Robert Lee to the church and parish of Campsie, in the presbytery of Glasgow, and county of Stirling, vacant by the transportation of Dr. Norman Macleod, late minister there, to a church at Glasgow.

The Rev. Alexander Crombie Low has been ordained assistant and successor to the Rev. Mr. Shand, of Mary Kirk.

The Rev. Charles Nairn has been ordained by the presbytery of St. Andrews to the ministerial charge of the church and parish of Forgan.

The Rev. Wm. B. S. Paterson, son of the late Rev. Mr. Paterson, minister of Kinghorn, has been ordained to the pastoral charge of the church of Kilmarnock, in the presbytery of Dumbarton.

On the 26th of January, the senate of the University of Glasgow unanimously conferred the degree of D.D. on the Rev. John Grierson, minister of Dunblane.

A new church is about to be erected at the fishing village of Buckie.

Churches are also to be built at Calton, Bridgeton, and Cawcaddens, Glasgow.

## IRELAND.

The Rev. Mr. Bourke, lately a dean in the Roman-catholic church, has become a convert to the established church, and is now preaching the Protestant faith. This gentleman quarrelled some time back with Dr. M'Hale, whose coduct he disapproved.

—Clonmel Herald.

The signatures to the protest against the plan for settling the church in the celebrated memorial, now amount to 400, including beneficed olergymen from every diocese in Ireland.—Times.

ATTEMPT TO MURDER A CLERGYMAN. -Friday night, as the Rev. William Adamson was returning from this city to Loughill, near Shanagolden, a ruffian struck him a severe blow of a heavy stone upon the head, which cut the unoffending gentleman through the hat, and left him in a state of insensibility upon the road. He bled profusely, from the wound, and was ultimately conveyed to the Rev. G. Vincent's seat at Shanagolden. No cause can be assigned for this atrocious outrage on the Rev. Mr. Adamson, and the perpetrator escaped across the fields under darkness of the night.—Limerick Chron.

At a meeting of the Clergy of Limerick, held in the Chapter-room of the Cathedral, on Saturday last, it was unanimously resolved, that addresses should be presented to his Majesty and both Houses of Parliament, against any further interference by the legislature with the property of the church.

A subscription has been set on foot amongst the clergy of the united dioceses of Ferns and Leighlin, to erect a monu-ment, in the Cathedral of Ferns, to the memory of the late bishop. The subacription of beneficed clergymen are limited to 11. 10s., those of unbeneficed to 11. Already several sums have been paid to the treasurer, Rev. Thomas Moore.

The Bishop of Meath has subscribed

ten guiness towards building a second Presbyterian meeting-house in Derry

THE NEW IRISH TITHE BILL. -- Of the clergymen who have been induced to affix their signatures to the memorial, it is said that only eighteen have any interest in tithes.

#### COLONIAL.

Bridge-Town, Jan. 9, 1836. - We have great gratification in placing before our readers the Address of the Lord Bishop to the company assembled at St. Peter's, on the 31st of Dec., at the ceremony of laving the first stone of their new . Church. On that interesting occasion, the company was very numerous and highly respectable; and the whole ceremony was conducted with the greatest order, and with that respectful attention which was due to our respected prelate, and to the solemnity of the purpose for which the inhabitants of Speight's Town and its vicinity were assembled. A procession was formed of the clergy, and of the inhabitants of the parish, of both sexes,—amongst whom were the Hon. Sir Reynold A. Alleyne, and his lady, returned from England,-to the spot marked out for the reception of the corner stone, which was laid with the utmost solemnities. -Barbadian.

The Address will appear in our next Number.

#### NEW BOOKS.

JUST PUBLISHED.

Modern Accomplishments. By Catherine Sin-

Modern Accomplishments. By Camerine Succlair. cr. 870. 78.
Dale's Poetical Works. fc. 9s.
The Diamond Florist. 64mo. 4s. embossed.
Picturesque Sketches of Landscape and Coast
Scenery of Ireland. Vol. I. 4to. 43s.
A Journal of the late Rev. G. Milward. 12mo.

Cressingham Rectory. By E. A. Hendry, 12mo.

The Chronology of the Old Testament. By G.

Skene, Eq. 18mo. 3s.
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the Rev. G. Young, A.M. 18mo. 6s.
A Key to Bland's Algebraical Problems. New

edit. 8vo. 9s. Mountain Melodies and other Poems. By Tho-

Mountain Melodies and other Poems. By Tho-mas Eagles. 8vo. 12s. 6d. 2 Ewald's Hebrew Grammar, translated by J. Ni-cholson, A.B. 8vo. 19s. 6d. Mosse's Parliamentary Guide. 18mo. 4s. Ditto, with Standing Orders. 18mo. 6s. Mant's Book of Family Prayer. 19mo. 3s. A View of the Creation of the World, in illustra-tion of the Mosaic Record. By the Rev. C. J. Burton, M.A. 8vo. 9s. Heaven Anticipated, or the Present Time influ-enced by the Prospect of Future Felicity. By i Joseph Freeman. 18ho. 3s.

Daniel's Prophecy of the Seventy Weeks Interpreted. By a Layman. 12mo. 5s.
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The Bride's Melody, or Songs within the Vell. By the Rev. W. Tomlinson, A.M. fc. 3s. Blunt's Our Saviour. Part I. New edit. fc.

Observations on the Advantages of Classical Learning. By the Rev. M. Russell. Svo. 18. 6d.

Carrington's Outline of Historical Events. 16mo.

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238.
Gaskell on Artisans and Machinery. fc. 6s.
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Bouchier, M.A. 18mo. 1s. 6d.

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chard Hiley, author of an English Grammar, Acc. Acc.

#### PREPARING FOR PUBLICATION.

An Inquiry respecting the best manner of dis-charging the Duty of Public Prayer. By W. Walford, late Tutor in the Academy at Homer-

Mr. Samouelle will republish, in monthly parts, the Second Edition of the Entomologist's Use-ful Compendium, with considerable Alterations and Additions. To be completed in about 14 and Additions. To be completed in about 14
Parts; with a Calendar in every Part, of the
Insects usually found in certain localities
during the month.—The first will appear on
the 31st of March.

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King's College	45	į	£100. £15. paid 5		i

## NOTICES TO CORRESPONDENTS.

THE "Record" newspaper has chosen to take up the controversy about Milner, and to publish a letter from an anonymous correspondent attacking this Magazine, and earnestly recommending all persons who wish to do justice to Milner, to read both Mr. Maitland and Mr. King's pamphlets. Nothing can possibly be more disinterested and fair than such a recommendation from a friend of Milner, and the "British Magazine" most affectionately joins its anonymous assailant in this recommendation. To establish Milner's exceeding unfitness to be a church historian, nothing more is wanted than investigation. With respect to the "Record" itself, its reproaches can give no pain to those who, like the writer, are convinced that its whole temper is essentially anti-christian, and its whole tendency—if not its object—to exasperate differences and inflame men, not against each other's errors, but against each other. It is quite welcome, on all occasions, to say what it will of one who does not fear its raneour, and has no regard for its opinions. In his judgment, it has not done wisely in venturing on the Milner controversy. The other periodicals on Milner's side of the question have very prudently preserved as long a silence as they could, for the best reasons. Sometimes, however, a show of courage prevails; or, again, the writer in the "Record" may really believe in Milner's extraordinary qualifications. There is no telling.

"J. B." will, doubtless, get the information he wants by writing (post paid) to C. Hodgson, Esq., Bounty Board, Dean's-yard, London.

The account of the Coventry Society shall be given in the next Number.

The Editor begs to recommend "Hele's Select Offices of Devotion," "Bishop Andrews's Prayers," and Jeremy Taylor's "Golden Grove," to "A Daughter of the Church."

No doubt can be entertained of the good intentions of "S.;" but let him consider calmly and seriously, as a religious man, whether one whose education has not been such as to eatable him to avoid gross faults, both in spelling and grammar, can be properly qualified to act as censor on a large body. It may be very true, that he may see what he does not approve—it may be true that it deserves disapprobation; but (the question is not saked either as a sneer or as a mere evasion of his remarks) would he not be doing what would be more advisable and suitable, to be looking to himself? The undertaking to reprove others is always a fearful task. Every serious minister of God's word must feel it to be so, though it is his duty to do it, and to make himself qualified for the task. But should a Christian voluntarily undertake that task, undertake it, though not having had the means of qualifying himself for it, nay, undertake the task of censuring those from whom, whatever may be their faults, he is to receive the ordinances of God?

The Editor thinks every letter from "T. K. A." a great favour. But if he has seen the second reply of Mr. Whewell to the "Quarterly Review," he will perhaps think that the matter cannot rest better than where it is.

"V. G. M.'s" letter shall be given, if possible, in the next Number. The subject deserves discussion. But perhaps "V. G. M.," on consideration, may see points on which his argument is weak. Would a clergyman, according to his notions, be justified in accepting an advowson as his share of his father's property, and then in presenting himself to the living? This case should be considered.

The following shall be used as soon as possible: — "L. W.," "J. C. Prosser," "Burgovallensis," and "Mr. Clarke."

A correspondent wishes some one to point out what are the causes which predispose the country to the reception of Popery at present.

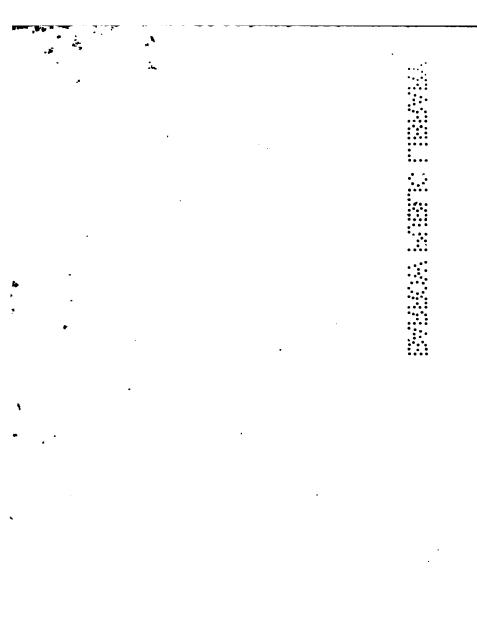
"Philo-Melmoth" seems not to be aware that the Society for Promoting Christian Knowledge has already gone beyond his wishes about competition. It is just about to become its own bookseller. It remains to be seen whether the plan will answer, or whether the ancient plan, of which "Philo-Melmoth" so much disapproves, was not the safer and better one.

Many thanks for the notice of the shameful book respecting Coleridge. It shall be used in the next number.

A "Dublin Evening Paper" has just been received, containing the protest against the famous memorial, signed by 16 deans, 27 archdeacons, 78 prebendaries, 342 beneficed clergy, and 165 curates. Additional names are to be advertised next week.

Several very obliging communications cannot be noticed for want of space. It is right to mention, that some of "R. W. B.'s" valuable collections about the British School Society, and "W. P.'s" account of the Home Missionary Society, are in type.

The Editor has just received a copy of the Registration Bill, which seems a little at variance with the account from the "Cambridge Chronicle." The clergy are to keep double registers in some cases, and send copies four times a year.



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CHAPEL OF EASE STANN'S, SHANDEN, CORK.

Designed by Jat & Geo. R. Pain, Arch.

# BRITISH MAGAZINE.

APRIL 1, 1836.

# ORIGINAL PAPERS.

## HOME THOUGHTS ABROAD,-NO. II. CONCLUDED.

As I said these words, I caught a sight of one of the companions of my excursion making towards us, who was well known to the friend with whom I was conversing. Instead, then, of beginning my harangue upon the prospects of the English church, I said, "Here comes ——, just in time. I was but going to repeat what I have picked up from him. He is the great theorist, after all, and he will best do justice to his own views himself."

We went forward to meet him, and, after some indifferent topics had passed between us, I told him the position in which he had found us, and asked him to take upon himself the exposition of his own speculations. I will pass over all explanations on his part, hesitations, disclaimers of my character of him, and the like, and take up the conversation when he was fairly implicated in the task which we had imposed upon him. For the future, I will call him B., and my other friend A., to avoid circumlocutions.

"Nothing seems so chimerical, I confess," said he, "as the notion that the church temper of the seventeenth century will ever return in England; nor do I ever expect it will, on a large scale. But the great and the small in extent are not conditions of moral or religious strength and dignity. The Holy Land was not larger than Wales. We can afford to give up the greater part of England to the spirit of the age, and yet develop, in a diocese, or single city, those principles and tendencies of the Caroline era which have never yet arrived at their just dimensions."

"You presuppose, of course, a king like the martyr, in these anti-

cipations?" said A.

"In speaking of a single diocese, or city," returned the other, "I have obviously implied a system of which political arrangements are not the mainspring. Alas! we can no longer have such a king. The monarchy is not constitutionally now what it was then; nay, the church, perchance, may not even be allowed the privilege of being

Vol. IX.—April, 1836.

loyal in time to come, though obedient and patient it always must be. The principle of national religion is fast getting out of fashion, and we are relapsing into the primitive state of Christianity, when men prayed for their rulers, and suffered from them, neither giving nor receiving temporal benefits. The element of High-churchmanship (as that word has commonly been understood) seems about to retreat again into the depths of the Christian temper, and Apostolicity is to be elicited instead, in greater measure.

# 'Tis true, 'tis pity; pity 'tis, 'tis true.'

It were well, indeed, were we allowed to acknowledge the magistrate's divine right to preside over the church; but if the state declares it has no divine right over us, what help is there for it? We must learn, like Hagar, to subsist by ourselves in the wilderness. Certainly, I never expect the system of Laud to return, but I do expect the due continuation and development of his principles. High-churchmanship—looking at the matter historically—will be regarded as a temporary stage of a course. The (so-called) union of church and state, as it then existed, has been a wonderful and most gracious phenomenon in Christian history. It is a realization of the gospel in its highest perfection, when both Cæsar and St. Peter know and fulfil their office. I do not expect anything so blessed again. Charles is the king, Laud the prelate, Oxford the sacred city, of this principle; just as Rome is the city of catholicism, and modern Paris of infidelity. I give up High-churchmanship. But, to return:"

"First, however," interrupted A., "I have it in purpose to imprison you in a dilemma, which you must break before you can discuss the subject with any ease or convenience. Either you expect this exchange of High-churchmanship for apostolicity at an early or at a distant date. If you say at an early, such keen anticipation of so deplorable a calamity as the unchristianizing of the state savours of disloyalty; if at a distant, of fanaticism, as if the spirit of the seven-

teenth century could revive centuries hence."

"I intend," he answered, "neither to be disaffected nor fanatical, and yet shall retain my anticipations. As to the charge of disloyalty, I repel it at once by stating, that I am looking forward to events as yet removed from us by centuries. It is no disloyal or craven spirit to suppose that, in the course of generations, changes may occur, when change is the rule of this world, and when, in our own country especially, not one hundred and fifty years perhaps has ever passed without some great constitutional change, or violent revolution. It is no faintness of heart to suppose that the eras of 1536, 1649, and 1688, are tokens of other such in store. We all know that dynasties and governments are, like individuals, but mortal; and to provide against the unchurching of the monarchy, is not more disrespectful than to introduce a regency bill beforehand, in the prospect of a minority. The church alone is eternal; and, being such, it must, by the very law of its nature, survive its friends, and is bound calmly to anticipate the vicissitudes of its condition. We are consulting for no affair of the day; we are contemplating our fortunes five centuries to come.

We are labouring for the year 2500. By that time we may have buried our temporal guardians: their memory we shall always revere and bless; but the successors of the apostles will still have their work,—if the world last so long,—a work (may be) of greater peril and

hardship, but of more bonour, than now.

"Nor, on the other hand, is it idle to suppose that former principles, long dormant, may, like seed in the earth, spring up at some distant day. History is full of precedents in favour of such an anticipation. At this very time the nation is beginning to reap the full fruits of the perverse anti-ecclesiastical spirit to which the reformation on the continent gave birth. Three centuries and more have not developed it. Again, three centuries and more were necessary for the infant church to attain her mature and perfect form, and due stature. Athanasius, Basil, and Ambrose are the fully instructed doctors of her doctrine, morals, and discipline."

I could not but look at A., and smile, at hearing the argument he had used, before the other came up, incidentally made available against

himself. He continued :-

"Again, Hildebrand was the first to bring into use the donations of Pepin and Charlemagne to the church; yet these were made between A.D. 750—800, and Hildebrand's papacy did not commence till 1086. The interval was a time of weakness, humiliation, guilt, and disgrace to the church, far exceeding any ecclesiastical transaction in our own country, whether in the century before or after the Caroline era. Gibbon tells us that the popes of the ninth and tenth centuries were 'insulted, imprisoned, and murdered by their tyrants;' that the illegitimate son, grandson, and great grandson of Marozia, a woman of profligate character, were seated in St. Peter's chair; and the second of these was but nineteen when elevated to that spiritual dignity. He renounced the ecclesiastical dress, and abandoned himself to gaming, hunting, drinking, and kindred excesses. This, too, was the season of anti-popes, one of whom actually opposed Hildebrand himself, and eventually obliged him to retreat to Salerno, where he died. Yet now that celebrated man stands in history as if the very contemporary and first inheriter of Charlemagne's gifts, and reigns in the church without the vestige of a rival. So little has time to do with the creations of moral energy, that Guiberto ceases in our associations to have lived with him, or the first Carlovingians to have been before him. He obliterated an interval of three hundred years."

"You were somewhat too candid, methinks, lately," said A., "if you are not exorbitant now. It is not much more to ask, that a king like Charles should ascend the throne, than that a mind like

Hildebrand's should be given to the church."

"And yet father Paul, a sagacious man," answered he, "did look with much anxiety towards the English hierarchy of his day (1617) as likely to develop a spirit which even kings could not control. So far, indeed, he was mistaken in his immediate anticipation, because the English church was far too loyal to be dangerous to the state; yet it may chance that, in the course of centuries, there is no king to be loyal to. His words are these:—

'Anglis nimium timeo; episcoporum magna illa potestas, licet and rege, provus mihi suspecta est. Ubi vel regeri desidem nacti fuerint, vel magni spiritùs archiepiscopum habuerint, regia authoritas pessundabitur, et episcopi ad absolutam dominationem aspirabunt. Ego equum ephippistum in Anglià videre videor, et ascensurum propediem equitem antiquum divino.'

"Now, is it not singular that this church should, so close upon these words, have developed Laud, a prelate (if any other) aspiring and undaunted? And again, that within fifty years of him the king actually was in the power of the primate, as the umpire between him and the nation, though Sancroft (as he himself afterwards understood) was not alive to his position, nor equal to the emergency? These are omens of what may be still to come, inasmuch as they shew the political and moral temper, the presiding genius of the Anglican church, which had produced, at distant intervals, before Laud, prelates as high-minded, though doubtless less enlightened, and more ambitious. It is not one stroke of fortune, one political revolution, which can chase the genius loci from his favourite haunt. Canterbury and Oxford are a match for many Williams of Nassau."

I here interrupted him to corroborate his last remarks, without pledging myself to approve his mode of conveying them. I said—"that Leslie, one of the last of the line of apostolical divines, had expressed the same opinion concerning the church at large, in his Case of the regale and pontificale. His words are as follows:—

"I say, if the church would trust to him more than to the arm of flesh, she need not fear the power of kings. No; Christ would give her kings, not as heads and spiritual fathers over her, but as nursing fathers, to protect, love, and cheriah her, to reverence and to save her, as the spouse of Christ. Instead of such fathers as she has made kings to be over herself, and of whom she stands in awe, and dare not exert the power Christ has given her, without their good liking, she should then have 'children whom she might make princes in all the earth.' Kings would become her sons and her servants, instead of being her fathers.

"My brethren, let me freely speak to you. These promises must be fulfilled, and in this world, for they are spoke of it, and belong not to the state of heaven, but to the condition of the church in all the earth. All the prophets that have been, since the world began, have spoken of these days; therefore, they will surely come; and 'though ye have lien among the pots, yet she shall be as the wings of a done; that is

covered with silver, and her feathers like gold."

Having been led to quote from an author who wrote a century since, let me here add the witness of an acute observer of our own century, whose letters and remains have been published since the date of the conversation I am relating. The following was written just two centuries after Sarpi's letter:—

"No church on earth has more intrinsic excellence, [than the English church,] yet no church, probably, has less practical influence. Her excellence, then, I conceive, gives ground for confiding that Providence never will shandon her; but her want of influence would seem no less clearly to indicate, that Divine Wisdom will not always suffer her to go on without measures for her improvement . . . Shall then the present negligence and insensibility always prevail? This cannot be; the rich provision made by the grace and providence of God, for habits of a noble kind, is evidence that those habits shall at length be formed, that men shall arise, fitted, both by inclination and ability, to discover for themselves, and to display to others, whatever yet remains undisclosed, whether in the words or works of God. But if it be saked, how shall fit instruments be prepared for this high purpose, it can only be answered, that in the most signal instances, times of severe trial have been chosen

for divine communications.—Moses, an exile, when God spoke to him from the bush; Daniel, a captive in Babylon, where he was cheered with those clearest rays of Old Testament prophecy; St. John, a prisoner in Patmos, where he was caught up into heaven, and beheld the apocalyptic vision. . . . . My persuasion of the radical excellence of the church of England does not suffer me to doubt, that she is to be an illustrious agent in bringing the mystical kingdom of Christ to its ultimate perfection."

When the conversation had arrived at this point, my friend A. put in a remark. "It must be confessed," he said, "that your triumphant church will, after all, be very much like what the papal was in its pride of place. The only difference would seem to be, that the popes deposed kings; you, in effect, wait till there are no kings to depose, leaving it to the (so-called) radical reformers to bring on themselves the odium of acts which are to introduce you. Why not, then, avail ourselves of what is ready to our hands in the church of Rome? Why attempt, instead, to form a second-best and spurious Romanism?"

"Pardon me," I said, in answer, "B. thinks the Roman church corrupt in doctrine. We cannot join a church, did we wish it ever so much, which does not acknowledge our orders, refuses us the cup, demands our acquiescence in image worship, and excommunicates us, if we do not receive it, and all other decisions of the Tridentine council. While she insists on this, there must be an impassable line between her and us; and while she claims infallibility, she must insist on what she has once decreed; and when she abandons that claim, she breaks the principle of her own vitality. Thus, we can never unite with Rome."

"This is true and certain," said B.; "but even though Rome were as sound in faith as she is notoriously unsound, our present line would remain the same. What, indeed, might come to pass at a distant era, when monarchies had ceased to be, it would be impertinent to ask; we have nothing to do with the future. Our business is with things as they are. We want to begin at once, and dare not start upon a basis which is not to be realized for some hundred years to come. To do anything effectually, we must build upon principles and feelings recognised among us. Let us leave the future to itself: we are concerned, not with illusions, (as the French politicians say,) but with things that are. For what we know, by the time we are without kings, Rome may be without a pope; and it would be a strange policy to go over to them now, by way of anticipating a distant era, which, for what we know, may, in the event, be preceded by their coming over to us. You have heard of the two brothers in the seventeenth century, papist and puritan, who disputed together and convinced each Let us take warning from them.

"I repeat, to do anything effectually, we must start upon recognised principles and customs. Any other procedure stamps a person as wrong-headed, ill-judging, or eccentric, and brings upon him the contempt and ridicule of those sensible men by whose opinions society is necessarily governed. Putting aside the question of truth and falsehood,—which of course is the main consideration,—even as aiming at success, we must be aware of the great error of making changes on no more definite basis than their abstract fitness,

alleged scripturalness, or adoption by the ancients. Such changes are rightly called innovations; those which spring from existing institutions, opinions, or feelings, are called developments, and may be recommended without invidiousness as improvements. I adopt, then, and claim as my own, that position of yours, 'that we must take and use what is ready to our hands.' To do otherwise is to act the doctrinaire, and to provide for failure: e.g., if we would enforce observance of the Lord's Day, we must not, at the outset, rest it on any theory (however just) of church authority, but on the authority of Scripture. If we would oppose the state's interference with the distri-bution of church property, we shall succeed, not by urging any doctrine of church independence, or by citing decrees of general councils, but by shewing the contrariety of that measure to existing constitutional and ecclesiastical precedents among ourselves. debrand found the church provided with certain existing means of power; he vindicated them, and was rewarded with the success which attends not on truth as such, but on this prudence and tact in conduct. St. Paul observed the same rule, whether preaching at Athens or persuading his countrymen. It was the gracious condescension of our Lord himself, not to substitute Christianity for Judaism by any violent revolution, but to develop Judaism into Christianity, as the Jews might bear it. Now, popery is not ready to our hands; on the contrary, we find among us, at this day, an intense fear and hatred of popery; and that, ill-instructed as it confessedly is, yet based upon truth. It is mere headstrong folly, then, to advocate the church of Rome. It is to lose our position as a church, which never answers to any, whether body or individual. If, indeed, salvation was not in our church, the case would be altered; as it is, were Rome as pure in faith as the church of the apostles, I would not join her, unless those about me did so too; lest I should commit schism. Our business is to take what we have received, and build upon it: to accept, as a legacy from our forefathers, this 'protestant' spirit, and merely to disengage it from its errors, purify it, and make it something more than a negative principle; thus only have we a chance of success. All your arguments, then, my dear A., in favour of Romanism, or rather your regrets on the subject-for you are not able to go so far as to design, or even to hope on the subject—seem to me irrelevant, and recoil upon your own professed principle; and, instead of persuading others, only lead them to ask the pertinent question, 'Why do you stay among us, if you like a foreign religion better?"

The other smiled with an expression which shewed that he was at once entertained and as unconvinced as before. For myself, I was not quite pleased with the tone of political expedience which my friend had assumed, though I agreed in his general sentiment; except, indeed, in his patience towards the word "protestant," which

is a term as political as his arguments.

"You have surely been somewhat carried beyond your own excellent judgment," I said, "by your earnestness in advocating a view. A person who did not know you as well as I do would take such avowals as the offspring of a Florentine, not an English school. It

is certainly safer to go upon such religious grounds as may obviously be assigned; for I agree with you most entirely in the conclusion you arrive at. I will give you a reason, which has had particular weight with me. Of course, one must not say, 'whatever is, is right,' in such a sense as to excuse what is wrong, whether committed or permitted, violence or cowardice; yet, at the same time, it certainly is true, that the external circumstances under which we find ourselves, have a legitimate influence, nay, a sort of claim of deference, upon our conduct. St. Paul says, 'Let every one remain in the place where he finds himself.' This, so far, at least, applies to our ecclesiastical position, that, unless where conscience comes in, it is our duty to submit to what we are born under. I put out of consideration the engagements of the clergy, to administer the discipline of Christ as the church and realm have received the same; here I only assert, that we find the church and state united, and must therefore maintain that union."

"This said Union," replied A., "is much like the union of the

Israelites with the Egyptians, in the house of bondage."
"So it may be," I replied, "but recollect that the chosen people were not allowed to disenthral themselves without an intimation of God's permission. When Moses attempted, of himself, to avenge them, he only got into trial and distress. It was in vain he killed the Egyptian, there was neither voice, nor any to answer, nor any that regarded. Providence always says, 'stand still, and see the salvation of God.' We must not dare to move, except he bids us. How different was Moses' success afterwards, when God sent him! like manner, the deliverers of Israel, in the period of the judges, were, for the most part, expressly commissioned to become such. At another time, 'the Lord delivered Sisera into the hand of a woman,' It is not for us 'to know the times and the seasons which the Father hath put in his own power.'

"And so, once more, Daniel, though he prayed towards the temple during his captivity, made no attempt to leave Babylon for his own country, to escape from the mass of idolators and infidels, scorners and profligates, among whom his lot was cast in this world. We, too,

who are in captivity, must BIDE OUR TIME."

Here there was a pause in the conversation, as if our minds required rest after sharing in it, or leisure to digest it. We were in the terrace walk overlooking the Trastevere: we stood still, and made such disconnected remarks as the separate buildings and places in the view suggested. At length, the Montorio, where St. Peter was martyred, and some discourse it led to, recalled us to our former

subject, and we began again with fresh life.

"Hildebrand," said A., "had a basis to go upon; and we, in matter of fact, have none. However true your policy may be of our availing ourselves of things existing, I repeat, we have no church basis,—we have nothing but certain merely political rights. brand had definite powers, though dormant or obsolete. Exarchate of Ravenna had been formally ceded to the popedom by Pepin, though virtually wrested from it in the interval. The supposed donation of Constantine and the decretals were recognised charters,

which churchmen might fall back upon. We have nothing of this kind now."

"Let us make the most of what we have," returned the other; " and surely we have enough for our purpose. Let us consider what that purpose is, and what it is we want: our one tangible object is to restore the connexion, at present broken, between bishops and people; for in this everything is involved, directly or indirectly, which it is a duty to contend for; and to effect this, we want no temporal rights of any sort, as the popes needed, but merely the recognition of our church's existing spiritual powers. We are not aiming at any kingdom of this world; we need no magna chartas or coronation oaths for the object which we have at heart: we wish to maintain the faith, and bind men together in love. We are aiming, with this view, at that commanding moral influence which attended the early church, which made it attractive and persuasive, which manifested itself in a fascination sufficient to elicit out of paganism and draw into itself all that was noblest and best from the mass of mankind, and which created an internal system of such grace, beauty, and majesty, that believers were moulded thereby into martyrs and evangelists. Now let us see what materials we have for a similar spiritual structure, if we keep what, through God's good providence, has descended to us.

"First, we have the ordination service, acknowledging three, and three only, divinely appointed orders of ministers, implying a succession, and the bishop's divine commission for continuing it, and assigning to the presbytery the power of retaining and remitting sins: these

are invaluable, as being essential, admissions.

"Next, we have the plain statements of the general necessity of the sacraments for salvation, and the strong language of the services in the administration of them. We have confirmation and matrimony recognised as spiritual ordinances. We have forms of absolution and blessing.

"Further, we have the injunction of daily service, and the

solemnization of fast and festival days.

"Lastly, we have a yearly confession of the desirableness of a

restoration of the primitive discipline.

"On these foundations, properly understood, we may do anything."

"Still you have not touched upon the real difficulty," interrupted A. "Hildebrand governed an existing body, and was only employed in vindicating for it certain powers and privileges; you, on the other hand, have to make the body before you proceed to strengthen it. The church is not a body now, it has little or no substantiveness; it has dwindled down to its ministers, who are as much secular functionaries as rulers of a Christian people. What reason have you to suppose that the principles you have enumerated will interest an uninstructed, as well as edify an already disciplined, multitude?"

When he stopped, B. looked at me. "-," said he, mentioning my name, "has much to say on this argument, and I leave it to him."

Thus challenged, I began in my turn.

"Hildebrand," I said, " really had to create as well as we. If the church was not laid prostrate before the world, it was then incorporated into it—so I am told, at least, by those who have studied the history of his times: the clergy were dissolved in secular vocations and professions; a bishop was a powerful baron, the feudal vassal of a temporal prince, of whom he held estates and castles, his ordination being virtually an incidental form, necessary at the commencement of his occupancy; the inferior clergy were inextricably entangled in the fetters of secular alliances, often criminal and scandalous. In planting his lever, which was to break all these irreligious ties, he made the received forms and rules of the church his fulcrum. If master-minds are ever granted to us, to build us up in faith and unity, they must do the same; they must take their stand upon that existing basis which B. has just now described, and must be determined never to extravagate from it. They must make that basis their creed and their motive: they must persevere for many years, in preaching and teaching, before they proceed to act upon their principles, introducing terms and names, and impressing members of the church with the real meaning of the truths which are the animating element of it, and which they already verbally admit. In spite of opposition, they must persevere in insisting on the episcopal system, the apostolical succession, the ministerial commission, the powers of the keys, the duty and desirableness of church discipline, the sacredness of church rites and ordinances.

"So far well; but you will say, how is all this to be made interesting to the people? I answer, that the topics themselves which they are to preach are of that warm and attractive nature which carries The very notion, that representatives with it its own influence. of the apostles are now on earth, from whose communion we may obtain grace, as the first Christians did from the apostles, is surely, when admitted, of a most transporting and persuasive character; it will supply the desideratum which exists in our actual teaching at this day. Clergymen at present are subject to the painful experience of losing the more religious portion of their flock, whom they have tutored and moulded as children, but who, as they come into life, fall away to the dissenters. Why is this? They desire to be stricter than the mass of churchmen, and the church gives them no means; they desire to be governed by sanctions more constraining than those of mere argument; and the church keeps back these doctrines, which, to the eye of faith, give a reality and substance to religion. He who is told that the church is the treasure-house of spiritual gifts, comes for a definite privilege; he who has been taught that it is merely a duty to keep united to the church, gains nothing, and is tempted to leave it for the meeting-house, which promises him present excitement, if it does nothing more. He who sees churchmen identified with the world, naturally looks at dissent as a separation from it. The first business, then, of our Hildebrand will be to stop this continual secession to the dissenters, by supplying those doctrines which nature itself, I may say, desiderates in our existing institutions, and which the dissenters attempt to supply. This should be well observed, for it is a remarkable circumstance, that most of the more striking innovations of the present day are awkward and unconscious imitations of the provisions of the old catholic system. 'Texts for every day in the year'

are the substitute for the orderly calendar of scripture lessons; prayer meetings stand for the daily service; farewell speeches to missionaries take the place of public ordinations; public meetings for religious oratory, the place of the ceremonies and processions of the middle ages; charitable societies are instead of the strict and enthusiastic Religious Men know not of the legitimate priesthood, and there-Institutions. fore are condemned to hang upon the judgment of individual and self-authorized preachers; they defraud their children of the initiatory sacrament, and therefore are forced to invent a rite of dedication instead of it; they put up with legends of private Christians, distinguished for an ambiguous or imperfect piety, narrow-minded in faith, and tawdry and discoloured in their holiness, in the place of the men of God, the meek martyrs, the saintly pastors, the wise and winning teachers of the catholic church. One of the most striking illustrations of this general remark, is the existing practice and feeling about psalmody: formerly great part of the public service was sung; part of this, as the Te Deum, being an exhibition of the peculiar gospel doctrines. We let this practice go out; then, feeling the want of singing, we introduce it between the separate portions of the There is no objection to this, so far; it has primitive services. sanction. But observe, we have only time for one or two verses, which cannot shew the drift and spirit of the psalm, and are often altogether unintelligible, or grammatically defective. Next, a complaint arises, that no Christian hymns constitute part of the singing; so, having relinquished the Te Deum, we have recourse to the rhymes of Watts, Newton, and Wesley. Moreover, we sing as slow as if singing were a penitential exercise. Consider how the Easter hymn affects a congregation, and you will see their natural congeniality to devotional services of a more animated, quicker, and more continued measure. The dissenters seem to feel this in their adoption of objectionable secular tunes, or of religious tunes of a cantabile character; our slow airs seem to answer no purpose, except that of painfully exhausting the breath—they will never allure a congregation to So, again, as to the services generally; they are scarcely at all adapted to the successive seasons and days of the Christian year: the Bible is rich in materials for illustrating and solemnizing these as they come; but we make little use of it. Consider how impressive the Easter anthem is, as a substitute for the Venite: why should not such as this be appointed at other seasons, in the same and other parts of How few prayers we possess for particular occasions! Reflect upon Jeremy Taylor's prayers, litanies, and services, and I think you will grant that, carefully preserving the Prayer Book's majestic simplicity of style, we might nevertheless profitably add to our liturgical services. We have but mattins and even-song appointed: what if a clergyman wishes to have prayers in his church seven times a day?

"I touched just now on the subject of the Religious Institutions of the middle ages. These are imperatively called for to stop the progress of dissent; indeed, I conceive you necessarily must have dissent or monachism in a Christian country; so make your choice. The more religious will demand some stricter religion than that of the generality of men; if you do not gratify this desire religiously and soberly, they will gratify it themselves at the expense of unity. wish this were better understood than it is. You may build new churches, without stint, in every part of the land, but you will not approximate towards the extinction of methodism and dissent till you consult for this feeling; till then the sectaries will deprive you of numbers, and those the best of your flock, whom you can least afford to lose, and who will be the greatest ornaments to them. This is an occurrence which happens daily. Say that one out of a number of sisters in a family takes a religious turn; is not her natural impulse to join either the Wesleyans or the irregulars within doors? why? all because the church does not provide innocent outlets for the sober relief of feeling and excitement: she would fain devote herself immediately to God's service—to prayer, almsgiving, attendance on the sick. You not only decline her services yourself,-you drive her to the dissenters: and why? all because the Religious Life, though sanctioned by apostles and illustrated by the early saints, has before now given scope to moroseness, tyranny, and presumption."

"I will tell you," interrupted B., " an advantage which has often struck me as likely to result from the institution (under sober regulations) of religious sisterhoods—viz., the education of the female portion of the community in church principles. It is plain we need schools for females: so great is the inconvenience, that persons in the higher ranks contrive to educate their daughters at home, from want of confidence in those seminaries in which alone they can place them. It is speaking temperately of these to say, that (with honourable exceptions, of course, such as will be found to every rule) they teach little beyond mere accomplishments, present no antidotes to the frivolity of young minds, and instruct in no definite views of religious truth at all. On the other hand, what an incalculable gain would it be to the church were the daughters, and future mothers, of England educated in a zealous and affectionate adherence to it, taught reverence for its authority, and delight in its ordinances and services! What, again, if they had instructors invested with even more than the respectability which collegiate foundations give to education in the case of the other sex, instructors placed above the hopes and fears of the world, and impressing the thought of the church on their pupils' minds, in association with their own refinement and heavenly serenity! But, alas! so ingrained are our unfortunate prejudices on this head, that I fear nothing but serious national afflictions will give an opening to the accomplishment of so blessed a design."

"For myself," said I, "I confess my hopes do not extend beyond the vision of the rise of this Religious Life among us; not that even this will have any success, as you well observe, till loss of property turns the thoughts of the clergy and others from this world to the next. As to the rise of a high episcopal system, that is, again to use your notion, a dream of A.D. 2500. We can but desire in our day to keep alive the lamp of truth in the sepulchre of this world till a brighter era: and surely the ancient system I speak of is the provi-

dentially designed instrument of this service. When Arianism triumphed in the sees of the eastern church, the Associated Brethren of Egypt and Syria were the witnesses prophesying in sackcloth against it. So it may be again. When the day of trial comes, we shall be driven from the established system of the church, from livings and professorships, fellowships and stalls; we shall (so be it) muster amid dishonour, poverty, and destitution, for higher purposes; we shall bear to be severed from possessions and connexions of this world; we shall turn our thoughts to the education of the middling classes, the children of farmers and tradesmen, whom the church has hitherto neglected; we shall educate a certain number, for the purpose of transmitting to posterity our principles and our manner of life; we shall turn ourselves to the wants of the great towns, and attempt to be

evangelists in a population almost heathen.

"Till then, I scarcely expect that anything will be devised of a nature to meet the peculiar evils existing in a densely peopled city. Benevolent persons hope, by increasing our present instruments of usefulness, to relieve them. Doubtless they may so relieve them; and no charitable effort can fail of a blessing. New churches and lay co-operation will do something; but, I confess, I think that some instrument different in kind is required for the emergency: great towns will never be evangelized merely by the parochial system. They are beyond the sphere of the parish priest, burdened as he is with the endearments and anxieties of a family, and the secular restraints and engagements of the establishment. The unstable multitude cannot be influenced and ruled except by uncommon means, by the evident sight of disinterested and self-denying love, and elevated firmness; the show of domestic comfort, the decencies of furniture and apparel, the bright hearth and the comfortable table, (good and innocent as they are in their place,) are as ill-suited to the missionary of a town population as to an apostle. Heathers, and quasi heathers, (such as the miserable rabble of a large town,) were not converted in the beginning of the gospel, nor now, as it would appear, by the sight of domestic virtues or domestic comforts in a missionary. Surely Providence has his various means adapted to different ends. I think that Religious Institutions, over and above their intrinsic

The excellent writer seems hardly to consider the extraordinary difference which would be caused at once, by having a body of parochial clergy equal in sumber to the services required at their hands. Where extraordinary exertions are to be made, doubtless ordinary habits of life will not answer. But there is nothing, in fact, extraordinary in the condition of great cities but their overwhelming numbers, as far as regards the exertions required from their teachers. If a parish clergyman, in London, had only the same number of poor to attend to as in the country—although his task might be somewhat harder, from the greater temptations to vice—well te cannot be said, that it is so different as to require a different order of men, or a different way of living. The heathenism and vice now so deplorably exhibited, arise, in great measure, from the total inadequacy of the number of teachers to the numbers to be taught. It may be chimerical to suppose, that the number requisite will ever be provided by a country so dead to its responsibilities as this. But were not that so, there does not seem any adequate reason for thinking that a parochial clergy would not be equal to the emergency.—En.

recommendations, are the legitimate instruments of working upon a populace, just as argument may be accounted the medium of conversion in the case of the educated, or parental authority in

the case of the young."

"I have been watching with some interest," said A., who had been silent all this while, "how near, with all your protestations against popery, you would advance towards it in the course of your speculations. I am now happy to see that you go the full length of what you yourselves seem to admit is considered one of its most remarkable characteristics,—monachism."

"I know," answered I, "that is at present the popular notion; but our generation has not yet learned the distinction between Popery and Catholicism. But, be of good heart; it will learn many things in

time."

The other laughed; and the day being now someway advanced into the afternoon, we left the garden, and separated.

# ON "LETTERS, CONVERSATIONS, AND RECOLLECTIONS OF S. T. COLERIDGE."

MY DEAR SIR,—In a review in the last Quarterly of "Walker's Original," &c.—the wit of which perhaps outstrips the wisdom—there is this note upon a work lately issued from the press, entitled "Letters, Conversations, and Recollections of S. T. Coleridge:"—

"A book of considerable interest; but it is a pity the compiler could not express his own indiscriminating admiration of Coleridge, without insinuating charges against distinguished members of the family, for which there is not the shadow of foundation in the facts. Indeed, everything in the shape of editorial observation had much better have been omitted throughout."

Permit me to call the attention of your readers to a few extracts from this work, by way of illustration of this opinion of the reviewer.

The work is dedicated, and the preface addressed, to the compiler's children; and, in the close of it, is the following passage:—

"You will find—and this it is which I wish to impress upon your minds—that a spirit of pure and intense Aumanity,—a spirit of love and kindness, to which nothing is too large, for which nothing is too small,—will be to you, as it has ever been to me, its own 'exceeding great reward.' This, my dear children—and I would fain speak to, and, on this point at least, could wish to be heard by, all young and confiding minds—has been to me a solace in sorrow, an unspeakable reliance and support when all outward has been lowering and overcast..... In this is the purest source of mental self-reliance, of self-dependence, and thence INDEPENDENCE, under all circumstances."

In letter iv., p. 13, Coleridge strongly recommends the study of "biblical theology, the philosophy of religion, the religion of philosophy;" to which the editor appends the following note:—

"Leaving out the particular expression of biblical theology, (!!) liable to be interpreted, or rather misinterpreted, by every believer in belief, according to his own particular faith or delusion, and keeping constantly in mind what the writer intended to convey—vix., the philosophy of humanity, the humanity of philosophy, &c. &c."

Leaving out, i. e., Coleridge's reference to the Bible and to God, in this recommendation, then we shall not find him refer at all to the Bible or to God. Q. e. d.

In letter vi., p. 25, Coleridge speaks of his having introduced a note to a passage in vol. iii. of the "Friend," from an anxiety to shew that "true philosophy, so far from having any tendency to unsettle the principles of faith, that may, and ought to be, common to all men, does itself actually require them as its premises, nay, that it supposes them as its ground."

The editor calls this, in a note, "a modification of opinion, to suit conventional influences."

In page 31, we have a note again from the editor to this effect:-

"I may as well state here, that the writer, possessing confessedly great and extraordinary powers, has been wholly and entirely misconceived, and by none more so than those who foully deemed him of their belief. His belief was so capacious, that it contained not only theirs, and a hundred others, but also their opposites (!!) and existed in equipoise, or equilibrium. Thus, in speaking, as was his wont, of Peter, towards whom he felt an especial distaste, he was accustomed to refer to the passage in Matthew, chap. xix., v. 27, where the Janitor asks, 'Behold, we have forsaken all, and followed thee; what shall we have therefore?' and, in a humorous strain of contemptuous remark, exhibit the selfishness of the (in mind) vulgar fisherman, who, &c. &c."

To believe this, is to believe that Coleridge was as ignorant of St. Peter's character as the editor plainly is. No infidel, with the character of St. Peter fully before him, and not knowing him to have been an apostle of our Lord, could ever do him such injustice, as it is here said it was Coleridge's wont to do.

To a passage in letter viii. we have this note:-

The small remnants of superstition that the Socinian still retains!—What can it be? Will the words put into Coleridge's mouth, in p. 230, where he is made to speak of "infidels who honour God by rejecting Christ," serve for an explanation here?

In p. 63 we have an extract from the "Friend," of which the following is a part:—"Vice is the effect of error, and the offspring of surrounding circumstances—the object, therefore, of condolence, not of anger;" an observation we need not dispute the truth of, especially when taken in connexion with the conclusion drawn from it. But is this the case with the proposition retailed for it by the editor—"Opinion is always the result of previous circumstances and influences, not

the consequence of any choice or will of the individual mind"? or of

the conclusion he would draw from it—viz., that man cannot be responsible for his opinions or actions?

In p. 85, he makes Coleridge speak of-

"The hollow pretences, the false reasonings, and absurdities of the rogues and fools with which all establishments, and all creeds seeking to become established, abound. He makes him describe Lamb's faith as that of one neither hoping much nor fearing anything—as being in a state of suspended animation; and Lamb, as having, in this state, more of the essentials of Christianity than ninety-nine out of a hundred professing Christians; and he then in a note tells us, how Leigh Hunt once expressed his surprise that such a man as Coleridge should, when speaking of Christ, always call him our Saviour, and how Lamb said in answer—'He—he!—never mind what Coleridge says; he is full of fun."

And, in p. 97, upon Coleridge's observing of his friend Mr. Green, "that he had been able to believe in a spiritual first cause, and a presiding free will," the editor adds—"It is to be hoped Mr. Green will favour the world with the process by which he has arrived at these conclusions."

I think, Sir, these extracts will have given your readers some insight into the compiler's object in this work, and will incline them to agree with me, that the "Quarterly" reviewer did not overstep the modesty of truth when he said, that everything in the shape of editorial remark had much better have been omitted altogether.

I shall neither take up my own time nor that of your readers in extracting objectionable passages from the "Recollections of Coleridge's Conversations." In the works published during his lifetime, and in his "Table Talk," all that can be wanted to put Coleridge's character, as a Christian, and attached member of the church of England, in

the right light, will be found.

But I may, perhaps, be permitted to make the following observations:-Supposing, for a moment, that the observations attributed to Coleridge in these volumes have been given us, word for word, as they fell from his lips,—I no more admit this to be the fact, than I admit that the spring-water that finds its way into the Thames through the sewers of London is as pure at its issue as it was at its source, but, supposing it to be so for a moment, they would yet be without weight, as any index of Coleridge's deliberate opinions, for this plain reason—that either they are inconsistent with the opinions to which he has set his seal in his published works, or they are contradicted by They must thus, for the most part, be classed among those expressions of thoughts which are rejected by the mind that gives them birth, almost as soon as they are clothed in language, and only have an unnatural existence and strange importance extended to them by an abuse, or misunderstanding, of the confidence supposed to be placed in every friendly hearer. The fact, however, being, that the sentiments here attributed to Coleridge have had to pass through an infidel mind before they are presented to us, it follows, that no credit can be attached to them as reflections of Coleridge's mind: to say nothing of the bias notoriously always influencing sceptical writers when they are concerned with revelation and the believers in it, a single word ignorantly added or omitted, or the careless substitution of one phrase for another, would, in many instances, make all the difference in enunciation between a proposition compatible with a Christian's faith and one incompatible with it-between a proposition of Coleridge's and an opinion of his editor's. And we have proof of the truth of this in the volumes before us; for it is worthy of remark, that it is in the editor's reports of Coleridge's conversations, and his notes upon his letters, that the pus atque venenum of infidelity is to be found not in the letters. I have now before me Coleridge's letter to his godchild, A. S. Kinnaird, written eleven days before his death, and a copy of his will. The letter may be found in the sixth volume of this Magazine, page 317. Now, if the compiler of these volumes has seen these papers, with what measure shall we mete the depth of his love of truth, and the sincerity of his affection for Coleridge, when he thus attempts to substitute for Coleridge's deliberate and dying opinions the broken scraps and musty recollections, misunderstandings, and misinterpretations, of his conversations? If he has not seen them-his letter to his godchild particularly, I am afraid he must prepare for a shock which it will require all his present admiration of Coleridge to meet; for he will find in them more "remnants of superstition" than all his recollections and annotations will be able to outweigh, even if we give him into the bargain the full benefit of his attempt to anticipate the effect of all such authorities, in page 32 of his first volume :-

"It ought to be known, that many men in these latter days, many even from the especial land of cant and notions, used to seek to pick up crumbs from his mental banquets; and as these were chiefly weak-minded and superstitious men, with a few men of strong heads and minim hearts, which latter class are not, however, self-decrived, he was led, being then feeble in health, to assent to their conclusions, seeing that, between minds like theirs and his giant intellect, an impassable chasm existed; in abort, for peace' sake be humoured them, and for sympathy, as he used to say of Cromwell, spoke in the language, but not in the sense, of the cantera."

As respects the insinuation of charges against distinguished members of the family, this is done repeatedly in the course of the two volumes. Oh this "spirit of intense humanity!" What an admirable substitute it is for the faith, hope, and charity of the gospel! Observe the guilelessness—the tender, forbearing spirit—in which the following note is written:—

"They are, or have been, clever enough to appropriate his great reputation to their advancement, and then to allow him to need assistance from strangers. . . . . . It is not always wise to scan too deeply the source of human actions; but I am irresistibly led to the conclusion, that a sort of half-consciousness of [their own insignificance but for the passport of his name] entered into this almost (in one sense more than) particidal neglect. I blame them not."—Page 223.

And again :--

"Unworthy as the motives have been termed by which sundry persons were considered to be influenced, I am conscious that for them no other course was possible."

Blame them! Oh, no! Such a thought never entered his heart! He will only give them a bad name!

But I must have done. One use such a work as this may be

turned to, and, in protracting my observations upon it, I have had that object mainly in view, is to make it an exhibition of the interior of the whited sepulchre of infidelity. For, what is this spirit of pure and intense humanity but a rejection of God and his Son under the plea of love to man—want of justice—want of common charity to individuals, under the assumed obligation of some self-supposed "sacred" duty, and a fierce revolutionary spirit, eager to set one class of society in arms against another, under the plea of care for the poor? God have mercy upon us, and preserve us from falling into the hands of such men!

Yours, &c., C. J. H.

## ON TRANSUBSTANTIATION.

#### TRACTS AGAINST POPERY. - NO. IV.

THAT a belief in transubstantiation was not required of any, as necessary to salvation, prior to the fourth Lateran council, 1215, the records of the church sufficiently declare; and it is indeed confessed by many of the Roman writers, as Tonstal, Erasmus, Durandus, Johannes Ferus, and the others cited by Bishop Taylor. So that, as regards the question of antiquity and semper, there is no longer room for dispute. Rome stands convicted of requiring that as necessary to salvation which has not been required, semper, ubique, et ab omnibus; in other words, of putting forth a new article of faith as a term for church communion, in direct violation of the decrees of Ephesus and Chalcedon; that is to say, in direct violation of the decisions of councils which have been received as general by the whole church. But though the main question regarding transubstantiation is thus decided, there is another, and by no means an uninteresting one, still open—namely, how far a belief in transubstantiation, though not required as necessary to salvation, was, in point of fact, generally received and entertained in the Christian church from the beginning. This is affirmed, as might be expected, by the Romans, who, by taking isolated sentences of different writers, and giving them an arbitrary force, have shewn that they are not wholly destitute of plausible defence, and are enabled to represent the voice of antiquity as being on their side, to those who have not the means of examining into the truth of the matter, which would shew that although, in those happy days, before transubstantiation had been started, they indulged in warmth of expression concerning the nature and the privileges of the Eucharist, which we, who live after the introduction of that error, are obliged to forego, they (I believe invariably) are found to have also spoken of it in such terms as are wholly incompatible with the Roman fabrication.

In discussing this point, the stores of individual writers have been again and again appealed to; but I do not think due use has ever been made of the very remarkable testimonies borne upon this point by the collective opinions of the large assemblies of bishops who formed the two great councils, the one of Iconoclasts, under the Emperor

Constantine Copronymus, which met at Constantinople, A.D. 754, and consisted of 338 bishops: the other of the Iconodulists, under the Empress Irene, which met at Constantinople, and was afterwards transferred to Nice, in Bithynia, A.D. 787, and consisted of 350 bishops. Both of these councils assumed the style of the seventh general council. At one of the sittings (the sixth) of the Deutero Nicene Synod, all the synodical decrees of the former were read over, clause by clause, and held up to scorn and reprobation; and it having so happened that, in one of their clauses, the fathers of the synod of 754 had expressed their opinion as to the light in which the consecrated elements in the Eucharist are to be regarded, the assembly of 787 had the opportunity of stating what exception they could make to the definition of the former. The incidental way in which the subject came to be discussed adds further to the value of the testimony. The main aim and object of the council under Copronymus was to shew the unreasonable, unecclesiastical, and unscriptural character of the custom of introducing images, especially images of Christ, into the Christian temples as objects of adoration. Among other arguments against it, they allege this,—that the church had already the one, and the only, image of Christ, which he had sanctioned in the bread of the Eucharist. (Not that these holy fathers looked upon it as a bare sign! No; using the self same caution, nay, the very words of our reformers, in the homilies, they say it is sanctified as "no unreal figure" of Christ's flesh, meaning thereby that it conveyed to the faithful receivers that inward treasure of which it was the appointed image.) To this argument Irene's bishops reply.

Let us now read the statements of both. First, that of the council of Constantinople:—

Let them be glad, and rejoice, and be of goed courage, who with singleness of heart make, and desire, and worship the true image of Christ, and offer it for the salvation of body and soul; which he, the Priest and God, taking out of our own a moderate portion, at the time of his voluntary passion, delivered to the stewards of his mysteries for a type and memorial. For when he was about willingly to give himself up to his memorable and life-giving death, he took bread and blessed it, and gave thanks, and brake it, and distributed it, saying, "Take, eat, for the remission of sins: this is my body." In like manner he distributed the cup, saying, "This is my blood; do this in remembrance of me." As though no other form, or type, were chosen by him of things under heaven as able to image his carnality. Behold, then, the image of his life-giving body, which is previously and honourably made. For what did the all-wise God mean to argue by this? Surely, no other than to shew and teach clearly to us men the mystery which is wrought in his dispensation. That as that which he took of us is simple matter of human substance, perfect in all points, which does not express the real subsisting person, lest an addition of a person be made to the godhead, (μι) χαρακτηριζούσης ιδιοσύστατον πρόσωπου, Ίνα μη προσθήκη προσώπου δυ τή θεότητι έμπίση); so also, he ordered, as an image, the peculiar matter, the substance of bread, to be offered, not fashioned in human form, lest idolatry be introduced. As therefore the natural body of Christ is holy, as deified, so it is clear that, by adoption, his image also is holy, as being rendered divine by grace, through sanctification. For this, also, as we said, the Lord Christ effected,—that as he deified, by his own natural sanctification, the flesh which he took upon him, by its very unity with himself; so also, that the bread of the Eucharist should become a divine body, being sanctified as no unreal figure of his natural flesh, by the Holy Spirit coming upon it; through the mediation of th

divinely delivered image of his flesh, the divine bread, was filled with the Holy Ghost, together with the cup of the life-giving blood of his side. This, then, is received as the true image of the carnal dispensation of Christ, our God, as is aforesaid; which he, the true life-giving maker of our nature, delivered with his own words.

Let us next hear the fathers of the Deutero Nicene Council commenting upon the foregoing passage:—

# Epiphanius the deacon reads.

It is plain how every set discourse, if once it be turned aside from the truth, is carried into many and dangerous absurdities, by the consequence of error; which him has happened to these teachers of novelty, who, when they had been turned away from the truth, on account of the making of images, have been carried into another extreme and monstrous error; for, as if from the Delphic Tripod, they have prophesied these crooked and injurious sentences. Yet they hear the proverb, "Thou art snared with the words of thy mouth;" for they have set forth "wood, hay, stubble," whose end is to be burned. For no one of the holy apostles who spake by the Spirit, nor of our renowned fathers, has called our unbloody sacrifice—which is made in remembrance of the passion of our Lord, and of his whole dispensation—an image of his body. For they did not receive of the Lord thus to say or confess, but they hear him saying in the gospel, "Except ye sat the flesh of the Son of Man, and drink his blood, ye cannot enter into the kingdom of heaven;" and "he that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him;" and "when he had taken bread, and given thanks, he brake it, and gave it to his disciples, and said, take, eat, this is my body; and when he had took the cup he gave thanks, and gave it to them, saying, Drink ye all of it; this is my blood of the New Testament, which is shed for many, for the remission of sins." And he did not say, "Take, eat, the image of my body." Paul, also, the divine apostle, drawing his instruction from the divine words, said, "I have received of the Lord that which I also delivered unto you, that in the same night in which he was betrayed," &c.

Wherefore it is clearly shewn, that neither the Lord, nor the spostles, nor the fathers, ever called the unbloody sacrifice, which is offered by the priest, an image, but the very body and the very blood. Indeed, before the completion of the sanctifi-cation, it plously pleased some of the holy fathers to call them types; of whom is Eustathius, the firm defender of the catholic faith, and destroyer of the Arian madness; and Basil, the destroyer of the same superstition, who rightly taught the plain foundation (the good fathers must needs have their pun-the Greek for the epithet they apply to Eustathius, is Eustathes; for the plain foundation of Basilius, Basiulian) of all truth which is under the sun. For of these, speaking by one and the same spirit, the one, in interpreting that saying in the Proverbs of Solomon, "Come, eat of my bread, and drink of the wine which I have mingled," says thus, " By the wine and the bread, he declares the types of the bodily members of Christ." The other, drawing from the same fountain as they who are versed in the mysteries of the priest-bood knew, in the prayer of the divine offering, speaketh thus—"With good courage we draw near to the holy altar, and, setting forth the types of the holy body and blood of thy Christ, we beseech and entreat thee." And that which follows makes the intention of the father clearer, that they were called types before consecration, but after consecration, are said to be, and are, and are believed to be, properly the body and blood of Christ. But these honest men, wishing to destroy the spectacle of the venerable images, have introduced another image, which is not an image, but body and blood; but being taken in their toil and craftiness, and wounding themselves with their dishonest sophism, they have, by supposition, named this to be the divine offering; and, as this is a clear manifestation of folly, so to call the body and blood of the Lord an image partakes of the same madness, and more than madness even implety. Then, leaving falsehoods, they touch a little upon truth, and say that it becomes a divine body. But if it be an image of the body, it cannot be the divine body itself; wherefore, they being thus carried about hither and thither, the things which they teach are altogether uncertain; for as the eye, when it is twisted, does not see straight, so these also, being troubled and disturbed by the confusion of evil thoughts, suffer the same thing as madmen, who are always raising up one phantasy after another; at one time calling our holy sacrifice the image of the holy body of Christ, at another, by position, the body. But they suffer this, as we said before, by desiring to remove the spectacle of the representative images out of the church, and rejoicing to overthrow ecclesiastical tradition.

The most devoted Romanist will probably admit, that if ever there was an occasion calling for, and provoking, an avowal of the doctrine of transubstantiation, it was afforded in this instance.

That the Iconodulists were hard pressed by the argument of their opponents is evident, by the desperate plunges they make;—first roundly denying that the fathers ever called the Eucharist a figure of our Lord; then recollecting that the liturgies—which were familiar to the whole church—and the writings of the fathers, in both which the elements are called types, would make this position untenable, they endeavour to avoid the force of this by saying, that that term was only applied to them before consecration: an assertion so monstrous, that the annotator in Labbe's Edition of the Councils,—who cannot be suspected of any leaning to the primitive doctrine,—of his own accord, refers to Cyril, Nazianzen, and others, who applied the term types to the elements of the Eucharist after consecration.

If the fathers of the second Nicene Council had held the doctrine of transubstantiation, as taught by Rome, what more easy—more obvious—method of refuting the argument of the Iconoclasts than by roundly asserting it? But instead of this, what is it they do? They are forced to content themselves by asserting that the consecrated elements are the body and blood of Christ, which, in a sacramental and mystical sense, none ever denied and that, therefore, they could not be figures of it (a miserable non sequitur, unless they can prove carnal and spiritual to be synonymous); and they refer, in the warmest terms of eulogy, to the writings of one of the great champions of orthodoxy upon the subject, St. Basil, part of whose expressions on the subject they cite, and refer us to the remainder for a more full development of his sound meaning.

If, then, we can ascertain the precise meaning of St. Basil, we shall be in possession of the exact sense in which the fathers of the Deutero Nicene Council regarded the change in the elements in the Eucharist.

It happens, fortunately enough, that, among all the oriental liturgies, none seems to have been held in greater estimation than that of Basil, which was in use throughout the whole of the east. Copies of liturgies, bearing his name, have come down to the present time, and are found existing in Greek, in Syriac, in Coptic, and Arabic. It is not pretended that we can assert, with any confidence, that any one of these has come down to us in its original state. They all, or almost all, differ from one another; and we may safely conclude, concerning all, that they have been altered and interpreted in the different patriarchates and provinces in which they have been used. It is clear that this very circumstance tends only to make their testimony of the greater value, in ascertaining the opinion of St. Basil, in any point or points in which they all agree. They will have the force, not of one witness, but of many, and those manifestly independent.

There is one point (not the only one) in which they all agree, and in that agreement are supported virtually by all, expressly by almost

all, the other oriental liturgies; and that is, in shewing, in the plainest and most unexceptionable way, that, in the opinion of St. Basil, the change which is wrought in the elements of the holy Eucharist by consecration, whereby they become the body and blood of Christ, is not in that carnal and impious sense of the church of Rome, which makes it possible for bird, beast, and reptile to bite and gnaw the Saviour of the world-for the wind to blow away the Maker of the universe, and a sick man's stomach to reject the Lord of Glory-and for that "flesh to see corruption" which the Holy Spirit has said should not; all which cases are contemplated in the Roman rubrics, but in that spiritual and sacramental sense whereby they become the means of conveying to the faithful receivers the unspeakable inward grace of which they are the appointed signs-that they are verily and indeed the Lord's body and blood, in their saving and lifegiving use; but not abstracted from their use—that, in short, the Roman doctrine of transubstantiation, as expressed in the decrees of the council of Trent, does not appear to have entered the contemplation of the holy Basil.

I have before me five copies of liturgies, bearing the name of St. Basil. I will cite the prayer of consecration as it appears in each, that the reader may be able to judge how far the foregoing assertion

is warranted:—

1st.—THE COPTIC LITURGY, ASCRIBED TO ST. BASIL.

In Renaudot's Collection. Paris, 1716. Vol. I. p. 16.

We sinners, thy unworthy servants, beseech and adore thee, O Christ, our God, by the good pleasure of thy goodness, that thy Holy Spirit may come upon us, and upon these gifts set forth, and may sanctify them, and make them the holy things of thy saints, and may make this bread the holy body of the Lord God himself, and our Saviour Jesus Christ, which is given in remission of sins, and for eternal life, to him who shall receive it. Amen.

And this cup, the precious blood of the New Testament, of thee, the Lord God himself, and our Saviour, Jesus Christ, which is given in remission of sins, and for

eternal life, to them who shall receive it (him).

2nd.—The Alexandrian Liturgy, ascribed to St. Basil, in greek and ababic.

# In Renaudot's Collection. I. p. 68.

We sinners, and thy unworthy servants, beseech and entreat thee, O Lord, thou lover of good men, and adore thee with the good pleasure of thy goodness, that thy Holy Spirit may come upon us, thy servants, and upon these, thy gifts, set forth, and may sanctify and make them the holy things of saints; and may make this bread to hecome the holy body of the Lord God himself, and our Saviour Jesus Christ, for the remission of sins, and for eternal life, to them who partake of it. Amen.

And this cup, the precious blood of the New Testament, of the Lord God himself, and our Saviour Jesus Christ, for the remission of sins, and for eternal life, to them

who partake of it.

3rd .- THE SYRIAC LITURGY, ASCRIBED TO ST. BASIL.

(Translated by Masius.)

In Renaudot's Collection. Vol. II. 554.

Wherefore, O Lord, we, thy wretched strangers, and useless servants, whom thou hast deigned to make the administrators of the mysteries and passions of thy Christ, not on account of our righteousness, for we have done no good upon earth, but by

thy mercy and gentleness, which thou hast largely poured upon us, "with boldness now approach, that we may touch thy holy altar. And we who have set forth the type of the body and blood of thy Christ, adore and suppliantly beseech thee," by the gentleness of thy goodness, let thy Holy Spirit come upon us, and upon these gifts, which we have set forth, and sanctify them, and make this bread the glorious body of our Lord Jesus Christ, the heavenly body, the life-giving body, the precious body, for the expiation of faults, and remission of sins, and for eternal life, to them who receive it.

And this cup, the precious blood of the Lord God Jesus Christ, who reigneth over all, the redeeming blood, the life-giving blood, the expiating blood, which is shed for the redemption and life of the world, for the expiation of faults, and remission of sins, and for eternal life, to them who receive it. Amen.

'4th .-- ANOTHER COPY, PROFESSEDLY OF THE SAME LITURGY.

Referred to in Renaudot's Collection. II. 563.

Let him (the Holy Spirit, the Comforter,) come, and descend upon us, and upon these gifts set forth, and sanctify them; that, descending upon this bread, and this wine, he may fill us also with his holiness, and may make this bread the life-giving, salutary, vivifying, and life-giving body, the body of the Lord God, and our Saviour Jesus Christ, for the expiation of offences, the remission of sins, and eternal life. Amen. In like manner, also, he may make this wine the blood of the New Testament, the salutary, vivifying, and life-giving blood of the Lord God and our Saviour Jesus Christ, for the expiation of faults, the remission of sins, and eternal life, to the partakers. Amen.

5th.—THE CONSTANTINOPOLITAN LITURGY, ASCRIBED TO ST. BASIL.

In Goar's Ritual of the Greeks. Paris, 1647, p. 166.

(This is chiefly the same as the foregoing.)

We approach thy holy altar, and setting forth the types of the holy body and blood of thy Christ, we beseech and entreat thee, † Holy of Holies, by the well-pleasing of thy goodness, that thy Holy Spirit may come upon us, and upon these gifts set forth, and bless them, and sanctify them, and make them . . . . . this bread, the precious body of the Lord and God, and our Saviour Jesus Christ. Amen. And this cup, the precious blood of the Lord and God, and our Saviour Jesus Christ. Amen.

It will be observed, that in this last liturgy the specification of the consecration, for the use of those who receive it, is wanting; but, besides that the concurring testimony of all the other professed copies of St. Basil's liturgy to the existence of this specification affords reasonable, if not conclusive, evidence, that it is the original reading, and must formerly have stood in this version as well as the rest, the advocates for transubstantiation have little cause of triumph, for this very liturgy immediately proceeds with a prayer ill calculated to afford them satisfaction.

"And unite us all, who partake of this one bread and cup, into the fellowship of the one Holy Spirit."

I said before, that the sense in which the liturgies ascribed to St. Basil (however diversified in other respects) all unite in representing

The passage in inverted commas appears to be that cited by the fathers of the Deutero Nicene Council.

<sup>†</sup> This is the same passage cited by the Deutero Nicene fathers; all it wants is, the Θαρρουντες. That this originally stood here may be inferred from the Syriac copy above cited, and also from this, that in the Latin version, in Goar's edition, the word "confidentes" appears.

the change effected by consecration in the Eucharistic elements (that is to say, a change for sacramental use, and not abstracted from the use, as in transubstantiation,) is confirmed virtually by all, expressly by almost all, the other oriental liturgies. The following extracts will make good the assertion:-

The Liturgy ascribed to St. James.—" Make this bread the holy body of thy Christ, and this cup the precious blood of thy Christ, that all who are partakers thereof may obtain remission of their sins."—Brett's Collection. Lond. 1720, p. 18.

The Liturgy ascribed to St. Mark .- " Making the bread the body, and the cup

the blood, of the New Testament of our Lord himself; that they may be to us who partake of them the means of faith," &c. — Ibid. pp. 87, 38.

The Liturgy ascribed to St. Chrysostom.—" Make this bread the precious body of thy Christ, and what is in the cup the precious blood of thy Christ, that it may be to those who partake of it for sobriety," &c .- Ibid. p. 46.

The Ethiopian Liturgy.—"That he may make them both the body and blood of our Lord and Saviour Jesus Christ, for ever and ever . . . that all the partakers thereof may by them obtain the sanctification," &c.—Ibid. p. 86.

The Nestorian Liturgy.—" Make this bread and this cup the body and blood of our Lord Jesus Christ, cleansing and sanctifying them by thine Holy Spirit, that the

partaking of these holy mysteries may be to all who receive them the means of everlasting life," &c. — Ibid. p. 100.

The Liturgy of Surrus, Patriarch of Antioch.—" That this bread may be made the life-giving, heavenly-saving body both of our souls and bodies, even the body of our Lord . . . Jesus Christ, for the remission of sins, and everlasting life, to all those who partake of it; and the mixture in this cup, the blood of the New Testament . . . even the blood of our Lord ... for the remission of sins, and everlasting life, to all those who partake of it."—Ibid. 106.

The Liturgy of St. Gregory.—"And make this bread thy Holy Body, O Lord God, and our Saviour Jesus Christ, which is given for the remission of sins, and for eternal life, to them who communicate of it; and, again, this cup, the precious blood of thy New Testament, O Lord God, and our Saviour Jesus Christ, which is given for the remission of sins, and for eternal life, to them who communicate of it."-Renandot, I. 3.

Liturgy of St. Cyril.—" That he may make this bread the body of Christ, and this cup also the precious blood of the New Testament, of the same Jesus Christ, the Lord, God, Saviour, and King of us all, that they may be to all of us, who shall partake of them, useful to obtain faith without disputing," &c. ... Ibid. 48, 49.

The Syriack Liturgy, ascribed to Pope Xystus .- " And make this bread the body of Christ our God; and make this cup the blood of Christ our God, that they may make us, who shall communicate in them, partakers of heavenly pleasure," &c.—

Renandot, II. 136, 137.

The Syriack Liturgy, ascribed to St. Peter.—" May make this bread the salutary body . . . . of our Lord God and Saviour, Jesus Christ, for the expiation of offences, &c. to them who shall partake of it. Amen. And in like manner, this cup, the heavenly drink, the salutary blood, &c. of Jesus Christ, for the remission of the things which they have foolishly done, and the relaxation of sins to the partulers."---Ibid. 148.

Another Syriack Liturgy, ascribed to St. Peter .- " May make this bread the body of Christ our God, and this cup the blood of Christ our God, that they may be to them

who communicate for the cleansing of body and soul."—Ibid. 156, 157.

The Syriack Liturgy, ascribed to St. John the Evangelist.—" May make this bread the body of Christ our God, and this cup the blood of Christ our God, that they may sanctify the bodies and souls of those who shall communicate in them."—Ibid. 165—167.

The Syriack Liturgy, ascribed to the Twelve Apostles .- " May make this bread the body of Christ our God, and the mixture in the cup the blood of Christ our God, that these sacraments may be to us holy and vivifying," &c. — Ibid. 172.

The Syriach Liturgy, ascribed to St. Clement of Rome.—"May make this bread

the vivifying body . . . . . of the Lord God himself, and our Saviour Jesus Christ, for the propitiation of offences, remission of sins, and eternal life, of the partakers. In like manner, the mixture in the cup, the purifying blood of . . . . . Jesus Christ, for the propitiation of offences, &c. of the partakers, that by the communion of these vivifying sacraments we may have entrance to the delights of eternal life," &c.—lbid.

Syriack Liturgy, ascribed to St. Dionysius .- " May make this bread the living body . . . . . of . . . . Jesus Christ, for the remission of sins, and for eternal life, to them who receive it; and the mixture in the cup, the living blood . . . . . of . . . . Jesus Christ, for the remission of sins, and life eternal, to them who receive it."-Ibid. 206, 207.

Syriack Liturgy, ascribed to St. Ignatius.—" May make this bread the holy body ..... of .... Jesus Christ, for the remission of sins, and life eternal, of the reectors; and this cup the living blood . . . . . of . . . . Jesus Christ, for the remission of sins, and life eternal, of the receivers."—Ibid. 218, 219.

Syriack Liturgy, ascribed to Julius, Bishop of Rome .- " May make this bread the body of Christ our God, and the mixture in the cup the blood of Christ our God, that it may profit all those who shall receive and communicate of it." &c. — Ibid. 229, 230.

Syriarch Liturgy, ascribed to Eustathius of Antioch.—" May exhibit this bread, the

boly body of Christ our God, and make the mixture in the cup the blood of Christ our God, but may give to us, by the receiving of them, pardon of sine." &c. - Ibid. 237.

Syriack Liturgy of St. John, which, in the Chaldaic Missal, is ascribed to Chrysostom.—" May exhibit this bread, the body of Christ, our God, and the mixture in the cup the blood of the same Christ our God, that whosever shall communicate in them

may be heirs in the kingdom of heaven," &c .- Ibid. 257.

Syriack Liturgy, ascribed to Maruta, Metropolitan of Sagril. - " May change this simple bread, and make it the very body which was sacrificed for us . . . the body of the very word of God, and our Saviour Jesus Christ, for the remission of sins, and life eternal, to them who receive it; and may change this mixed wine, which is in the cup, and make it the very blood which was shed for us . . . . . the blood of the very Lord, the word of God, and our Saviour Jesus Christ, for the remission of sins, and eternal life, to them who receive it." &c. - Ibid. 264, 265.

It were a waste of time, and of the reader's patience, to add all the numerous proofs which might be adduced from the remaining oriental liturgies. I will content myself, therefore, with citing that which is in general accounted the purest and most ancient of all-I mean the liturgy called the Clementine, which stands in the eighth book of what are called the Apostolical Constitutions:-

"That he may make this bread the body of thy Christ, and this cup the blood of thy Christ, that all who shall partake of it may be confirmed in godliness," &c.—Bult, p. 10.

This, when combined with all that have been, and the rest that might be, cited, may serve to shew that when St. Basil expressed in his liturgy—which has received the entire approval of the Deutero Nicene fathers—the change in the Eucharistic elements to be a change only for the use of those who received them, he was expressing that which, throughout the whole of the east, from the remotest periods, has been the received sense of all the bodies of Christians, orthodox or heretical.

But it is not only the liturgies of the east that bear witness to this point: the west and the east have joined their voices together, that the testimony against the Roman error of transubstantiation may be In the ancient Gothic liturgy, published by Mabillon, we have the prayer of consecration as follows:-

"Beseeching thee, that thou wouldest vouchsafe to send thy Holy Spirit upon these solemn mysteries, that they may become unto us a true eucharist, in the name of thee and of thy Son, and of thy Holy Spirit, that they may confer eternal life, and an

everlasting kingdom on us, who are going to eat and drink them in the transformation of the body and blood of our Lord Jesus Christ."—Brett, 114.

In the liturgies of Narbonne and Aquitaine, cited by Martene, in his Treatise of Divine Offices, 4to. Lyons, 1706, p. 537:—

"Lord, Holy Father, Almighty, eternal God, deign to bless this bread with thy holy and Spiritual benediction, that it may be to all who take it the salvation of mind and body," &c.

Nay, even the Roman liturgy itself, in the very canon of the mass, bears witness that such was the doctrine of that apostolic church before the enemy of mankind contrived to sow his tares in that fruitful field of the Lord's planting, which erst had yielded good wheat:—

"Which oblation do thou, O God, we beseech thee, vouchsafe to render, in all respects, blessed, approved, effectual, reasonable, and acceptable, that it may be made unto us the body and blood of thy most beloved Son, our Lord Jesus Christ."

Oh! when will Rome return to that purity of doctrine, to which, even to this very day, her ancient forms,—which she has providentially preserved—bear undeniable witness? Surely, the day will come. Blessed will their eyes be, to whom it is permitted to see it! Blessed their ears, who shall hear the joyful sound!

But to return whence I set out, and to conclude: if fair and reasonable argument may be allowed any weight in this controversy, then I venture to think, that I have succeeded in citing the collective evidence of nearly seven hundred bishops, at the close of the eighth century, against the doctrine of transubstantiation; and in shewing, that as the assertion of a belief in transubstantiation being required as necessary to salvation, in the early ages, is untenable, and has consequently been abandoned by the candid writers on the Roman side, so the assertion, that though not necessary to salvation in the early ages, still that the belief in it was, in point of fact, generally received, is also untenable, and should, in fairness, be likewise abandoned by them.

NOTICE:—The press of matter is such this month, that the readers of the Magazine must excuse the omission of any paper illustrating the usual frontispiece.

# DEVOTIONAL & PRACTICAL.

## PUBLIC WORSHIP.

(An Address by the Bishor of Barbadous, on laying the first stone of a New Church, December 31, 1835.)

MY CHRISTIAN BRETHREN,—The worship of Almighty God is grounded upon the express command of Holy Scripture,—" Thou shalt worship the Lord thy God, and Him only shalt thou serve." The readiness of angelical obedience may be imitated by us,—the names of departed saints and apostles may be held in all holy remem-

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brance—the lowly Virgin may be pronounced "blessed among women,"—but prayer is offerable only unto God through the intercession of Christ Jesus, the one sole mediator between God and man. Saints and angels are but created beings; and God is a "jealous God, and giveth not his glory unto another."—"I fell down," saith the beloved disciple, "to worship before the feet of the angel: but he said unto me, See thou do it not; for I am thy fellowservant, and of thy brethren the prophiets, and of them which keep the sayings of this book:—worship God."

In every relation of life, and under whatever character we regard ourselves, this worship is due from man to God. In our individual capacity, how various are our personal wants; how great our dangers, both spiritual and temporal; how many the mercies which we have severally received; how necessary to our happiness is their continuance! But the issues of life and death are, we know, in the hands of God. He can give or take away as best pleaseth him; and if he has said by the mouth of his beloved Son, "ask, and ye shall receive," is it not for our individual interest, no less than our bounden duty, to kneel in prayer before him who is thus almighty to preserve, and all-merciful to bless such as "cast their care upon him"? Shall we not worship him in secret, who "seeth in secret," and can for Christ's sake reward every individual openly, in that very way which is most needful both for the soul or for the body. Again, in our domestic capacity, as heads or members of a family, how is both the moral and bodily danger proportionally increased !-we have to take care, not for ourselves only, but for many,—we have to watch and provide, as far as in us lieth, against temptations yet more varied,—accidents, yet more frequent,—maladies, yet more numerous,-necessities, it may be, yet more distressing and severe. Can we, by "taking thought, add one cubit to our" own "stature"? Can we "make one hair of our" own "heads white or black"? Has not God retained in his hands all these natural gifts, whether as regards ourselves, or our families, or our dependents? And shall not the Christian householder, then, take up the resolution of Joshua, and say with the pious captain of Israel, "As for me and my house, we will serve the Lord,"—"the God of all the families of the earth." The domestic altar should as duly be reared in every Christian house, as the more private supplication for our individual welfare be offered up in the privacy of our own chambers. In our chambers we pray for ourselves; in the midst of our assembled households we commend unto the Giver of every good gift the collective wants of our respective fami-

<sup>&</sup>quot;Degenerate souls, wedded to their vicious habits, may disclaim all commerce with Heaven,—refusing to invoke Him whose infinite wisdom is ever prompt to discern, and his bounty to relieve, the wants of those who faithfully call upon Him, and neglecting to praise Him who is great and marvellous in his works, just and righteous in his ways, infinite and incomprehensible in his nature;—but let us take care that every morning, as soon as we rise, we lay hold upon this proper season of address, and offer up to God the firstfruits of our thoughts,—yet fresh, unsullied, and serene,—before a busy swarm of vain images crowd in upon the mind. When the spirits, just refreshed with sleep, are brisk and active, and rejoice, like that sun which ushers in the day, to run their course;—when all nature, just awakened into being from insensibility, pays its early homage;—then let us join in the universal charus, who are the only creatures in the visible creation capable of knowing to whom it is to be addressed.

<sup>&</sup>quot;And in the evening,—when the stillness of the night invites to solemn thoughts,—after we have collected our straggling ideas, and suffered not a reflection to stir but what either looks upward to God, or inward upon ourselves upon the state of our minds,—then let us scan over each action of the day, fervently entreat God's pardon for what we have done amiss, and the gracious assistance of his Spirit for the future, and, after having adjusted accounts between our Maker and ourselves, commit ourselves to his care for the following night.

Thus beginning and closing the day with devotion, imploring his direction every morning as we rise for the following day, and recommending ourselves every night before we lie down to his protection, who neither alumbers nor sleeps, the intermediate spaces will be better filled up,—each line of our behaviour will terminate in God, as the centre of our actions. Our lives, all of a price, will constitute one regular whole, to which each part will bear a necessary relation and correspondence, without any broken and disjointed schemes, independent of this great end,—the pleasing of God. And while we have this point in view, whatever variety there may be in our actions, there will be a uniformity too, which constitutes the beauty of life, just as it does of everything else,—a uniformity without being dull and tedious, and a variety without being wild and irregular."—Seed's Sermons on the Duties of Family and Private Prayer considered, vol. i., p. 296.

lies. But man has yet wider commexions;—"God hath made of one blood all nations of men for to dwell on all the face of the earth." We are one in Adam by our natural birth; we are one in Christ by our spiritual regeneration. The same God has made us; the same Saviour has redeemed us; the same Spirit has sanctified, and still continues to sanctify us. We all look up to the same benefactor,to the "ove God and Father of all, who is above all, and through all, and in us all." "Thou that hearest prayer, to thee," then, "shall all flesh come."...." All nations whom thou hast made shall come and worship thee, O Lord, and shall glorify thy name." In the congregation, no less than secretly among the faithful, are we bound to kneel before the Most High, and to render public thanks for mercies thus public and universal! Scripture enjoins it,-" neglect not the assembling of yourselves together. Religion requires it; however pure and bright the flame of devo-tion may burn within our hearts, or diffuse its heneficial warmts around the narrow circle of our families, -yet how can God be publicly glorified before men, but by acts of more open and collective adoration "in the presence of all his people," in the more especial "courts of the Lord's house!" Public services,—public edifices expressly set apart for such services, -- sabbaths duly observed, -- and an established ministry regular in the performance of every appointed solemnity, and sealous for the salvation of souls, are essential to the preservation of religion. † If these be-

considered, vol. i., p. 290,
† "God is to be regarded as the universal benefactor of mankind, from whom we all have received public blessings, and to whom therefore we owe public acknowledgements. For

received profile messangs, and to whom therefore we owe public acknowledgments. For private praises and thanksgivings are by no means proper returns for public mercies.

"Every creature ought to do homage to his Creator; he ought to pay the tribute of honour where honour is due. Now the honour of God is more promoted by his being worshipped publicly, than privately; because private prayer is piety confined within our breasts, but public prayer is piety exemplified and displayed in our outward actions. It is the beauty of holiness made visible; our light shines out before men, and in the eye of the world; it enlarges the interests of godliness, and keeps up a face and sense of religion among manifold. kind.

kind. "Were man only to repair to their devotion, as the disciple of quality did to his Lord and Master, secretly and by night for fear of the Jews,—religion, thus lonely and unfriended, would soon decay for want of public countenance and encouragement. For what would be the consequence if religion sought the shades, and lived a recluse entirely immured in closets, while irreligion audaciously appears abroad, "like the pestilence that destroyeth at noon day?" It requires no great depth of penetration to perceive, nor expense of argument to prove, that the want of a public national religion, or a general absenting from that national religion, must end in a general national irreverence to the Deity; and an irreverence to the Deity; in a universal dissolution of morals, and all the overflowings of ungodliness. The service of the church, and the word of God read and expounded, must awaken those reflections which it is the business of bad men to lay fast asleep, and let in upon the soul some unwelcome beams of light; but when these constant calls to virtue are neglected, men some unwelcome beams of light; but when these constant calls to virtue are neglected, men

will become gradually more and more entranged from all seriousness and goodness, until at last they end in a professed disregard to all fixed principles.

"The fear of that Being, whose judgments no power can fence off, no skill clude, being absolutely necessary, it is the duty of every man, not only to cultivate this reverence in himself, but to promote it, as far as he can, in others. Now he that would promote a sacred regard to the Deity, must do it by such actions as are most significant of that regard. He

<sup>&</sup>quot;The joint devotions of a family are as necessary to derive a bleating upon a family, and to return thanks for bleatings already received, as the applications of each individual are to bug of God, or, to thank him far, his own personal advantages.

"If ever then you would have your children to be dutied and your servants faithful,—if-ever you desire your small community, here should join you hereafter with the great congregation of men and angels in one cherus to their Maker, be sure to cultivate the spot of ground committed to your care; teach them to look up to God in every step of their conduct; impress upon them, and keep alive in them by repeated prayers, a manly, serious, and devout frame of mind; and set apart some portion of the Sabbath to read, or hear them read, such good books as may instruct them in the strong and decisive evidence of Christianity, sucn good rooms as may instruct them in the strong and decisive evidence of Christianity, the great work of their redemption, and the whole compass of their duty. From a neglect of doing this it comes to pass that our youth, as soon as they launch out into the world, fall an easy, desinceless prey to those professors of iniquity who 'go about seeking whom they may devour,'—that they become proselytes from the best religion the world was ever blessed with, to no religion at all,—and that those, who should be the flower of the nation, are too often the very dregs of it."—Seed's Sermons on the Duties of Family and Private Prayer remaident and in 200

wanting in any place, or if the provision throughout a large community be irregular, or inadequate, or unseemly, can we wonder " if iniquity abound, and the love of

many wax cold?"

With what feelings, then, of Christian exultation may we behold the preparations at length made for the re-erection of the church of this populous town! Long and deeply must every pious soul have lamented its ruins; with the Israelites of old, when they wept over their fallen Sion, "thinking on its stones, and pitying to see"? them "in the dust."

Wherever bodies of men are congregated together, whether for the object of social convenience, or pleasurable relaxation, or commercial business, there the enemy of the human soul is never slack in sowing the tares of irreligious opinions; and irreligious opinions lead inevitably to immoral practice. Every day's experience, in every age of the world, has proved the truth of these positions. Nothing but the countervailing influence of a pure, and sober, and practical faith, grounded on God's written word, and embracing all which that word has revealed, can give a holier and more serious turn to the thoughts, elevate the affections, control the inclinations, purify the desires, and render our actions, through God's grace, holy, just, and good. God's Spirit is indeed ever striving with the heart of man; but ordinarily, as in the natural, so in the spiritual world, God works only by outward and "Faith cometh by hearing, and hearing by the word of God." secondary means. It is in the Lord's sanctuary that we have the promises of God's more especial presence with us:-" Where two or three are gathered together in my name, there am I in the midst." It is when we are on our knees before him in the congregation,—when his word is read in our ears,—when his sacraments are administered before our eyes,—when his ministers are proclaiming the message of reconciliation, and explaining the words of everlasting life, and like the apostles of old "shewing" unto their people "the way of salvation,"—it is then that God's Spirit is nighest to sanctify and enlighten, strengthen and bless us!

Press forward, then, my brethren, in the good undertaking of this day: "God is not unrighteous that he will forget your work or labour which proceedeth of love for his name sake." He that thus "lendeth unto the Lord" in the services of his sanctuary, will never have to regret what his piety shall have prompted him thus to bestow! Gladly have I heard of—gladly do I now witness—the zeal manifesting itself throughout the parish. Gladly have I heard of the appropriate and munificent exertions which were made by the ladies to take their part in this holy object. Female influence, when adorned, and regulated, and sanctified by Christian principle, must ever be of incalculable weight in upholding and advancing the morals of any community! Gladly have I heard of other instances of a willing heart and a bountiful hand. "The Lord," in the words of the prophet Nehemiah, "remember" every benefactor "concerning this; and wipe not out any good deed that they shall do for the house of their God;" but accept and reward them in the

great day of account for Christ's sake.

And now may "the glorious majesty of the Lord our God be upon us! prosper thou, O Lord, the work of our hands upon us; O prosper thou our handy work!"

sonableness of Prayer and Public Worship, p. 273.

The sum of 274L was raised by the sale of articles, principally of female workmanship, at a bazzar held for this purpose in Speight's Town.

must express and exemplify to others that serious awful sense of the Deity which is impressed upon his own mind, by a solemn and avowed acknowledgement of his power and glory in assemblies set apart for that purpose. Whoever thinks justly must be sensible that private religion never did in fact subsist but where some public profession of it was regularly kept up; he must be sensible, that if public worship were once discontinued, a universal forgetfulness of that God would ensue, whom to remember is the strongest fence and preservative against vice; and that the bulk of mankind would soon degenerate into mere savages and barbarians, if there were not stated days to call them off from the common business of life, to attend to what is the most important business of all, their salvation in the next."—Seed's Sermon on the Reasonableness of Prayer and Public Worship, p. 273.

### SACRED POETRY.

#### THE COUNTRY PASTOR

#### THE BIRTH.

Yas, thou art launch'd on the great sea of being;
Nor aught of things that are, or things to be,
Can wreat thy birth-right—Immortality.
Onward, and ever onward shalt thou fling
Eternity around thee, feeble thing.
Nor comet's course, nor rolling century,
Number thine years! The earth shall fold her wing,
And make her nest in darkness; from the sky
Shall pass away yon flery sentine!;
And she, thy childhood's monthly chronicler,
When from this womb of Nature thou shalt climb
The mighty stair of being, borne sublime
The stars among—thyself a glorious star;
Or like a smouldering brand, in ruin dwell.

#### THE DEATH.

'Min sounds of morn that gentle voice is not, But in his mother's heart its echo dwells. In her dark spirit's silent citadels. In her dark spirit's silent citadels. His image sits alone. Man's varied lot Of ills came prowling round his cradle cot; But the all-pitying One hath snatch'd him hence, To shield from harm his guileless isnocence, In his own sheltering breast. Morn hath forgot Her looks of love; and 'mid the sounds of even That gentle voice is not. Dun hues of care Come on, and liveries of wintry heav'n. He on his little orb sits smilingly, And sings, and sighs, that all on earth so dear Were but as happy and as safe as he.\*

# GOD'S PRESENCE.

"We consider persons as present, not only when they are within reach of our senses, but also when we are assured by any other means that they are within such a nearness..... And must He, who is so much more intimately with us, that in Him we live, and move, and have our being, be thought too distant to be the object of our affections?"—Bishop Butler's Sermon on the Love of God.

WHEN some loved friend is by, And we sit silently; That silence is not solitude; All things put on a social mood.

<sup>·</sup> The last thought from Jeremy Taylor.

When home, unseen, is near, And fill'd with inmates dear, Home thoughts are hanging on each tree, And people the dun vacancy.

The day when Jesus rose, Doth brighter skies disclose; All things put on a sabbath ray, The very birds keep holiday.

Did we feel at our side.

The friend who for us died,

The world with love would clothed be,

And wear a glad philosophy.

Tis prayer which gives to know His nearness here below, And opes anew a hidden door Unto His Presence evermore.

# Lyra Apostolica.

Γνοΐεν δ', ώς δή δηρόν έγω πολέμοιο πέπαυμαι.

NO. XXXV.

# 1. - NOAH.

WE are not children of a guilty sire,
Since Noe stept from out his wave-tossed home,
And a stern baptism flushed earth's faded bloom.
Not that the heavens then cleared, or cherub's fire
From Eden's portal did at once retire;
But thoughts were stirred of Him who was to come,
Whose rainbow-hues so streaked the o'ershadowing gloom,
That faith could e'en that desolate scene admire.
The Lord has come and gone; and now we wait
The second substance of the deluge type,
When our slight Ark shall cross a molten surge;
So, while the gross earth melts, for judgment ripe,
Ne'er with its haughty turrets to emerge,
We shall mount up to Eden's long-lost gate.

# 2. - MELCHIZEDEK.

THEICE blest are they who feel their loneliness;

To whom nor voice of friend nor pleasant scene
Brings that on which the saddened heart can lean;
Yea, the rich earth, garbed in its daintiest dress
Of light and joy, doth but the more oppress,
Claiming return of thanks or rapture keen.
Till with quick sense they pierce the shadowy skreen
Which hides His presence, who alone can bless.

Such, in strange days, the weapons of Heaven's grace:—When, passing Levi's proud-emblazoned line, He forms the vessel of His high design; Fatherless, homeless, reft of name and place, Freed of time's gifts, and careless of its wreck, Born through long woe His rare Melchizedek.

#### 3.-ABRAHAM.

The better portion didst thou choose, Great Heart,
Thy Gon's first choice, and pledge of Gentile-grace!
Faith's truest type, he with unruffled face
Bore the world's smile, and bade her slaves depart;
Whether, a trader, with no trader's art,

He buys in Cansan his first resting-place,—
Or freely turns from Siddim's ample space,—
Or braves the rescue and the battle's smart,
Yet scorns the heather gifts of those he saved.
O happy in their soul's high solitude,
Who commune thus with God and not with earth!
Amid the scoffings of the wealth-enslaved,
A ready prey, as though in absent mood
They calmly move, nor hear the unmannered mirth.

# 4.-I 8 A A C.

Many the guileless years the Patriarch spent,
Blessed in the wife, a father's foresight chose;
Many the prayers and graclous deeds, which rose
Daily thank-offerings from his pilgrim tent.
Yet these, though written in the heavens, are rent
From out truth's lower roll, which sternly shews
But one sad trespass at his history's close,
Father's, son's, mother's, and its punishment.
Not in their brightness, but their earthly stains
Are the true seed vouchsafed to earthly eyes.
Sin can read sin, but dimly scans high grace,
So we move heavenward with averted face,
Scared into faith by warning of sin's pains,
And saints are lowered, that the world may rise.

#### 5.-ISRAEL.

"And all his sons and all his daughters rose up to comfort him; but he refused to be comforted."

O specious sin and Satan's subtle snare

That urges sore each gentlest meekest heart,

When its kind thoughts are crushed, and its wounds smart,

Worldsick to turn within and image there

Some idol-dream, to lull the throbbing care!

So 'felt reft Israel, when he fain would part

With living friends, and called on memory's art

To raise the dead, and sooth him by despair.

Nor err they not, although that image be Goo's own, nor to the dead their thoughts be given, 'Earth-hating sure, but yet of earth enthralled; For who dare sit at home, and wait to see High heaven descend, when man from self is called Up through this thwarting outward world to heaven?

#### 6.-JOSEPH.

"And they cried before him, Bow the knee."

O purest semblance of the eternal Sow!

Who dwelt in thee as in some blessed shrine,
To draw hearts after thee and seal them thine;
Not parent only by that Light was won,
And brethren crouched who had in wrath begun,
E'en heathen pomp abased her at the sign
Of a hid God, and drank the sounds divine,
Till a king heard, and all thou badst was done.
Then was fulfilled nature's dim augury,
That, "Should the Living Woad on earth descend,
"All knees of men in ready awe must bend;"\*
Lest it might seem, what time the substance came,
Truth lacked a sceptre, when it but laid by
Its beaming front, and bore a willing shame.

#### CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

## THE FEAST OF ST. MATTHIAS.

SIR,—Your correspondent, who is "AN OBSERVER OF THE FESTIVALS," (a rare character in these times,) has pointed out an error in Gilbert's Clerical Almanac, for the present year,† in which the feast of St. Matthias is placed on the 25th instead of the 24th of February. I agree with your correspondent so far as to think it highly probable that the last revisors of our Liturgy intended the feast of St. Matthias to be always observed on the 24th; but still it appears to me that the error of the Almanac consists chiefly in the bold decision of a very doubtful point, and in the recognition of what your correspondent very justly calls a schismatical council, which council, moreover, had nothing to do with the matter. Perhaps the following short sketch of the history of this point, so far at least as our service books are concerned, may prove interesting to some of your readers:—

In the first place, it is to be remarked, that unless some express direction interfered, the feast of St. Matthias would, in leap-year,

<sup>\*</sup> Cic. Offic. i. 5.

naturally fall on what we now call the 25th of February. 6th of the Kal. of March is always St. Matthias's-day; but in leapyear the intercalary day being inserted between the 7th and 6th of the Kalends, occasions the 6th to fall on the 25th instead of on the 24th of the month.

And, accordingly we find that it was the uniform practice of the church of England, for centuries before the Reformation, and since that period down to the last review of the Liturgy, to keep this feast

on the 25th of February in leap-year.

The rule observed in England, before the Reformation, will be found in the Calendar of the Salisbury Missal, where the following note is inserted at St. Matthias's-day-" Si Bissextus fuerit, quarta die a Cathedra S. Petri fiat Festum S. Matthiæ; et F. littera bis nume-Since, therefore, Cathedra S. Petri was observed on the 22nd, the fourth day (inclusive) or the feast of St. Matthias fell on the 25th.

So far then is it clear that conciliar authority had nothing to do with the matter; the point required no legislation—and until days of the month came to be used instead of Kalends, Nones, and Ides, there could be no doubt that the 6 Kal. Mart. was always the feast of St. Matthias, whether that day fell on the 24th, (as in common years,) or on the 25th of February, as in leap-years.

I proceed now to shew that the Reformation introduced no alteration of what had for ages been the practice of the church in this respect; in the two books set forth in the reign of Edward VI. we find the following rubric:

"Thys is also to be noted concerning the leape yeares, that the xxv daie of Februarie, which in leape year is compted for two daies, shall in those two daies alter neither Psalme nor Lesson; but the same Psalmes and Lessons which be sayed the first daye, shall also serve for the seconde daie."\*

There is an evident mistake in this rubric, the probable cause of which will be pointed out hereafter; for it is not the 25th of February, but the 24th, which in leap year is counted for two days; and it is singular enough that this mistake appears not only in every edition of both the prayer-books of Edward VI., but also in the edition printed in Dublin in 1551, for the use of the Irish church.+

The error, however, is more than a mere erratum, and had the effect of avoiding the difficulty about St. Matthias altogether, so that if this rubric ever was observed, the intercalary day was inserted after the 24th, and St. Matthias's-day fell always on the 24th of the month.

These anomalies were removed in the prayer-book of Queen

<sup>\*</sup> Booke of C. P., printed by Edw. Whitchurche, 1552.
† A very fine and almost unique copy of this edition, which was the first book ever printed in Ireland, is preserved in the library of Trinity College, Dublin. Its title is—" The Boke of the common praier and administration of the sacramentes, and other rights and ceremonies of the Churche; after the use of the Churche of England. Deblinia in officina Humfredi Povvelli. Cum privilegio ad imprimendum solum. Anno Domini. M.D.LI." The lines alternately red and black; the red are here printed in italics. See Cotton's Typogr. Gazeteer, Art. Dublin.

Elizabeth by the substitution of the following rubric, which continued to the reign of Charles II.

"When the years of our Lord may be divided into four even parts, which is every fourth year, then the Sunday letter leapeth, and that year the psalms and lessons which serve for the xxiii. day of Februarie shall be read again the day following, except it be Sunday, which hath proper lessons of the Old Testament appointed in the table serving to that purpose."

The exception proves that in leap-years the day following the 23rd was not regarded as the feast of St. Matthias, which had proper lessons as well as Sunday, and therefore would be a constant exception occuring every leap-year, while the occurrence of a Sunday on the intercalary day could only happen on those leap-years whose first Sunday letter was F. It is plain then, that down to the last review of the liturgy, the feast of St. Matthias was always kept in our church on the 25th of February in leap-years; and the ignorance of the assertion that "this was decided at the Council of Trent," is, I trust, sufficiently exposed.

But it is further to be observed, that in the old calendars there was no 29th of February, and, consequently, no psalms or lessons appointed for that day until the last review; therefore the rule followed in leap-year was this—on the 24th, the eve of St. Matthias was kept, with the psalms and lessons of the 23rd; on the 25th, the feast of St. Matthias, with the psalms and second lessons of the 24th; on the 26th, the psalms and lessons of the 25th; and so on. And this was the practice of the church from the reign of Queen Elizabeth to

the last alterations in the book of common prayer.

In the two books of Edward VI, there is a peculiar rubric for the psalms in February, which perhaps led to the anomalies about leapyear already noticed; and as I have not seen this remarked anywhere, it may perhaps be well to mention the matter here. On the 31st day of January the psalms for the first day of the month were read; on the first of February the psalms of the second day, and so on, one day always in advance; so that on February 28th the psalms for the 29th would be read. On the first of March the psalms for the 30th of the month were used; on March 2nd, those of the 1st; and so on, each day of March the psalms of the day before; thus the whole psalter was read twice between the 31st of January and the 31st of March. Nor was this arrangement disturbed in leap-years, because the psalms of the 25th February were then twice repeated. In the other months which consist of thirty-one days, the rule which we observe at present was enjoined—viz., to repeat on the 31st the psalms of the 30th. But this is further to be observed, that in the prayer-books of Edward VI. the pealter was not printed; so that the pealms were read, as I suppose, out of the Bible, as we now read the lessons. It was necessary, therefore, to have a separate table for the psalms, and this was referred to from the table of the lessons by a column headed Psalms, and containing a series of numbers which generally coincided with the days of the month; but in February and March differed from them in the way above explained: thus it happened that in the two books of Edward VI. the number xxv appeared in this column opposite to the 6 Kal. Mart., denoting that the 25th of the thirty portions into which the psalter had been divided, was on that day to be read; and I have little doubt that this circumstance was the cause of the error in the rubric, "that the xxv day of February in leape-yeares, is coumpted for twoo dayes," in which xxv was taken from the wrong column, and is therefore really a mistake for xxiv. To those who have not an old prayer-book at hand this may perhaps be made clearer by mentioning that the 24th of February is given thus:—

f. vikl. xxiiii. Mathias. x	EV.
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The third column contains the day of the month, and the fifth the reference to the table of psalms. It is also to be borne in mind, that in Edward's time there were no proper lessons, so that the substitution of xxiv for xxv in the rubric would be sufficient to render it consistent with the celebration of St. Matthias's-day on the 25th, or 6th Kalend.

But to return from this digression. Our present prayer-books omit the direction for repeating the psalms and lessons of February 23rd on the day following, and appoint special lessons for the 29th.

The question therefore is, whether this amounts to a change of the former practice with respect to the observance of the feast of St.

Matthias in leap-years?

It is unquestionable that the feast of St. Matthias is not a moveable feast—that it is fixed to the 6th Kal. Mart., and that in leap-year the intercalary day being inserted between the 23rd and 24th, the 6th Kal., and therefore the feast of St. Matthias, must fall on the 25th of the month. And since our present calendar has given no Sunday letter for the 29th February, it is plain that F. is the letter repeated, that is, that the intercalation was made in the same place as before; and, consequently, the feast of St. Matthias, unless some positive rubric can be quoted enjoining the contrary, must in leap-year be observed on the 25th, especially when we consider that this has been for ages the uniform practice of the church of England, and is still the practice of every other part of the catholic church.

I am therefore, I confess, slow to believe that the intention of our last excellent revisors of the book of common prayer was to depart, in a matter so indifferent, from a usage so long established, and so universal; yet I must confess that there is a difficulty which I know not how to solve otherwise than by admitting this to be the case. Our present calendar, by appointing lessons for the 29th, and omitting all further directions, plainly intimates that the lessons of the preceding days are to be read as they are appointed in the table; if, therefore, we observe St. Matthias on the 25th, the 24th is left without first

lessons, at both morning and evening prayer.

This difficulty is solved in Gilbert's Almanack, on the principle recommended by Nichols, by reading the first lessons of the 25th on the 24th, and substituting on the 25th, for the lessons appointed in the table, the proper lessons for St. Matthias's-day. This, however,

appears to me so great a liberty, that I should very much hesitate to conform to it without episcopal authority; yet I do think, that as the rubric is entirely silent, and ancient usage altogether against the alteration of the feast of St. Matthias from the 6th of the Kalends, the case is one which the Bishop's authority is competent to decide. The injunction of Abp. Sancroft, to which your correspondent alludes, cannot, I conceive, be supposed to have had any weight, except during his own lifetime; and although the practice which he authorized is not exactly that which I think ought to have been enjoined, yet his authority goes far to persuade me that it was the practice intended and prescribed by our present calendar.

I. H.T.

# MARTIN OF TOURS.

Sir,—I must give some answers to the queries put to me in your note to page 163. As the number lies on the table of your subscribers, I do not waste your space by transcribing them.

I will first observe, that there are not many matters of assertion in history. Unfortunately it has not enough of certainty. What are assertions in form, are in substance expressions of opinion. Our taste must guide us (and mine may often misguide me) as to multiplying, or making fewer, the phrases expressive of opinion, persuasion, or the like. Since the cases are few in which they are not implied, they are (in some sense) generally superfluous.

We can of course prove nothing in history, because, in one sense, no one can prove anything in that branch of study; but I can shew, on fair grounds, that the belief to which you allude is the right one to form.

Nothing could be more absurd, as you well suggest, than to found, upon a construction of the Gennadian notice of S. Severus's life, a conclusion that the said life was, in a particular respect, vicious; and then to argue, from the same viciousness of life thus arrived at, that the aforesaid construction ought to be put upon the story, as told by Gennadius. "Where we can stop in history upon this principle," Heaven only knows. But nothing of that sort ever entered my contemplation.

To shew the system of imposture which had been practised by Martinus and his confederate, I appealed to the works of the latter as a very sufficient and damning testimony, to which it may be useful to add the history of Gregorius, and his highly mysterious legend of Martinus in his "Opera Pia." While quoting a few sad things out of them, I disclaimed then, as now, the intention of "analyzing and commenting upon the documents of Martin's life and machinations," or, in other words, of occupying half a number of your magazine in answer to a few hasty lines.

Any one that would faithfully translate the whole, (except that earlier part of "H. Sacra," which is a mere epitome of scripture,) would throw the fullest light upon these characters.

I considered those documents as such a manifest and brazen monument of untruth, that it was nearly sufficient to refer the rev. gentleman who had taken up the point to them. The case which they present is one calculated to convict of moral falsehood, unless their material truth were to be received. Very few persons will be found (protestants) who will be inclined to bestow much doubt upon

that subject.

When, however, S. Severus relates the account which his friend Posthumian gave of his visit to the solitudes of Upper Egypt and their eremites, and states, on Posthumian's authority, that, as he was walking in company with one of those solitaries, the latter gathered from a date tree the attigua ramis humilioribus poma, we are tempted to ask whether either of those Martinists had ever seen the picture of a date tree, or was acquainted with its growth and structure, and the mode of obtaining its fruit. The wild lion, who happened to be lying under it, "modestly withdrew."

I am not disposed to entertain the alarming idea, that such books are likely to obtain credit in the country, or that many (if any at all) will hesitate to coincide with the opinion that Posthumian tells Severus he had heard expressed, "te in illo libro tuo plura men-

titum."

At all events, his works were my premises, from which (declining a lengthened comment upon them) I concluded that that author's life had been, in great part, one of impious fraud. In consequence of the remark (from St. Martin's parish) concerning repentance, I simply observed that none was attributed to Martin, but that Severus's was

on record, though not ascribed to its principal cause.

Then, if you please, we will see how it stands. Being such a man as above concluded, he ended his days on the Loire, in the deepest remorse, evinced by the dreadful penance of voluntary taciturnity, " agnoscens loquacitatis culpam, silentium usque ad mortem tenuit." (Genn. de Viris Ill., c. 19.) The account which reached Gennadius at Marseilles, about seventy years afterwards, or which he thought fit to give, was, that he had repented of having been "deceived by the Pelagians." Their tenets consisted in abstract error concerning the The subject was doctrinal and difficult, and nature of original sin. the heresiarchs so specious and highly gifted as to impose upon the see of Rome itself, not to say over synods and councils, and to spread their misconstructions of baptism and salvation far and wide. Thousands embraced, and in a maturer hour abandoned, the error. It was a doctrinal lapse to regret, to avoid in future, to retract, disavow, and preach against, and do anything but keep silence. Did Augustin become a mute when he left the impure tents of the Manichees, to whom we would not compare Pelagians? The behaviour attributed to S. Severus is absurd, inapplicable to his alleged circumstances, inconsistent with a remembrance of the history of St. Paul, and scarcely credible: it seems to confound sin with crime, and, I may almost say, error with sin. The sentence imposed by himself or his penitentiary, was one of those which were adapted to purge (if it

might be so) the worst deeds of which remorse can extort from shame the acknowledgment. Did we know nothing at all about him, save what those few lines tell us, they would still be unsatisfactory, and reason would whisper to us, that we were reading (as we often do) a half-told tale.

But since we know what his great loquacitatis culpa had really been, when we see it before us horrible, it is not difficult to substitute the adequate and appropriate cause for that one which at present does not rationally account for the effect. If we do not know that, we can scarcely be said to know anything securely, or to have any grounds remaining upon which to disbelieve anything that is said upon any subject. And if we do know it, the conclusion, that he repented in anguish and self-inflicted misery of unintentional mistakes, and of "being deceived," to the exclusion of these crimes, would be unreasonable and preposterous, against weight of evidence and probability of truth.

The idea, that he ended his days in silence, by way of penance, without making retractation or confession, may be dismissed at once, as it is inconsistent with the known laws of the Christian church. But if it was made, and not generally made known, and an irrelevant matter put forward in its place, then it was stifled. Had it not been stifled, the pest of Essenian, Origenian, Antonian monkery in Gaul must have been stopped in its outset; but it continued to flourish and rebound, which shews that means were found to suppress the true causes of the old man's unhappy (though desirable) state. To do so was the more easy, since the Martinists were, in a spiritual way, demagogues—clamour and the people were at their command. was, therefore, also the more necessary, as they were upheld by a power which, if fully undeceived, might be exasperated even to the destruction of their lives.

Upon the whole matter, those whom it interests must examine and judge for themselves. My object is to shew that these opinions, right or wrong, have been arrived at, in the due order of deduction, from apparent facts to strong resulting probabilities.

# MOORE'S HISTORY OF IRELAND.

#### LETTER V.

Sir,-It is my purpose in the present communication to identify the doctrines professed in the creed found in the "Confession of St. Patrick," with the tenets which Pelagians and semi-Pelagians maintained, in opposition to the orthodox of their day and generation. If I succeed in doing this, Mr. Moore and other Romanists will be under the necessity either of disconnecting their patron-saint from all pretensions to the authorship of the creed in question, or of admitting that he was what the church of Rome then esteemed a heretic. It is to be borne in mind, too, that I am not concerned in the discussion of the truth or heresy of a single clause of the creed itself, but simply in the decision of the question as to the accordance or dissonance of the doctrines here professed by St. Patrick with the opinions which the church of Rome then reputed to be orthodox. Preliminary to this it will be necessary to observe, that Pelagius and his followers had no disagreement with the orthodox respecting the doctrines of the We find, for instance, that Julian (an Italian bishop, who was ultimately the leader of the Pelagian sectarians, and under whose auspices their heresy received considerable modifications,) enumerates the names of the principal anti-Trinitarian leaders, as those of persons whose doctrines were to be held in detestation. (Libell. Fidei a Julian. Missus, &c. Mercator. Opera, edid. Garner, p. 322, Paris, 1673.) It will be no matter of surprise, therefore, if such portions of Pelagian confessions of faith as refer to the Trinity should, like the creed of St. Patrick, seem to be drawn up in manifest opposition to the blasphemies which were then current respecting the Divine nature. may be stated, also, that the different confessions of faith which were put forth by Pelagius and his disciples, having been collected by Garnier in his edition of the "Works of Marius Mercator," the contemporary of Augustine, the references hereafter given will be to Garnier's "Dissertations," as reprinted in the twelfth volume of St. Augustine's "Works," Antwerp, 1703.

Let us now proceed to place the several clauses of what is received as the creed of the Romish apostle of Ireland in juxta-position with the tenets of those whom the church of Rome held to be impugners of "the gospel of the grace of God."

#### St. Patrick.

"Non est alius Deus, nec unquam fuit, nec erit post hunc præter Deum Patrem, ingenitum sine principio, a quo est omne principium, omnia tenentem:—et hujus Filium Jesum Christum, quem cum Patre scilicet fuisse semper testamur, ante originem seculi spiritualiter apud Patrem inerrabiliter genitum ante omne principium; et per ipsum facta sunt visibilia et invisibilia;"

#### Pelagian Creeds.

"Unus est Deus . . . . sine principio sine fine . . . . hoc quod est, semper et idem erit, conditor omnium, potestatem habens."—Aug. Oper. tom. xii. p. 191.

"Non autem quia dicimus genitum a Patre Filium Divina et ineffabili generatione, aliquod tempus adscribimus, sed nec Patrem dicimus aliquando espisse, nec Filium."—p. 210.

"Est autem Filius in Patre.... ut sine principio in eo qui sine principio .... si enim omnia per ipsum facta sunt cum omnibus autem etiam principium habetur et ipsius principii.... Verbum ipsum est caput et causa."—pp. 192, 193.

It may here be remarked that both the creed of St. Patrick and those of Pelagius or his disciples have, in the clauses quoted, manifest reference to those Arian dogmas in which it was concluded "that God did not always exist as the Father, and consequently that the Son did not always exist with him;" and "that as all things were created out of nothing, the Son of God also proceeded out of nothing, and that there was therefore a time when the Son did not exist."

#### St. Patrick.

".... dedit ille omnem potestatem super omne nomen, collestium et terrestrium .... quem credimus et expectamus adventum ipsius, mox futurus Judex vivorum et mortuorum qui reddet umcuique secundum facta sua ...."

#### Pelagian Creeds.

- "Accepta ergo a Patre omnium potestate, quæ in ocelo sunt et in terra, venturus est ad judicium vivorum et mortuorum, ut et justos remuneret, et puniat peccatores."—p. 210.
- "Quod autem Christus judicaturus vivos ac mortuos docet aperte beatus Paulus sic dicens: omnes enim nos manifestari oportet ante tribunal Christi, ut recaptet quisque propria corporis prout gessit sive bonum sive malum."—p. 206.

What a Pelagian understood by "every man receiving according to the deeds done in the body," will be best illustrated by the following declaration from the "Libellus Fidei," put forth by Julian:—
"Peccatores sumus non quia non valemus sed quia negligimus vitare peccatum. Ideoque statuta judicii dies est, ut et bonus de labore præmium capiat, et de contemptu malus supplicium non evadat." Farther on he proceeds to say that they altogether deny original sin, by what term soever it may be designated; and then attempts to prove from Scripture the falseness of such a doctrine, by producing certain quotations from the Old Testament, after which he adds,—
"Et apostolus Omnes nos manifestari oportet . . . . . sine malum," (p. 221,) as another Scripture authority against the doctrine of original sin.

#### St. Patrick.

".... infundit in nobis abunde Spiritus Sancti donum, et pignus immortalitatis..."

#### Pelagian Creeds.

"Qui nobis dedit pignus Spiritus ut sciamus quia templum sui Spiritus perire non patitur."—Pelag. in 2 Cor. v. 5. Aug. Oper. tom. xii. p. 387.

Hitherto it will have been observed, that scarcely any sentiment has been produced which, when taken in its literal acceptation, might not be subscribed to by any orthodox Christian; but as interpreted by the next clause of St. Patrick's creed, all that precedes will bear no meaning but such as is attached to parallel expressions in those heretical confessions of faith which have been quoted. It is in what follows that the author of the Creed ascribed to the apostle of Ireland betrays the school to which he belonged.

# St. Patrick.

"— qui facit credentes et obedientes ut sint filii Dei Patris et cohæredes Christi."

#### Pelagian Creeds.

"Venit [Christus] ut sibi credentes adoptionem largiretur, regnique cœlorum hæreditatem."— Rufin. Syrus August. Oper. xii. p. 301.

"Filii suo non pepercit sed pro nobis illum tradidit; pollicens quia si voluissemus deinceps voluntati ejus obedire, unigeniti sui præstaret nos esse cohæredes."
—Julian, p. 302.

Now, as was observed in a former communication, it is on the sentiment here embodied that "the semi-Pelagian controversy hinged."

—"We receive grace," say these, "because we believe and obey;"—
"We receive grace," say Augustine and the then church of Rome,
"in order that we may believe and obey." It is not my province to
decide between the disputants, I am only concerned to establish the
facts. Of this, I conceive, no farther proof need be here adduced
than the words of one of the canons of the second council of Orange,
(A.D. 529,) the chief object of which was the condemnation of the
semi-Pelagian tenet propounded by Mr. M.'s St. Patrick.

"Si quis sine gratia Dei credentibus, volentibus, desiderantibus, conantibus, vigilantibus, studentibus, petentibus, quærentibus, pulsantibus nobis misericordism dicit conferri divinitus, non autem ut credamus, velimus, vel hæc omnia, sicut oportet, agere valeamus, per infusionem et inspirationem Sancti Spiritus in nobis fieronfietur; et aut humilitati aut obedientiæ humanæ subjungit gratiæ adjutorium, nec ut obedientes et humiles simus ipsius gratiæ donum esse consentit,—resistat apostolo dicenti: quid kabes quod non accepisti? Et gratia Dei sum id quod sum." (Sacros. Concil. Labb. et Cossart. vol. iv. p. 1668, Paris 1671.)

Many other quotations illustrative of the subject under discussion might have been adduced, had a communication like this admitted of or required it. Those who choose to examine the question at issue for themselves, will find all the information they can desire in the tenth volume of St. Augustine's "Works," Antwerp, 1703; Cardinal Noris', Vossius', and Jansenius' "Histories of Pelagianism;" Tillemont's "Ecclesiastical History," vols. xiii., xiv., and xvi.; and in the second and third volumes of the "Histoire Liter. de la France;" not to mention other authorities.

And now, Sir, having (as I believe) shewn the founder of Mr. M's church in Ireland to symbolize in his phraseology with the eastern, and not the western church, and having moreover convicted him of heretical pravity, it becomes a question with me whether or not the patience of yourself and readers need be wearied by any farther remarks on a book, the principal object of which seems to be, to magnify the religious tenets of that body of Christians who have placed themselves under the auspices of this heterodox St. Patrick.\* Except as it might tend to clear the early history of the true church of Ireland from those mists of fable in which Romanists find themselves under the necessity of enveloping it, my own impression is, that enough has been produced in the letters already printed to shew that it was an oversight in Dr. Lardner to let Mr. M.'s lucubrations go forth under the name of "History." In this matter, however, I am willing to be directed by your better judgment. C. E. G.

#### DENS'S THEOLOGY.

SIR,—The Rev. Edward Stanley, in his pamphlet "On Religion and Education in Ireland," has asserted "that the approbation of the

<sup>•</sup> It is not unimportant to observe, that the college of Maynooth has just proclaimed itself to be the follower of this St. Patrick, by employing one of its Professors (Dr. Carew) to set forth with unblushing anility the life of the saint, in a history of his church in Ireland.

Vol. IX.—April, 1836.

work" (viz., Theologia Moralis et Dogmatica — Petri Dens,) " mentioned in Coyne's dedication to him," (Dr. Murray,) "is limited, by Coyne's own confession, to the eighth volume only, compiled from writings of Benedict XIV.; and that the charge of having wilfully suppressed

those dedications is entirely false," (p. 12, note.)

To enable your readers to decide on the validity of this assertion, I have the pleasure of forwarding to you an accurate transcript of both the title and the dedication. The latter is in itself rather a literary curiosity, as, with the exception of that in the library of the Athenæum Club, and of Sion College, I know not where another copy is to be found. As no special pleading can do away with a fact, "conveyancers, the wise them call," were employed to remove the "untoward event" of the dedication.

Yours, &c., T. E.

TITLE.

Theologia Moralis et Dogmatica Reverendi et Eruditissimi Domini Petri Dens, in Universitate Lovan. S. Theologiæ Licentiati, Ecclesiæ Metropol. S. Rumoldi Mechlin. Can. Grad. et Archipresb. necnon Seminarii Archiep. Præsidis, etc. Editio nova, et abeolutissima, quippe cui nunc primum accedunt Epitome ex Operibus Benedicti XIV., necnon et variæ summorum Pontificum, præsertim vero ejusdem Pontificis Constitutiones, Literæ Encyclicæ, etc.—Tomus I. complectens Tractatus de Deo Uno et Trino, de Angelia, Creatione Mundi. Actibus Humanis, Vitiis, Peccatis et Conscientia. — Dublinii: ex Typ. Richardi Coyne, in via vulgo dieta Capel-street; Typog. et Bibliopol. R. C. Coll. Maynooth. M DCCC XXXII.

#### DEDICATION.

Reverendissimo, in Deo, Patri, ac Domino, D. Danieli Murray, Archiepiscopo Dubliniensi, Hiberniæque Primati, Præsuli, Doctrina et Pietati, non minus quam Integritate Vitæ, Morumque Benignitate Insigni; qui ad Honorem Dignitatis Episcopalis summo omnium Favore atque Studio Evectus, tot Eximiis Virtutibus eam vicissim cohonestat: qui summo Ardore Parique Sapientia id semper egit, ut inter Oves Pastoratui suo Commissas Christiana Charitas indies in melius proveheretur: in quo denique, Secundum Monitum Sancti Gregorii, regit Disciplinæ Vigor Mansuetudinem, et Mansuetudo ornat Vigorem, sic ut nec Vigor sit rigidus, nec Disciplina dissoluta, hanc Secundam Editionem Theologia P. Dens ejus cum Approbatione susceptam, grati in pignus Animi ob tot tantaque et Officia et Beneficia toties collata, ea, qua par est, Reverentia, et Observantia, dat, dicat atque dedicat humillimus et obedientissimus Servus, Richardus Coyne.

Calendes Maii, 1892.

#### ORIGEN.

Sir, — I am sorry that what I said respecting Origen, in the eleventh number of the "Dark Ages," should have given offence to any of your readers; especially to one with whom, so far as I can judge from his letter, I should agree in some of the most important points connected with the subject. But will he do me the favour to consider a distinction which he appears to me to have overlooked,—I mean the difference between an application and an interpretation. I need not tell your correspondent that Origen was not content with the "application of scripture history to enforce a truth;" I need not say that his avowed contempt for literal interpretation, and his general invectives and scoffs directed against the amici litera, raised such an opinion of his creed, that he felt himself called upon distinctly to state that he

did not mean to dispute the real occurrence of some things related in scripture history, or to maintain that they were all of them mere allegory; but that, on the contrary, he considered by far the greater part of them as capable of a literal interpretation. Yet even where the literal interpretation was admitted, it was treated with scorn; and the allegorical interpretation was given, not as an application, but as a real meaning. This is the case in the passage before us: if a writer tells us that, like as the Israelites spoiled the Egyptians, and brought out the treasures of their country, and applied them to the service of God, so we may go to heathen writers, and get what we can from them for the benefit of true religion, it may be more or less true, and our approval or disapproval seems to be, in a great measure, a matter of taste. If, however, he says that was the real meaning-or, even more guardedly, that "perhaps something of the kind" was actually signified by the command, — surely the case is altered, and we ought to view his proceedings with jealous vigilance; and however beautiful or instructive his interpretation may be, and whatever secondary excellence it may have, yet if it has not the foundation of truth, the church is better without it.

Considering that I commonly occupy so much more space in your pages than I have any right to claim, I am unwilling to extend this letter beyond what may be considered as a mere explanation of the feelings which led me to speak of Origen as I did. But I must add, that while I do not take the same view, and would not use the same language, of fanciful application as of false interpretation, yet I do exceedingly regret its prevalence, because I believe that it presents a great hinderance to the general attainment and reception of the plain meaning of the Scriptures. I am not insensible to the beauty of poetry, and I hope I shall not be thought disrespectful to it, or to those whom God has blessed with so excellent a gift, if I express my regret that fiction, even in its loveliest, most instructive, most useful form, should be mixed,—or even run the risk of being mixed—with the Word of Truth: but however this may be, I feel compelled to own myself, in all matters of interpretation,

AMICUS LITERAL

# MR. KING.

Sir,—Instead of replying to the only part of my letter to which an answer was in any way required, Mr. King has, in conformity with his usual tactics, preferred making the matter in dispute the ground of a mere personal attack. As I am not at all versed in the principles or practice of the strange kind of literary cavilling in which this gentleman is so great a proficient, I shall certainly attempt no detailed reply. Indeed I have nothing to answer. Of course I could not be expected to notice the charges or insinuations about being a reluctant witness, and explaining away, or the affectation of misunderstanding my illustrations, which partake more of the nature of incivility than of argument. And if he is determined to

claim the note in my pamphlet (which he is pleased to call my verdict) as a testimony in favour of Milner, he is, as I said before, quite welcome to do so. I have had the opportunity of publicly explaining my meaning; and I feel pretty confident that no one but Mr. King, and those who hold him infallible, can possibly misunderstand me.

But there is one passage of Mr. King's letter which it would not become me to leave unnoticed. He says that "it can scarcely be denied that I have placed myself in the dilemma of having libelled the literary capacity of the age, or of having ascribed to Milner higher praise than his friends had ever claimed for him." In reply to this, I feel called upon to remark, that as I have already denied "having ascribed praise to Milner," so I do now most emphatically deny "having libelled the literary capacity of the age" [in which he lived.] I certainly did say "that, in the latter half of the last century, there was among our divines a general, and, I suppose I may say, a shameful ignorance of church history." But I can assure Mr. King, that I was not so ignorant as not to know, nor so silly as to deny, "the literary capacity" of the great men who adorned that period of our annals. I did not allude to what proficiency they could have attained in ecclesiastical history. I did but notice the fact that they made none. I believed this to be a point universally conceded. Nor can I now believe that Mr. King seriously means to call it into question.

But as Mr. King thinks proper to notice my letter, why does he still observe so profound a silence on the only point on which he was ever called upon to notice me at all? The terms in which he was pleased to speak of me in his last pamphlet will not allow me to suppose that he thinks the "Letter on the Paulicians" altogether beneath his notice. Why, then, does he not either candidly acknowledge that, having never seen the evidence respecting the Paulicians brought together, he hastily took up an untenable position; or, if he still differs from me, at least afford me an opportunity of maintaining against him the opinions of antiquity with regard to that remarkable

ect? I have the honour to be, Sir,

Your obedient servant,

Gloucester, March 7, 1836.

JOHN GOULTER DOWLING.

# CLERICAL MEETINGS, AND PRAYER MEETINGS.

Sir, — The following account of the clerical meetings which are very generally held throughout one part of Wales may be interesting to some of your readers. The clergymen at the end of morning service give notice that on a certain day in the week a clerical meeting will be held in a particular church; and the country is so divided into districts that one of these meetings takes place every month, and, in the usual course, it comes round to each church once a year, so that they may be called "anniversary meetings." That there may be a full attendance of the clergy, invitations and earnest solicitations are sometimes

sent to those living fifty miles distant—especially if they are "popular

preachers." On the morning of the day appointed, the clergy and laity begin assembling in the church about ten o'clock; when the former congregate round the altar, or about the reading-desk. The minister of the parish then asks one of his brethren to pray, (extempore,) after which a hymn is sung. The subject to be discussed (e.g., one of the articles. of the Creed, or the Influence of the Holy Spirit,) is then entered on, one clergyman after another delivering his opinion; and happily there is seldom any discordance. I believe there is a rule to prevent laymen. discoursing, but it has been sometimes relaxed. The discussion being over, a subject is given out against the next meeting, the day and place of which are then mentioned. The service (sometimes the evening), is then read, and afterwards one of the most popular clergymen. preaches, and he is frequently succeeded by another. On leaving church, the clergy, with their families and the most respectable of the laity, retire to the parsonage, or village public-house, where they dine; the rest of the congregation are entertained by their friends or neighbours. About four o'clock, people begin flocking towards the church, where the evening service is [again] read, and one or two

more sermons delivered.

Another assemblage is frequent in the same district, under the

denomination of "A Prayer Meeting."

On Sunday, after the Nicene Creed has been read, the clerk gives notice that prayer meetings will be held at particular places (sometimes at as many as eight or nine) on certain days. In the evening specified, the neighbours collect together at the school-house, farm, or cottage, as the case may be, (should any one be ill, the meeting is generally held at the sick person's dwelling,) when, if a clergyman happens to be present, he reads and expounds a chapter in the Bible; afterwards he calls on some one to pray; the assembly then sing, and another person is asked to pray; on his concluding, they sing again, and then the clergyman prays; and, with another hymn, all go home: each prayer lasts ten or fifteen minutes. If there be not a clergyman at the meeting, some one present takes his place; or perhaps, as he does not attend all of them, I should rather say that, when he does, he takes the place which otherwise would have been occupied by some one else. Ignorance of literature is not considered an impediment to a man's praying on these occasions. One of these meetings takes place almost weekly in each hamlet.

Allow me to ask, are not these discussions, or expositions, or commentaries, in a church, illegal? or, at least, are they not contrary to the 58rd canon, when one clergyman contradicts the assertion of another? Is it regular to have two sermons immediately in succession? Suppose the two should be on the same subject, and the clergymen should take different views, if it is not contrary to the discipline of the church, it is not in accordance with the spirit of the Prayer Book. Is it proper to allow a layman to take part in any discussion in a church? or is it seemly that these things should take place in the audience of sectarians and

their preachers?

I am, Sir, your obliged humble servant, CERETICUS.

# COLLEGE AT LA TOUR.

Sir,—Will you permit me to beg attention, through your Journal, to the new protestant "College of the Holy Trinity," at La Tour, in Piedmont, for the education of such of the Waldenses as are intended for the ministry, in their own country. Hitherto they have been sent to Switzerland for instruction; but this establishment, endowed by funds raised in England, and sanctioned by the royal licence of the King of Sardinia, will now enable them to receive an adequate training within their native valleys at less expense, and with less risk to their

religious principles.

The object of this notice is to solicit contributions in books for the college. Some very handsome presents in this way have already been made; and Messrs. Rivingtons have kindly consented to receive any books which may be sent to them for the same destination. Classical and scientific works for the use of the students; and theological works, especially the standard productions of English divines, which are read with great avidity by many of the Waldenses who understand English, would be considered a valuable addition to the library. The expurgatorial office is rigidly performed in every part of Italy; therefore no books would be allowed to reach them which are likely to offend the censors of the press.

I remain, Sir, your most obedient servant. W. S. G.

# FIRST CHAPTER OF GENESIS.

Mr. Editor.—I hardly ever read a paper, either in your Magazine or in any work professedly written on the subject of the state of the earth, and the inhabitants, immediately after the creation, and after the fall of man, that does not put the case in a most unchristian-like point of view. In the first place, we are expressly told that a thousand years are, with the great Creator, as one day, and one day as a thousand years. Now, the Mosaic account limits the work of creation, clearly and determinately, to six natural days, or, according to the Jewish mode of reckoning time, "to the evening and morning." Now, that in those few hours the operations of a thousand years of the common proceedings of nature should take place, in the very beginning of all things, I see nothing whatever to be astonished at; on the contrary, most firmly believe it. I do not believe that a couple of roots of each kind of grass, or a couple of trees of each kind, or a couple of flowers, or a couple of whales, or a couple of oysters, or a couple of lions, or a couple of pigeons only were at first created, merely because we read that a couple of the human race only were then created. But I believe that earth, water, and air were immediately everywhere teeming with life in the greatest numbers, and in the very highest degree of beauty and animation; that everything was put in complete order to receive man, and that all were created in the time that Moses tells us. I never have seen anything stated to stagger

this account, by any one, even for a moment; I never have met with any writer who departed from the Mosaic account who did not appear to me to surrender everything in support of some system, at the expense of Christianity and the Bible.

At the present day do we find elephants, rhinoceroses, camels, lamas, kangaroos, tigers, crocodiles, lizards, palms, roses, and heathe universally dispersed through all parts of the earth alike? Or whales, flying-fish, sharks, and dolphins in every sea? Or peacocks, pelicans, and storks in every wood or lake? If, then, a catastrophe like the deluge should take place in the earth or seas inhabited by these creatures, should we be arguing right in saying that they existed before the other parts of the world received their present inhabitants? Yet, we do all this in our popular works on geology; and talk about Ichthyosaurus, Plesiosaurus, &c., &c., as proofs of ages intervening when these lived, and man and other animals did not; consequently, that Moses tells us what is not true, and the Bible is not to be believed. Forgetting that we know nothing of the inhabitants of the bottom of the deepest seas, or what the enormous rivers of South America may contain; nor even on the land, do we know what the centre of Africa, the interior of Asia, South or North America, conceal. I entertain no doubt but that the surface of the earth which man now inhabits. was, before the flood, for the most part, the bottom of the former seas; and that when the fountains of the great deep were broken up, at that period, small fragments of the deepest parts of the bottom of those seas were ruptured, torn up, and cast on our present surface; and accordingly, that we find a fragment of a quarter, half, or perhaps one mile square of this crust here and there—as at Lime, Folkestone, Sussex, &c.—filled with the remains of animals, now, as far as we know, living in the very deepest waters. And that from hence have been hastily derived those systems which ought only to amaze, and never can be, or ought for one moment to be, believed. Let God be true, though every man be mistaken.

Again, that there was a new formation of animal habits and mode of life after the fall of man, I do not for one half-moment believe, nor will I listen to it. It is too absurd an idea for a child, in my opinion, to entertain, and is not required even by their own system. Shall not the Judge of all the earth do right? And He has expressly told us, that one shall not sin and another bear the punishment. That insects, birds, fish, and beasts of prey lived before the fall as they do now, there can be no doubt; or the very face of nature would very soon have been deformed and rendered uninhabitable, even by many of the animals, as well as man. What could have withstood the ravages of the insect tribe, and the locusts, or even of the sheep, goats, and deer? And fishes must soon have exhausted the very seas, and swept them bare of every marine plant, if they had all been created, like men, to be immortal; and had also gone on fulfilling the divine command to increase and multiply. We are told, as clearly as words can convey meaning, "that only by sin, death entered into the world, and past upon every man." Now, none of the animal race,

except the serpent, had offended at the fall; nor is there any mention made of any curse being pronounced against any of them, the serpent only excepted; consequently, they remained as they were. attentively the fifth chapter of the epistle to the Romans, where the entrance of death into the world is mentioned, and there is not the remotest reference made to any creature, but man; neither is there in Genesis, the serpent only excepted. The ephemera was not immortal before the fall, I must think, but was as liable to be eaten by a trout, or snapped up by a swallow, as at the present day! That the earth should bring forth briars and thorns, only proves that the Judge of all must do right: for here was employment provided for man, and no idle man was ever either good or happy. In the midst of judgment, therefore, God remembered mercy. So far from believing that the lion eat grass like the ox, or an eagle lived upon mushrooms, I believe the very reverse; and I believe that animals of prey bore a just proportion then to other animals, and ever have preserved it. That these all destroyed other animals after the fall, we have abundant proof in the gigantic remains of these creatures every day brought to our notice. And may they not have been in proportion to the other animals in size? We discover enormous elks and deer, and vegetables of immense size; and perhaps all the productions of the earth and waters before the flood may have been much larger than after it, even man himself; for a slight alteration in the atmosphere would by degrees bring down all creation to a just proportion. Be this however as it may, I still believe that animals of prey lived before the fall, as they live now.

I cannot doubt but that the whole face of the earth was clothed, completely clothed, with woods, grass, herbs, flowers, and fruits, in every part, on the third day of creation. And that fruit, flowers, ripe grain, and seeds were ready in abundance for the millions of new creatures that were to be supported by them. Nor have I any doubt but that the first pikes or sharks instantly dashed amid the myriads of fish playing around them, or that the cats, owls, and weasels tried their prowess on the multitudes of mice and rats; or the hawks, buzzards, and kites picked up many a little bird before they were a day old; or that eagles, vultures, lions, and tigers picked the bones of many a sheep, bull, stag, or hare; or that sea-gulls ate shrimps, or ducks worms, before they were many hours old. Now, there can be no less moral guilt in a duck's eating a worm, than in a lion's eating a stag. In my opinion, the contrary of this is stupid nonsense. Moreover I firmly believe that nothing was made in vain, and that the first woodpeckers instantly found trees filled with worms ready for their. support: that no spider was starved for want of a fly, or any fly was at a loss where to blow its eggs in some dead body of a bird or insect; or that fungus could not grow for want of dead wood. We all know, or ought to know, that the death of one creature, whether vegetable or animal, is only the seed-bed or cradle of life to some others; that nothing is destroyed by dissolution; the particles still remain, and give life to something else, or take some other useful form. All the links

of this beautiful chain I firmly believe to have been perfect from the very first day of creation; and that the only change made was made in man, who torfeited his own life, with his eyes open, and knowing the consequence of his transgressing.

D. E. H.

#### INTERCESSORY SUPPLICATIONS.

Sir,—Most of your readers are aware that it is a common practice with clergymen in the morning service on Sundays, Wednesdays, and Fridays, when "any desire the prayers of the congregation," to insert the clause ["especially those for whom our prayers are desired"] in one of the intercessory supplications of the Litany. Now I am disposed to think that this practice is not altogether correct on more than one account. The great majority (as I understand) of the copies of the Prayer Book do not retain the clause in the place referred to. The authority therefore for omitting it is so far greater than for using Again, in the Prayer for all conditions of men we are taught to intercede for "all who are afflicted or distressed in mind, body, or estate," especially for those who, in respect of any of these various sufferings, need our prayers; whereas, by the practice above referred to, the clause is limited to one class of distress only,—persons "afflicted in mind or in estate" being here excluded. I would further suggest that the rhythm of the prayer in the Litany is most distressingly injured by the introduction of the clause, and I will be bold to say that there does not occur in the whole Prayer Book (unless possibly in the office for the fifth of November,) any instance of a passage so entirely αρρυθμος.

The objection, of course, at once arises, that by the omission of the clause in the Litany the special intercession for sick persons by name must be omitted three mornings in every week, and particularly on

Sunday mornings.

I answer, that the church does not authorize the minister to publish the names of persons who desire the prayers of the congregation, and that on various accounts it were better to forbear the practice,—that the Litany itself is a special intercession, or rather, series of special intercessions, having direct reference to every kind of "affliction or distress in mind, body, or estate,"—that if the directions of the church were complied with, the prayer "for all conditions of men" would be used every evening in the week and four mornings, and on all these occasions the clause would of course be introduced if necessary. Nor would there then be any need for the minister to be continually giving notice that any person or persons "desire the prayers of the congregation," much less to mention their names.

May I also suggest that, unless authority should be found to determine otherwise, there would be a greater propriety in introducing the clause in question into the prayer "for Christ's church militant" after the words "or any other adversity," than in inserting it into the Litany in

the manner generally adopted.

If any of your very many correspondents possess any means of ascertaining what is strictly correct on this point, and would be pleased to communicate the result of their inquiry through the pages of the "British Magazine," they would confer a great favour possibly on other of your readers, and certainly on, Sir, your faithful and obedient servant,

A COUNTRY CLERGYMAN.

#### IRISH SCRIPTURE LESSONS FOR SCHOOLS.

Siz, Having examined some chapters of the "Scripture Lessons adapted for the Use of Schools, recommended by the Commissioners for the Education of the Poor in Ireland," and having compared the text of these lessons with the authorized version, the Dougy version. and the original Hebrew, I propose to make a few remarks on the manner in which this little work has been executed. In the preface, it is stated that "the Board of Commissioners of Education carnestly and unanimously recommend these lessons to be used in all schools receiving aid from them." It is asserted in the preface, by the anonymous person who calls himself "the translator," that "these lessons are drawn from the sacred volume, and are almost entirely in the language of scripture, translated literally from the original. passages are introduced, not in scripture language, (chiefly summaries of some portion of the narrative,) they are inclosed between brackets, and usually distinguished by being printed in a smaller type." Again, "The translation has been made by a comparison of the authorized and Douay versions with the original. The language sometimes of the one, and sometimes of the other, has been adopted, and occasionally deviations have been made from both. On this point the translator feels that he would require more indulgence than is likely to be granted to him, but he was compelled by the exigency of the case to undertake the task: and he has done his best to execute it with fidelity, and he has been constantly under the eye of persons perfectly competent to correct any errors into which he might inadvertently fall."

Nothing can have a greater appearance of fairness than this statement. We are prepared to expect that the preference will uniformly be given to the Douay, or the authorized version, according as either of them expresses most faithfully and literally the sense of the Hebrew original. And if, in some cases, neither of the two versions expresses the sense with sufficient fidelity, the translator has undertaken to give the reader a more faithful and literal version of the Hebrew original, and this, for additional security, he has done "under the eye of persons perfectly competent to correct any errors into which he might inadvertently fall." Now I understand by a faithful and literal version, one which, not only conveys the sense of the original text, but conveys it in the very words of the original, so far as the respective idioms of the two languages will admit of such translation. We shall soon see how he has executed a task of some difficulty and delicacy. But

I must, first, do the editor the justice to admit that, so far as I have examined, I have found no passage which appears to have been either introduced or omitted "under the influence of any peculiar view of Christianity, doctrinal or practical." And I also admit that, as the version in the scripture lessons is much more faithful than the Douay. and the lessons well selected and adapted to convey a certain portion of scriptural instruction, the book may be used with great benefit for instructing the children of Roman catholics, if their parents do not object to the intermixture of passages taken from the authorized version. Let us now proceed to examine how far the editor has faithfully executed that which, in the preface, he professes to have done. As the book is intended for Roman catholics and protestants, no reasonable objection can be made to the use of the Douay version, so far as that version accurately represents the Hebrew text; but I think the members of the church of England have reason to complain of the very numerous departures, though generally in very unimportant instances, from a version of so much excellence as the authorized version. It has been proposed, at various times, to revise this version with all the recent and important aids which the advanced state of criticism can furnish; but it has been generally stated in answer, that the authorized version is so faithful in itself, and has, for so long a period, been regarded with such just veneration, that more injury would be done by shocking the feelings of the people by the changes which would be introduced, than would be compensated by a nearer approach to the sense and expression of the sacred original. Perhaps too much weight has been attached to this line of argument; but, at all events, it will be admitted that, for a work of such difficulty and delicacy, none but the most judicious and competent persons should be employed, and that no changes should be made in the authorized version but such as a regard either to the sense or to the literal construction of the original rendered necessary. It is true that new versions have often been made by persons who either were or professed to be well acquainted with the Hebrew language, but no one has ever shewn such a want of judgment as to attempt to introduce any one of them into schools designed for the education of the lower classes. chapters of the scripture lessons which have been compared with the two versions and the original text comprise the first and second chapters of Genesis, the xix. and civ. Psalms, and are taken from "Scripture Lessons, No. I., Old Testament;" and it will be admitted that I do not complain without reason of the numerous departures from the authorized version, when it is stated that in 105 verses, there are, at least, 156 alterations, and that many of these alterations, though trifling in themselves, are less exact translations of the original Hebrew than the authorized version. The alterations may be thus stated:—

	Verses.	Alterations
Gen. i. & ii	56	77
Psalm xix	14	8ì
Psalm civ	35	48
	105	156

It must be remembered that the writer of the preface professes to have compared the authorized and the Douay versions with the original; and also that these lessons are in the language of scripture translated literally from the original. Let me ask, then, are there any words in the Hebrew original which are literally translated in the authorized version, and left untranslated in the Scripture Lessons? and are these words so improperly omitted, also omitted in the Douay version? If there are such words, I think it will be admitted that the anonymous translator has not fairly and faithfully executed his task. Let us see. Perhaps some of the readers of this letter may not be able to refer to the Hebrew original; it has, therefore, been thought best to place, in a separate column, Pagninus's interlinear version, which is, in general, an exact literal translation of the Hebrew, and, of course, can contain no words which are not to be found in the original.

Scripture Lessons.

No. 1.  Old Testament.	Douay Version.	Authorized Version.	Pagninus.
Page 5, line 8, and the darkness night.	Gen. i. 5, and the darkness night.	and the darkness he called night.	et tenebras vocavit noctem.
Line 14,	Verse 7,		
from those that were.	from those that were.	from the waters which [were.*]	Inter aquas quæ super.
Page 7, line 5,	Verse 25,	Verse 25,	
and cattle	and cattle	and cattle after their kind.	et jumentum secun- dum speciem suam.
Line 10,	Verse 26,		
andthe fowls.	and the fowls.	and over the fowl.	et in volatile.
Line 11, and the beasts. and the whole earth. and every creep- ing creature.	and the beasts. and the whole earth. and every creep- ing creature.	and over the cattle. and over all the earth. and over every creeping thing.	et in jumentum. et in omnem terram. et in omne reptile.
Line 17,	Verse 28,		
and the fowls.	and the fowls.	and over the fowl.	et in volatile.
Line 20,	Verse 29,		
upon theearth.	upon the earth.	upon the face of all the earth.	in superficiem omnis terræ.
Line 26,	Verse 31,		
and they were.	and they were.	and behold [it was. *]	et ecce bonum valde.

<sup>\*</sup> The translators of the authorized version, with singular fidelity, have printed the words in italics which are not in the Hebrew, but which they judged necessary to complete the sense. These are here inserted between brackets.

I would now ask this simple question—Did the translator find in the Hebrew Bible all the following words, which he has left untranslated? Are they translated in the authorized version? and, if so, has he faithfully executed his task in leaving them untranslated, in exact conformity with the Douay?

The words untranslated are these:—Gen. i. 5, יסכמיוֹנ; ver. 7, מיסים, aquas; ver. 25, כמינה secundum speciem suam; ver. 26, ב in, omitted four times; ver. 28, ב in; ver. 29, מני כל־, superficiem omniu;

ver. 31, num ecce.

My next inquiry will be, whether there are any words in the original which are accurately translated in the authorized version, and are less accurately translated in the Scripture Lessons? and whether these changes also are in exact conformity with the Douay version.

We will begin with the first chapter of Genesis.

Scripture Lessons. Gen. i.	Douay Version.	Authorized Version.	Pagninus.
Page 5, line 6, He divided.	Verse 4, He divided.	God divided.	divisit Deus.
Line 7, He called.	Verse 5, <i>He</i> called.	God called.	vocavit Deus.
Page 7, line 8, and likeness.	Verse 26, and likeness.	after our likeness.	secundum similitudi-
Line 9.			nem nostrum.
let him	let him.	let them.	et dominentur.
Line 15,	Verse 28,		
eaying.	saying.	and God said unto them.	et dixit ad eos Deus.
	Psalm xix.; of	f the Dousy, xviii.	
Page 11, line 14,	Verse 8,	Verse 7,	
unspotted.	unspotted.	perfect.	perfecta.
Line 15,			
souls.	souls.	the soul.	animam,
Line 16,			
giving wisdom to little ones.	giving wisdom to little ones.	making wise the simple.	sapientem efficiens simplicem,
Line 19,	Verse 10,	Verse 9,	
holy.	holy.	clean.	mundus.
Line 20, for ever and ever.	for ever and ever.	for ever.	in perpetuum.
Line 21,			
justified.	justified.	righteous.	justificati sunt.
Line 27,	Verse 13,	Verse 18,	
O Lord.	O Lord.	(Omitted.)	(Omitted.)
Line 29,	Verse 14,		
without spot.	without spot.	upright.	perfectus.

Scripture Lessons. Douay Version. Authorized Version. Pagnisus.

Psalm civ.; of the Douay, ciii.

Page 9, line 27, Verse 16,

and the cedars. and the cedars. the cedars. cedri.

Page 10, line 4, Verse 20,

go about. go about. do creep [forth.] repet.

For what reason, let me ask, did the translator compare the authorized and Douay versions with the original text, if it was not to select impartially that which corresponded most exactly with it? Has he done this? It will be observed that in one instance only does Pagninus's version correspond with that of the Scripture Lessons and the Douay—namely, Psalm xix. 10. The words in the authorized version are as follows:—"The judgments of the Lord are true [and] righteous altogether." The verb PTS is used in both senses — to be righteous, and to be justified. "PTS Justificari, justum esse, haberi, vel asserers es." (Buxtorfii Lexicon.) The only question, therefore, is, whether the authorized version or the Douay conveys the clearest sense, and the most consistent with the context.

- "The judgments of the Lord [are] true [and] righteous altogether."

  Authorized Version.
- "The judgments of the Lord are true justified in themselves."

  Dowary.
- "The judgments of the Lord are truth, they are justified together."

  Scripture Lessons.

Judicet lector.

The other passages I may safely leave to the examination of any person at all conversant with the Hebrew Bible, without further comment.

Let me now call the attention of the reader to the statement in the preface, that "the translation has been made by a comparison of the authorized and Douay versions with the original. The language sometimes of the one, and sometimes of the other, has been adopted, and occasionally deviations have been made from both." And let me ask, has the translator ably and faithfully executed this part of his task? Has he been careful not to deviate from the authorized and

the Douay versions, where the sense is accurately conveyed in either of these versions? And when he has so deviated, is his translation more literal and exact? This we shall now examine.

Scripture Lessons.	Douay Version.	Authorized Version	. Pagninus.		
Genesis ii.					
Page 7, line ult., created and done. (Twice.)	Verse 2, made. done.	made. made.	quod fecerat. quod fecerat.		
	Psalm zix.	; Douay zviii.			
Page 11, line 16, visitations.	Verse 9, justices.	statutes.	præcepti.		
Line 18, bright.	lightsome.	pure.	purum.		
Line 20, truth.	true.	true.	veritas.		
Line 22, many precious jewels.	Many precious stones.	much fine gold.	præ obrizo multo.		
Psalm civ.; Douay ciii.					
Page 9, line ult.,	hart.	wild goats.	ibicibus.		

I would first ask, on what authority the translator has given to the verb ישוד in two passages, in the second verse, the sense created and done? It cannot express both; and the authorized version is perfectly accurate. On what authority does he give to the singular noun 19 the sense of precious jewels, in close accordance with the equally false translation of the Douay? D "aurum," (Bustorfii Lexicon.) generally supposed to signify the fine gold of of Uphaz. "Root 11D" (from whence 1D) "applied to the finest gold, or such as has the least mixture of alloy." (Taylor's Heb. Conc.) The translator has rejected statutes, which every one knows is the common meaning of TDD, and has substituted visitations, a translation equally well founded with those which precede it. It is true that the root signifies to visit, and the feminine noun singular derived from the root signifies visitation in some places, but I have yet to learn that the masculine noun ever has this sense. In translating from a language whose idiom differs so widely from that of the European languages, it is often necessary to depart a little from the exact literal meaning of the words, in order to convey the real sense in conformity with the idiom of the English language. For instance, no one in his senses would translate the words in the sixth verse of the first chapter of Genesis, " And let it be dividing between the waters to the waters." which is the exact literal translation of the words. Again, in Isa. v. 1, no one would translate, "on a horn the son of oil," which would con-

vey no intelligible sense to the English reader. A translation may, therefore, be considered accurate and faithful which differs only from the precise meaning of the words, where the respective idioms of the two languages require such difference. Let us apply this principle to Psalm xix. 9. The noun אמת is translated, both in the authorized version and the Douay, true. The translator has thought fit to alter this word to truth, because the Hebrew word is a substantive; but he seems not to have been aware of a well-known Hebrew idiom by which the abstract is frequently put for the concrete. "Seepius, says Glassius, "abstractum pro concreto, seu substantivum pro adjectivo cum insigno emphasi et energià ponitur." For one example. amongst others, he gives Psalm v. 10, "Internum corum pravitates hoc est, cor eorum pravum est maxime et malitiosum." Our English translators, who shew, on many occasions, a sound knowledge of the Hebrew idiom, have, therefore, rightly translated true instead of truth, and the Douay has, in this instance, rightly followed the Vulgate, which is supported by the Chaldee and the Greek, in giving the sense of the concrete instead of the abstract. One more remark will suffice, lest I should exhaust the patience of my reader, as well as my own. He has translated ברה bright. Looking into Taylor's "Hebrew Concordance," with the view of learning why he should have fixed on such a translation of this common word, I found the following senses given to the root—"to make clean, clear, and bright." And in Jer. iv. 11, the verb is translated—to make bright. But even the verb has this meaning only in the literal, not in the metaphorical sense, and the adjective never has the sense either literally or metaphorically. I can draw but this conclusion: either that the translator was quite incompetent to the task he has undertaken, or that he has in many instances unfairly departed from the authorized version, substituting translations less faithful in themselves, and more in accordance with the Douay version.

I am, Sir, your obedient servant,

Exeter, March 7, 1836.

J. ROGERS.

#### THE TITHE BILL.

Sir,—The bill for the permanent Commutation of Tithes is now before the world, and the radical and conservative leaders have shaken hands over it, and the representatives of the English nation—chiefly members of the English church—have congratulated one another upon finding that, though on most other topics they are as wide as the poles asunder, there is one on which they may lay aside all enmity, and (in imitation of a memorable example) be "made friends together,"—that one being the spoliation of Christ's church,—an open, barefaced, gratuitous, legalized robbery; and the few who would venture to oppose such iniquity are actually laughed at, (see the debates in the House of Commons, Monday, Feb. 22,) on account of

<sup>\*</sup> Glassii Philologia Sacra, lib. iii., can. vii., de Nomine.

their having nothing better to advance than the "venerable arguments" of truth, uprightness, and integrity.

Let us consider some of the effects of this measure.

1. The sacred character of the clergyman's income will be destroyed. The clergyman will stand in a lower station than as the representative of the Levitical and Melchisedekian priesthood, to whom, under the providence of God, tithes were paid; and the parishioner will cease to feel that in honestly paying his tithes, he is not only satisfying a legal demand, but fulfilling the intention of the Most High, and seeking the special blessing pronounced by the prophet. Thus a sacred link of connexion will be severed, which, though sneered at by gross and carnal minds, has not been without beneficial influence on both payer and receiver.

2. Men's minds will be familiarized with sacrilege and profane and irreverent meddling with the things of God. Hitherto tithes have been considered not only as entitled to the same protection, quoad property, with all other property, but as having something of a reverent character about them, as being dedicated to holy purposes. This charm will be wholly broken, and the coldest calculations of human expediency be the only ones admitted in treating of the subject.

- 3. The security of the parochial endowments will be most materially affected. 1. Prescription or titles (to say nothing of any higher claim) of centuries will be exchanged for an act of parliament of to-day: it is clear that the same principles of injustice and iniquity which sanction this monstrous and wanton invasion of all rights of property, making an act of parliament the only title for the estate, will equally sanction the simple abrogation of that title, without providing any substitute. 2. They will be declared to stand on a different footing from all other property, and so cease to have the protection which the law gives to other property. Hitherto all other proprietors, especially landholders, have aided in defending this through the mere bond of common interest; henceforth there will be no community of interest: the substitute for tithes will stand isolated, a mark for the spoiler, and regarded with an evil eye by those who have hitherto felt most interested in their defence.
- 4. How far the respectability, weight, and influence of the clergy (all which have aided their ministerial exertions and furthered the cause they are set to promote) will be injured by this exchange, when they will cease to be the oldest class of proprietors in the country, and appear mere stipendiaries of the country gentlemen, may be in some sort gathered from what has taken place in Scotland.

All these objections present themselves against the abstract proposition for change at all, and would remain in almost their full force, even though the commutation were to be conducted upon equitable principles, and the quit-rent upon the landlord's estate were intended to be equal in value to the clergyman's tithe. What shall be said, then, when it appears that so far are justice and equity from being consulted in this Bill, that the chief feature of it is the immediate, open, barefaced transfer to the landlord of a portion of the clergy-

man's income, varying from one fourth to nearly one moiety, with a further scheme for redemption at another sacrifice?

Let us consider the practical working of the scheme. Take a parish, the tithes of which, when fairly valued, after deducting the expenses of collecting, amount to 200*l*. The first operation of the Bill, if the clergyman has been kind to his parishioners, will be to reduce them forty per cent.,—that is, to give him 120*l*. But if the landlord has money at command, or can borrow it, he may redeem this quit-rent by a term of purchase, which will reduce the amount considerably below 100*l*.

But it is said that, under the present system, the clergyman never insisted upon his 200*l*., and therefore, in point of fact, does not lose to so great an extent as would at first appear. But is there then no difference between a man freely and generously giving of his substance for kind will and good neighbourhood, and being forcibly plundered of that substance by those whom God has set to administer justice? Or is the difference so slight, and the guilt in the sight of God which a nation must incur by such a course so trifling, that men should

therefore hold their peace, and not bear witness against it?

But it is said again, that the obtaining the 2001. was utterly hopeless, lost beyond recovery, not a gift but already stolen, and that the Act merely stamps with the authority of law a robbery already tacitly assented to by the injured party. Answer 1. Even if the case were so, is it no evil that the law should do so, and encourage further robberies? 2. But is the fact of the hopelessness of obtaining the full amount correct? Surely not. Are there not several districts in England where the full amount is generally obtained, by tithe being taken in kind? Is there any district in which it is not occasionally taken in kind? Is it not known and felt in all districts that it may be taken in kind? and felt also that the not doing so is an act of forbearance on the part of the clergyman, for which thanks are frequently openly given?

What then is the case?—in lieu of an independent property, the title of which was older than any in the land and associated with the most sacred recollections, the Bill proposes to give a quit-rent of half

the value, secured by an act of parliament (1)

But it will be said, though the sum is less, it will be more easily obtained, more punctually paid. Indeed!—what reason is there to suppose this? Why should not a landlord ask for time as well as a tenant? Why should not a needy landlord expect a still farther deduction, by way of goodwill and neighbourhood, as a needy tenant? If the clergy have been tempted to injure the church by forbearing to assert their rights, their love of peace leading them to shrink from vexatious proceedings against a neighbouring farmer, will not the same motives operate in the case of a neighbouring gentleman, whose power of annoyance will be tenfold that of the farmer's?

Add one more consideration, and that is, the time when the valuation of the livings is to take place; a time in which agricultural produce is and has for some time been at a greater state of depression than in the memory of man. The Bill contemplates no increase with increase of prices. Let a war break out next year, and wheat get up again to 40% per load, the clergyman must still continue to receive for his tithes one moiety of what they were valued at when wheat was at 10%.

What suffering this will bring upon existing clergymen,—what hinderance and discouragement to the future entry into the ministry,—how many parishes which are now scarcely able to maintain a clergyman will be then wholly unable to do so,—all these, and many other equally forcible points, the clergy, of all men, are most competent to understand. Can their love of peace (praiseworthy in its season) be considered by them a sufficient reason for not doing the little they can to avert, if possible, an evil fraught with such ruinous consequences, or at the least to bear witness of the evil, if they can do no more?

A.

# NOTICES AND REVIEWS.

A Commentary on the Order for the Burial of the Dead, &c. By the Rev. W. Greswell, M.A., Fellow of Balliol College. 2 vols. 8vo. Rivingtons. 1836.

MR. GRESWELL explains that his object is to consider the Office for Burial as a Manual of Doctrine and Consolation to Christians. His work is consequently a practical one; that is to say, it teaches us how to apply for our own comfort those especial promises and topics of reflexion which death and all connected with it must bring to the Christian. This is done with a piety and earnestness which reflect the highest honour on Mr. Greswell, and will make his book most acceptable to serious and quiet readers. In one respect he has not done himself justice in his title-page, for, in addition to what has been already stated, he gives a very good and interesting account of the modes and places of sepulture among ancient nations, and then among the early Christians, with extracts and illustrations from classical writers and Christian fathers, which add materially to the value of the work. The last half, indeed, of the second volume is devoted to illustrations of this kind.

Works on Episcopacy. Printed at New York. London: Rivingtons; Hatchards; and Seeley. 2 vols. 12mo. pp. xxiv., 784.

In the Number for May, 1835, (vol. vii. p. 582,) an account was given of the several treatises contained in this masterly defence of episcopacy against the objections of all dissenters, and particularly of the American presbyterian, Dr. Miller, whose attack on the constitution and ministry of the church has been advertised for republication in this country. The promise then given, of announcing the arrival in London of the "Works on Episcopacy," is now redeemed; and the hope formerly expressed, "that all those readers who can afford to pur-

chase will procure copies," is renewed; especially when it is added that they are sold at a price which barely covers the expense of importation, advertising, and booksellers' commission.

The History and Antiquities of the Round Church at Little Maplestead, Essex. By W. Wallen, F.S.A., Architect. London: Weale. 8vo. 1836.

There are three or four churches known as round churches, and understood to have been erected in imitation of the church of the Holy Sepulchre at Jerusalem,—the Temple church, in London; St. Sepulchre's, at Cambridge; one at Northampton; and Maplestead. Mr. Wallen proposes to give an account of all, and has commenced with Maplestead. The first part of his book contains an account of the crusades, and the origin of the Knights Templars and Hospitallers, to one or other of whom the many round churches once existing belonged. The whole is done with great care, and with that attention to beauty in the appearance of the page which is now confined to antiquaries. The plates are numerous and excellent, and the information curious and valuable. The only objection which the reviewer would make is to the first ornamented letter. Our Lord on the cross sets too solemn a subject before us to be used for such a purpose.

Nomenclator Poeticus, &c. By Lancelot Sharpe, A.M. London: Rivingtons. 12mo. 1836.

This is a very useful book indeed, done with great care, and doing much honour to Mr. Sharpe's care, industry, and learning. He gives the quantities of all the proper names which occur in the Latin poets, with a well chosen quotation or quotations from each. The obvious usefulness of such a book will supersede all other recommendation. The only thing to be wished for is more of Mr. Sharpe's own remarks.

Notes of a Visit to some parts of Hatti. By the Rev. S. W. Hanna, Curate of St. George's, Jamaica. London: Seeley and Burnside. 1836. 12mo.

WE have had so very little intelligence from actual observation of this singular island, that Mr. Hanna's sketch cannot be otherwise than acceptable, although he had only a short time for his visit. He is inclined to think better of things than most persons who have spoken of Hatti, but allows that the state of morals and religion among all classes are deplorable. He says that Mr. Mackenzie's book is to be depended upon, though written in an unkind spirit, and not giving all that could be said for the people.

The Penny Sunday Reader. By the Rev. J. E. N. Molesworth. Vols. I. and II. London: Rivingtons, 12mo.

THE publication of this work in weekly numbers was announced in this Magazine at its commencement, with a prophecy that Mr. Molesworth's zeal and industry would do all that could be done for it. He has so fully realized the prophecy that the work has attained a very large and increasing circulation. The reviewer can speak of it with still greater pleasure in its present form than its original one. Whatever his own opinions may be of weekly publications for the poor, there can be no doubt that all the *matter* in Mr. Molesworth's work is excellent; and that now that it can take its place as a permanent work, in volumes, to be read and referred to again and again, so much good matter must be productive of real good. It is to be hoped that the volumes will be a regular addition to all parochial lending libraries.

A Few Remarkable Events of the Life of the Rev. Jonah Thompson, a Secession Minister. By Nathan Oliver, Esq. London: Rivingtons. 1836. 12mo.

This book puts one in mind of the "Autobiography of a Dissenting Minister," which is paying it no inconsiderable compliment.

A Description of the Part of Devonshire bordering on the Tamar and Tavy, &c. By Mrs. Bray. London: Murray. 3 vols. 8vo. 1836.

This is a very agreeable lounging book, containing a very pleasant account of the local circumstances, the superstitions and customs of part of Devonshire, with a very full sketch of the antiquities and biography of remarkable natives, as well as with anecdotes of living characters. Mrs. Bray is full of reading, of love of good poetry, of right feelings, and of antiquarian lore. She has mixed up with all this some very interesting and affecting anecdotes and histories from real life which give additional interest to her work. It is very pleasant to find Browne, the author of the "Pastorals," who was a Tavistock man, brought forward so often, and it is to be hoped that it will lead the English reader to be better acquainted with his very pleasing writings.

The Christian Visitor, or Scripture Readings, &c. By the Rev. W. Jowett, M. A., late Fellow of St. John's College, Cambridge. London: Seeley and Burnside. 12mo. 1836.

Some of these lessons are plain, simple, and well judging. In others, the reviewer cannot at all agree with Mr. Jowett's views of doctrine, or think his mode of putting things likely to do good.

The Physical and Intellectual Condition of Man considered. By Edward Meryon, F.R.C.S., &c. London: Smith, Elder, and Co. 1836. Small 8vo.

This work consists of a chapter on the successive changes by which the world was made fit for man's habitation, one on the changes in animals, and three others on the varieties of the human species, with one on their intellectual varieties. Mr. Meryon, who seems a sensible and candid writer, speaks nevertheless with that singular confidence which all modern geologists assume of the certainty of the enormous duration of the world, and the changes it has undergone. On this point, however, it is vain here to comment. Of his three chapters on the varie-

ties of the human species it is only right to say that they are valuable, and written in the best spirit, and tend to show that the varieties of the species can be most satisfactorily accounted for by circumstances of climate, food, &c., &c., on the hypothesis that all came from one stock. Mr. Meryon states fairly enough, that the questions treated in his last chapter require more space and consideration. And this is so clearly true that the reviewer thinks he would have done well to omit the chapter altogether. The origin of languages, the natural state of man, the effect of government and religion on him, are indeed matters beyond treating of in a short chapter!

Does the Church of Rome agree with the Church of England in all the Fundamentals of Christianity? in a Letter to Lord Melbourne. By the Bishop of Down and Connor. Dublin: Milliken and Son. 1836. 8vo.

LORD MELBOURNE, in the House of Lords last session, affirmed this proposition, and Bishop Mant has here examined the question by referring to the authoritative declarations of the two churches—viz., the decrees and canons of the council of Trent, and the thirty-nine articles of the church of England. Such comparisons have been often made, but never more neatly, shortly, and satisfactorily, than by Bishop Mant. This tract will be found, on points of doctrine, (for the Bishop does not extend his inquiry to discipline,) the most convenient existing summary of the differences of the two churches, and such as to entitle Bishop Mant to the warm thanks of the church at this crisis.

The Book of Flowers. By Mrs. Hall. London: Saunders and Otley. 1836.

This is a very elegant looking book, with some beautiful coloured plates of flowers, and verses deemed appropriate to every flower. It is reprinted from an American work, and the verses are almost wholly from American poets. The thought is not a bad one, but the verses might every now and then have been better chosen in all ways. There is a great want of finish very often in them, and the *imitation* of particular English poets in various American ones is curious. As a specimen of various American poets the book may be acceptable.

Natural Theology considered, with reference to Lord Brougham's Discourse. By Thomas Turton, D.D., Regius Professor of Divinity at Cambridge. London: J. W. Parker. 1836. 12mo.

DR. TURTON has done Lord Brougham great honour and the public great service by this volume. It is his design in it both to commend and recommend whatever is really valuable in Lord Brougham's "Discourse," to point out what is erroneous, and supply what is deficient. This is done with that peculiar simplicity and candour which distinguishes everything from Dr. Turton's hand. But it is really a very serious book for Lord Brougham, for it points out inac-

curacies, mistakes, and errors, both in facts and reasoning, which are quite surprising, and make one feel that however great and various Lord Brougham's powers unquestionably are, it is in vain that one man attempts to spread himself over such a variety of subjects, and that the result can only be vague and superficial views and reasonings, and too often positive error. The way in which Lord B. has spoken of the works of one writer after another is shown by Dr. T. to be so utterly incorrect, rash, and unjust, his views of the ancient philosophy so incorrect, and his facts so terribly small in quantity, that it would have been far better for his fame to have let all such subjects alone.

A great deal of the book has a value quite independent of its value as a comment on Lord Brougham. The chapter on Warburton is most valuable, and the historical view of the persons who have maintained Ellis's well-known doctrine in his "Knowledge of Divine Things," &c. is very curious. By the way, is not the Via Media the true one there? That is to say, do we not find in fact that previous to revelation, although there was a knowledge of a creating God, it was quite an uncertain and doubtful knowledge, very often wholly rejected, and always considered as uncertain? Was it not with a clear knowledge of this, that the first thing revealed positively is the fact of creation by God, which we think so plain that it cannot be doubted? Is it not revelation which gave us not the knowledge but the certain knowledge of this?

The reviewer would earnestly beg Dr. Turton to complete his critical history of the argument a priori. It may, as he says, find few readers just now, but it would be a work of very great value, especially when done with the clearness and candour which so peculiarly distinguish him.

A History of Slavery and its Abolition. By Esther Copley. London: Sunday School Society. 1836.

MRS. COPLEY is a very laborious diligent person, and being also a furious anti-slavery advocate, has really drawn together a great deal of information, but all on one side. The latter part of the book, indeed, contains so many reports of London Anti-Slavery meetings, &c., &c., as to be rather tiresome.

The Church of England a Protester against Romanism and Dissent:—
No. I. On the Unity of the Church. No. II. On Mortification of the
Flesh. No. III. On the Efficacy of an Apostolical Ministry. No. IV.
On the Scriptures, and the Respect due to Catholic Antiquity. By
W. Dodsworth, M.A. London: Burns.

THESE Tracts or Sermons form the first part of a series which it is Mr. Dodsworth's purpose to carry on, and thus to bring before his hearers the principal points in which we differ from the Romanists on the one hand, and the dissenters on the other. The thought, the soberness, the seriousness, and the piety which are displayed all through these Tracts render them exceedingly valuable, and make one wish that they may have a very general circulation. The first of them, that

"On the Unity of the Church," and the last, that "On the Respect due to Catholic Antiquity," deserve most attentive consideration; and one cannot but hope that the great care and moderation with which Mr. Dodsworth has brought forward the subject of fasting may have a beneficial effect on his hearers.

Hymns for Children on the Lord's Prayer, and Scripture Subjects.

London: Printed by Bradbury and Evans. 1835.

THE best recommendation of this little tract, full of good and just feeling, will be to cite the fourth hymn.

### "'THY KINGDOM COME.'

- "When Christ the Lord from heaven came down, He chose a people for his own; He was their king, their sovereign Lord, His subjects they to keep his word.
- We But well he knew men's sinful pride, Would not his holy laws abide, And so till heaven shall be our home,
- He bade us pray 'Thy kingdom come.'
  "Not armed hosts nor princes great,
  On him, like earthly monarchs, wait;
  His armies are the angels bright,
  His guards and hosts beyond our sight.
- His guards and hosts beyond our sight.

  "One band alone he set below,
  His goodness, truth, and power to show;
  These wait upon the King of kings,
  And minister in holy things.

- "These serve, and teach, and warn, and pray,
- pray,
  And, angel-like, prepare his way,
  Till he again on earth appears,
  As King of all to endless years.
- "Our Lord has said, with man below His kingdom makes no outward show; The birth of good, the death of sin, His kingdom is our hearts within.
- "Then can we pray—'Thy kingdom come,'
  Nor give it in our hearts a home?
  Oh, no! we more and more must strive,
  Like subjects of our Lord to live.
- "We no'er must do the smallest thing That would displease our heavenly King; Must daily strive with all our might, To feel as well as act aright.

"Till bent on holy ways we find, How Christ would rule within our mind; And thus be meet to join his train, When in his kingdom he shall reign."

The writer, in another edition, must correct a few grammatical errors and baldnesses; and then it will be in all respects a most acceptable collection for children, and for older persons also.

An Address Privately Delivered to Candidates for the Holy Order of Deacons. By Bishop Coleridge, Barbadoes, 1835.

It is much to be lamented that this excellent Address is not reprinted for the use of the same order here, to which a large portion of it would be very useful.

THERE is a volume just published called Letters to a Mother on the Watchful Care of her Infant, (Sherwood, and Co.,) but it is quite beyond the rough males connected with periodicals to give any judgment on such works.

There is a second edition of Mr. Jacob Stanley's *Dialogues on Popery*. The reviewer wishes he could say they seem likely to do good. But there are too many unauthenticated statements, too many stories which prove much against particular papists but nothing against popery, which is the only thing worth doing; and finally there is a

great deal to which no churchman can assent. Among other things the doctrine of a succession in the ministry is pronounced to be popery.

The following pamphlets have been published:—The Murdered Protestant Pastor, a series of stanzas, by the Rev. S. C. Wilks. (Hatchards.) Observations on behalf of His Majesty's Subjects professing the Jewish Religion, by Mr. Sheriff Salomons, (Richardson,) which is valuable as containing documents. An excellent Sermon by the Rev. O. Sergeant, M.A., On the Duty of providing Church Accommodation for the Poorer Brethren; and another by the Rev. Thomas Hutchinson, M.A., also at Manchester, on the same subject. A Farewell Sermon at Carshalton, by the Rev. C. Cator; and another by the same gentleman preached at Stokesley. Two sensible Tracts by the same Norfolk Clergyman whose Tracts have been noticed before, called Pray which is the way to the Saving Bank? and What is the use of these Friendly Societies? and a Sermon by him also, called A Turbulent Spirit wicked and dangerous, preached in a riotous workhouse.

Two Sermons deserve especial notice:—Mr. Townsend's eloquent and impressive Discourse at the late Bishop of Durham's Funeral; and Mr. Molesworth's Sermon on Episcopacy, preached on the interesting occasion of the consecration of the Bishops of Australia and Montreal.

Winkle's English Cathedrals, and his work on Continental ones, go on, and go on very well. The two last numbers of the foreign cathedrals contain that most splendid church of Amiens, and Notre Dame, at Paris; the fourteenth and fifteenth of the English contain Rochester. One is always divided in one's feelings about such works. For a very small sum they give the reader, who has no means of buying more expensive works, a very good idea of buildings of great interest. They show talent which deserves to be fostered in a different way, and are cheap beyond everything. But they will utterly destroy all higher art. People will not give any high prices for engravings when they can get what looks so well at first very cheap. And really good engravings require such art, such education, and such time, that they must cost a large sum.

The thirty-ninth number of the Oxford Memorials contains a plate of one of the most beautiful specimens of English and domestic architecture, Merton College, which cannot be seen from Christ Church meadows, or remembered, without the warmest admiration at its beauty.

The twenty-first number of Switzerland, by Dr. Beattie, contains four views of greater interest and beauty than perhaps any former one.

The Pictorial Bible. No. I. London: C. Knight. Large 8vo.

This is a very handsome-looking book with a countless number of woodcuts. Many of these are representations of the animals, plants, and places mentioned in the Bible, and are usually very good. But it is a vain attempt to give any representation of the great pictures of great masters by woodcuts. They must, however good, be Vol. IX.—April, 1836.

coarse and vulgar, and rather spoil than improve the taste. The notes profess to be principally on subjects of geography, history, botany, &c., and in general are so, and seem to contain a good deal of information. But as the editor takes upon himself to decide very authoritatively on interpretations also, one would wish to know his name.

### MISCELLANEA.

AN ADDRESS TO CONGREGATIONS OF THE CHURCH OF ENGLAND ON THE DEVOTIONAL USE OF THE CHURCH SERVICE.\*

IT appears to be a fault in the character of the religion of our day, that too exclusive importance is attached to preaching, to the neglect of the other part of the Dryine Service. Yet, needful as it is that we should hear of Jesus Christ and his salvation from the pulpit, this is certainly not more needful than that we should have "communion with the Father and with his Son Jesus Christ," in prayer and in the holy Eucharist. The congregational use of our highly-prized liturgy could not fail very much to promote such communion. Every one must feel the great difference of the church service when it is merely read over by the minister and the clerk in the hearing of the congregation, and when it is used in behalf of and with the congregation,—all feeling their interest in the prayers and praises, and all evincing that interest by cordially and audibly uniting in the responses.

If such were our practice, the service of our church would no longer be regarded as cold and formal, and the best answer would be furnished to those

who may bring this accusation against it.

It is therefore earnestly to be desired that each worshipper would charge it upon himself, or herself, as an imperative duty, to promote, as far as possible the devotional character of our service:—

First. By diligently attending to the directions of the RUBRIC.

Secondly. By repeating all the responses, not omitting the "AMEN" at the

end of each prayer, in an audible voice.

Thirdly. By joining in the Singing, with the best endeavour to produce devotional harmony.

Let every one feel that this is not a trivial matter, but one which is worthy of the effort; that we may with one heart and with one mouth glorify God our heavenly Father, through Jesus Christ our Lord. Amen.

# ROMANIST SUPPRESSION OF BOOKS IN THIS COUNTRY.

ROMANISTS have, beyond all question, a very large share of the wisdom of the children of this generation. They know the weak parts of human character well, and take advantage of them all. For example, we take for granted that if a book is once published it can be of no use to buy up the copies, as some two or three at least will escape, and so the matter will come before the world. This will be true in one instance, while in ninety-nine others the indolence of mankind is such, that if the book is fairly out of their sight it will never be heard of again. The Romanists know this well, and if there is a really dan-

<sup>•</sup> The above Address has been circulated with good effect among the members of the author's congregation (Rev. W. Dodsworth's), and is now printed and sold at a cheap rate for distribution in the pews of churches and chapels. They may be had in any quantity at the publishers.

gerous book to their cause, they regularly but very quickly buy it up. Two instances have occurred within the writer's own observation. Mr. Mendham, to whom the world owes so much for many of his publications, republished a letter of one Watson, a Romanist priest, in Elizabeth's reign, in which he fairly avowed that for the first ten or twelve years of that reign no one had been persecuted for religion, and that till the Jesuits came and introduced all sorts of treasonable conspiracies, the government was quite tolerant. The facts stated both for Elizabeth's government, and against the Jesuits, are certainly very strong, and in consequence the book cannot be got.

Again, Berrington's Memoirs of Panzani, which was noticed in this Magazine, seven or eight months ago, at full length, and is a most curious account by a Romanist of Romanist proceedings in Charles the First's reign, has entirely disappeared now; whereas some years ago, when notice had not been called to it, it was a drug. Watson's letter, which is short, should again be repub-

lished. It is a most valuable historical document.

#### DOCUMENTS.

#### BIRMINGHAM.

Sir.—I have to apologize to you and to your readers, for a blunder committed in my letter respecting Church Accommodation in Birmingham, which appeared in your last number. It is there stated, that the parliamentary returns give to the church of St. Philip accommodation for 3900 persons. Upon more accurate examination, I have discovered that the return is, for the parish of St. Philip, which includes 2000 seats in St. Peter's, according to the old arrangements before that church was burnt down; consequently, 2000 should be deducted from the 2170, the return given in St. Peter's. This error I was led into by St. Peter's not being mentioned by name in the parliamentary document. It, however, only tends to make my statement still stronger; for had I not committed this blunder, the statistical account would have been as follows:—

Population of Birmingham, 1831 Increase of 19 per cent	 ••	142,206 27,018
Church Accommodation for		169,224 61,932
		107,292

Leaving nearly two-thirds of the whole population unprovided for.

Your obedient servant, W. RILAND BEDFORD.\*

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A Meeting of this Society was held at their chambers in St. Martin's Place, on Monday, the 21st March; the Archbishop of Canterbury in the chair. There were present the Archbishop of York, the Bishops of London, Winchester, Lincoln, Chester, Bangor, Exeter, Carlisle, Rochester, Gloucester, and Bristol, S. and C. Bosanquet, N. Connop, jun., G. Bramwell, H. J. Barchard, Esqrs., Archdeacon Pott, J. Cocks, W. Cotton, W. Davies, Joshua Watson, J. S. Salt, Esqrs., Rev. H. H. Norris, J. Lonsdale, Dr. Doyly, &c.

<sup>\*</sup> The rest of Mr. Bedford's letter shall be given in the next number.

Among other business transacted, grants were voted towards building galleries in the church at Odiham, in the county of Southampton; at Southwold, Suffolk, and Otley, Yorkshire; repewing the church at Hayes, Kent; Kilpeck, Hereford; Norbury, Derby; St. John, Brecon; increasing the accommodation in the church of Feering, in the county of Essex; building churches in Clarence-street, Regent's-park; and at Weston, Somerset; enlarging, by rebuilding the body of the church of St. Nicholas, Guildford, in the county of Surrey; building chapels at East Donyland, in the county of Essex; at Out Rawcliffe, in the parish of St. Michael-on-Wyre, in the county of Lancaster; at Dissington and Bells Close, in the parish of Newburn, county of Northumberland; at Copt Oak and Woodhouse Eaves, in Charnword Forest; at Broadheath, Hallow, Worcestershire; at Dacre, Rippon, Yorkshire.

#### SECOND REPORT OF THE CHURCH COMMISSIONERS.

Second Report from his Majesty's Commissioners appointed to consider the state of the Established Church in England and Wales, with reference to Ecclesiastical Duties and

TO THE KING'S MOST EXCELLENT MAJESTY.

WE, your Majesty's Commissioners, appointed by Commissions bearing date the 4th day of February and the 6th day of June 1835, to consider the state of the Established Church in England and Wales, with reference to Ecclesiastical duties and revenues; having pursued the inquiry thereby committed to us, humbly present to your Majesty this our second Report.

In the remarks which we are about to submit upon the mode of carrying into effect, with some modification, the measures already recommended by us, we shall follow the arrangement adopted in our first Report to your Majesty, bearing date the 17th day of March 1835, and class our observations under the heads of

Territory and Revenue.—On the subject of Episcopal Patronage we have at present no additional remarks to offer. The question is one of considerable intricacy; and we propose to make it the subject of a distinct Report. Any general rule which we should attempt to lay down, would be liable to so many exceptions as to render it of little practical use. In the second part of this Report we shall have occasion to recommend some changes in the exercise

of patronage belonging to deans and chapters.

Territory.—Objections have been made to two of the propositions submitted by us to your Majesty under this head; vis. to the union of the dioceses of Llandaff and Bristol; and to the separation, from the diocese of Winchester, of those parishes in the county of Surrey which it is proposed to place under the jurisdiction of the Bishop of London.

With respect to the former of these propositions; when the union of the sees of Llandaff and Bristol was recommended, we were not insensible to the inconveniences attending that union; and the representations which have since been made to us against it have operated so strongly on our minds, as to induce us, on reconsideration, to relinquish that plan. recommend that the city and suburbs of Bristol should be united to the diocese of Bath and Wells; and that the remaining part of the diocese of Bristol, situate in the county of Gloucester, should be added to the diocese of Gloucester.

If this recommendation is adopted, that part of the county of Glamorgan which is now in the diocese of St. David's may properly be added to that of Llandaff; as well as those parts

of the counties of Monmouth and Brecon which are specified in our first Report.

With respect to the proposed transfer of certain parishes in the county of Surrey from the diocese of Winchester to that of London; the advantages which will result from placing the metropolis and the suburban parishes under one jurisdiction appear to us to outweigh any inconvenience which can be apprehended from this arrangement.

We are of opinion also, that the bishoprick of Sodor and Man may, without inconvenience, he united to that of Carlisle: as the Isle of Man contains only eighteen parishes, over which the Archdeacon, who is resident, and has a respectable income, can exercise an effectual

superintendence.

Minor objections have been made to other parts of the proposed territorial division of dio-ses, which it is not necessary now to specify; for with regard to this, and indeed to most of the measures, which, in the discharge of our duty, we have recommended, or may have to recommend, to your Maj sty, it will be requisite, for the purpose of carrying them fully into effect, that permanent authority should be vested in some persons, to be named in any Act of Parliament which may be passed for sanctioning those measures; who may be capable of inquiring into details more fully than would be convenient for your Majesty in council, with whom, we apprehend, the ultimate sanction will rest.

The new division of dioresses will render necessary a corresponding change in the arrangement of archdeaconries. We have annexed a scheme, which supposes the erection of six

additional archdeaconries, and which will involve the necessity of a change in the territorial limits of some already existing. Jurisdiction should also be given to such of the archdeacons as are at present merely nominal officers.

We have said nothing respecting the future arrangement of rural deaneries, conceiving that it will be most advantageously settled by the Bishops of the several dioceses, power being given to them for that purpose: but it is proper to remark, that if the rural deans are to be efficient officers, as we think they ought to be, it will be desirable that they should receive some small annual payments, sufficient to defray the expenses incurred by them in their visitations.

With respect to the time at which the proposed territorial changes should take place, some may be effected immediately, with the consent of the Bishops concerned; others, as for instance those which relate to the formation of the two new dioceses, cannot be effected, except as particular vacancies shall occur, nor until the funds necessary for carrying them into execution shall become available. This brings us to the second head of the Report, viz.—

Revenue.—The tables of the episcopal incomes, already published, having been framed

upon an average resulting from the receipts of the three years, ending with the year 1831, and from the statements of the respective Bishops as to the probable future receipts, we have thought it expedient to apply for returns of the actual incomes of the several sees, during each of the seven years, ending with the year 1835; for the purpose of enabling us to form a more correct estimate. At present our calculations are necessarily grounded upon the tables pubcorrect estimate. At present our calculations are necessarily grounded upon the tables published in our first Report; according to which the average annual revenue of all the sees will be about 148,876L; a sum sufficient to provide incomes for all the Bishops, including those of the two new sees, without the addition of any preferment in commendam; and thus to accomplish one of the objects recommended by your Majesty to our consideration.

But the peculiar manner of lessing the episcopal estates throws great difficulties in the way

of carrying into effect the arrangement suggested in our first Report.

If the estates were let at rack rent, so that each Bishop might receive, every year, about that which is stated to be his average annual income, it would be easy, upon the occurrence of a vacancy in one of the richer sees, to require the future Bishop to pay a certain annual sum towards the augmentation of the poorer sees. But the great variation, which occurs in the episcopal incomes, from year to year, according as a greater or less amount of fines is re-ceived, presents an obvious difficulty.

One mode of rendering those incomes less uncertain would be, to allow the existing leases, both for lives and for terms of years, to expire. But any plan for accomplishing this object must involve the necessity of borrowing money upon the security of the episcopal estates, in order to compensate the Bishops for the loss of the fines which accrue to them under the present system, and which form an important part of their incomes. The practical result of such an operation would be, to transfer to the parties lending their money, that interest in the spiscopal estates, which is now possessed by the lessees. We are not therefore prepared to recommend the adoption of any general measure, for allowing the leases for lives and terms of years to expire; although for the purpose of correcting, in some degree, the inconvenience now arising from the great variations in the annual amount of the episcopal incomes, we recommend that facilities should be afforded for the conversion of leases for lives into leases for terms of years.

In order to give a clearer view of the financial part of the subject, we subjoin a statement, shewing the present amount of the incomes of the larger sees, and the reduction which it is

proposed to make in them.

	Estimated				
	Income. According to	the	Future propose Income.	ed	Excess.
	First Report		22002.01		
	£	•	£.		£.
Canterbury	17,000		15,000		2.000
London	12,200	•••	10.000	•••	2,200
Durham	17,800		8,000	•••	9,800
Winchester	10,700		7,000	•••	3,700
Ely			5,500		5,500
Worcester		•••	5,000	•••	1,500
St. Asaph	5,200 } 3,800 }		5,200	•••	3,800
	84,200		55,700	•••	28,500

This reduction, when carried into effect, will furnish annually a sum of 28,500%, to which is to be added the income of the See of Bristol, amounting to 2,300%. The total sum thus obtained, of 30,800L, being divided amongst the thirteen Bishopricks which require an addition to their present revenues, and the two new sees, will provide an income for each, varying from 4,000% to 5,000% per annum, according to the circumstances of the different sees. sums to be apportioned to each, cannot be determined, till we shall have received the returns above referred to. In the sees of York, Bath and Wells, Norwich, and Salisbury, we do not propose to make any alteration.

We are also of opinion, looking to the variable nature of the episcopal incomes, that for the purpose of ensuring the regular payment of the sums which may be allotted to the poorer sees, it may be expedient to provide a fund, by allowing the sums, which are to be deducted from the incomes of the richer bishopricks, to accumulate for a certain time.

Before we quit the consideration of the financial part of the inquiry, we will briefly allude to another mode, by which something may be done towards diminishing the present uncertainty of the episcopal incomes.

Although we cannot recommend the adoption of any measure for the general sale of the eversions of the episcopal estates, yet there are estates, belonging to some sees, the reversions reversions of the episcopal estates, yet there are estates, heorging to some sees, are reversions of which may, perhaps, be advantageously sold. Such sales can now be effected only under the authority of an Act of Parliament; we would therefore suggest, the expediency of giving power to effect them, under certain restrictions, and with the consent of the body to which we have already referred. The produce of such sales may constitute a fund, out of which the Bishop may receive compensation, either for foregoing a fine, in order to facilitate the conversion of a lease for lives into one for a term of years, or for waving his right of granting a concurrent lease, when a leasee will not renew.

With respect to the bishoprick of Durham, we have been informed by Viscount Melbourne, that your Majesty has been pleased to approve of a plan, for detaching from that see its palatine jurisdiction, and for placing the county of Durham on the same footing, as to secular affairs, with the other English counties. We beg leave respectfully to state our entire concurrence in the propriety of that arrangement, which we ourselves had intended to suggest in

this Report.

Considering that the Bishop of Durham will thus be relieved from the expenses incident to the secular jurisdiction in question, we have proposed a larger reduction in the income of that see, than we should otherwise have been prepared to recommend. If this arrangement should be carried into effect, it may be desirable that the Bishop of Durham should be relieved from the heavy charge of maintaining and keeping in repair the castle at Durham, which building may conveniently be appropriated to the uses of the university, apartments being reserved for the Bishop.

It is probable that in consequence of these changes, the excess of income, above 8,000L er annum, which has been proposed as the future income of the see of Durham, will be

larger than has been stated in the foregoing table.

We beg leave further to recommend, that the temporal jurisdiction which the Archbishop of York possesses in various parts of the counties of York and Nottingham, and that which the Bishop of Ely possesses within the Isle of Ely, should be detached from those sees; and that the districts, comprised within those jurisdictions, should be merged in the counties in which they are respectively situate.

It will be necessary to provide residences for the Bishops of Manchester, Ripon, Lincoln, Llandaff, and Rochester. The mode of doing this should, in our opinion, be left to the determination of whatever body may be appointed to carry into effect the measures recommended

termination of whatever only may be appointed to carry into easest the measures recommended in our reports. A suitable residence may probably be provided for the Bishop of Rochester, either in Essex or Hertfordshire, by the sale or exchange of his present residence.

Cathedral and Collegiate Churches.—In further obedience to your Majesty's commands, we have diligently applied ourselves "to consider the state of the cathedral and collegiate churches, in England and Wales, with a view to the suggestion of such measures, as may render them conducive to the efficiency of the Established Church; and to devise the best mode of providing for the cure of souls, with special reference to the residence of the clergy on their respective benefices.

In approaching this branch of the inquiry, we think it important to explain the principles upon which we have proceeded. In order to give increased efficiency and usefulness to the Established Church, it is obviously necessary, that we should attempt the accomplishment of two objects, which are indispensable to the complete attainment of that end. One is, to improve the condition of those benefices, the population of which is of considerable amount, but which are now so scantily endowed as not to yield a competent maintenance for a clergyman; the other is, to add to the numbers of clergymen and churches, and so to make a more

adequate provision for the religious instruction of a rapidly increased and increasing population. It appears, from the Report of the Ecclesiastical Revenues Commission, that there are no less than 3,528 benefices under 150L per annum. Of this number 13 contain each a populatens than 3,528 benefices under 150c per annum. Of this number 15 contain each a population of more than 10,000; 51 a population of from 5,000 to 10,000; 251 a population of between 2,000 and 5,000; and 1,125 have each a population of between 500 and 2,000. On every one of these benefices it is desirable that there should be a resident clergyman; but unless their value be augmented, it will in many cases be impossible to secure this advantage. The necessity of such augmentation will be greatly increased by the changes, which we are about to recommend, in the laws relating to pluralities and residence. The means, which can be applied to effect the improvement, are very far short of the amount required. Even were no addition to be made to the income of benefices having a population below 500, it would take no less a sum than 235,000%, per annum, to raise all benefices, having a population of between 500 and 2,000, to the annual value of 200l.; those having a population of 2,000 and upwards, to 300l.; and those having 5,000 and upwards, to 400l. per annum. Of the

benefices included in this enumeration, there are 1,062 in private patronage, and 1,253 in public patronage, the latter of which are, in the first instance, the preferable objects of assistance from the funds, which we propose to render available to the purposes of augmentation; and those funds will be very far from adequate to the improvement even of this class of proferments.

We think it necessary here to remark, that in stating the sum which would be required to augment all benefices of a certain population and income, according to a supposed scale, we have chiefly in view the propriety of laying before your Majesty some facts, which may serve to illustrate, though by no means to give a complete view of, the wants of the parochial clergy: and we are far from intending that an inference should be drawn from this statement, as to our opinion respecting the best mode of distributing the sum, whatever it may be, which will be derived from the adoption of the propositions which we are about to offer.

The question as to the general principles of distribution requires the most serious consideration, and much additional inquiry; and we must reserve, for the present, any distinct recom-

mendation to your Majesty.

The most prominent, however, of those defects, which cripple the energies of the Esta-blished Church, and circumscribe its usefulness, is the want of churches and ministers in the large towns and populous districts of the kingdom. The growth of the population has been so rapid, as to outrun the means possessed by the establishment, of meeting its spiritual wants: and the result has been, that a vast proportion of the people are left destitute of the opportunities of public worship and Christian instruction, even when every allowance is made for the exertions of those religious bodies which are not in connexion with the Established

It is not necessary, in this Report, to enter into all the details, by which the truth of this assertion might be proved. It will be sufficient to state the following facts as examples. Looking to those parishes only, which contain each a population exceeding 10,000, we find that in London and its suburbs, including the parishes on either bank of the Thames, there are four parishes or districts, each having a population exceeding 20,000, and containing an aggregate of 166,000 persons, with church-room for 8,200, (not quite one-twentieth of the whole;) and only eleven clergymen.

There are twenty-one others, the aggregate population of which is 759,000, while the church-room is for 66,155, (not one-tenth of the whole;) and only forty-five clergymen.

There are nine others, with an aggregate population of 232,000, and church-room for 27,327, (not one-eighth of the whole;) and only nineteen clergymen.

The entire population of these thirty-four parishes amounts to 1,137,000, while there is charch-room only for 101,682. Supposing that church-room is required for one-third, there ought to be sittings for 379,000 persons. There is therefore a deficiency of 277,318 sittings: or if we allow 25,000 for the number of sittings in proprietary chapels, the deficiency will be 252,318.

Allowing one church for a population of 3,000, there would be required, in these parishes, 379 churches; whereas there are in fact only 69, or, if proprietary chapels be added, about 100, leaving a deficiency of 279; while there are only 139 clergymen, in a population exceed-

ing a million.

In the diocese of Chester, there are thirty-eight parishes or districts, in Lancashire, each with a population exceeding 10,000, containing an aggregate of 816,000 souls, with churchroom for 97,700, or about one-eighth; the proportions varying in the different parishes from

one-sixth to one-twenty-third.

In the diocese of York, there are twenty parishes or districts, each with a population exceeding 10,000, and with an aggregate of 402,000, while the church accommodation is for

A8,000; the proportions varying from one-sixth to one-thirtieth.

In the diocese of Lichfield and Coventry, there are sixteen parishes or districts, each having a population above 10,000, the aggregate being 235,000, with church-room for about 29,000; the preportions varying from one-sixth to one-fourteenth.

But a comparisons varying from one-sixth to one-nourteenth.

But a comparison between the amount of population, and that of church-room, will not furnish, by itself, an accurate view of the provision which is made for the spiritual wants of the people; because many of the chapels, which contribute to swell the amount of church-rooms, have no particular districts assigned to them; and we consider the assignment of a district to each church or chapel, to be necessary to the ends of pastoral instruction, and to carrying into full effect the percential economy of the Established Church.

The will, which flow from this deficiency in the means of additional instruction and accounts.

The evils, which flow from this deficiency in the means of religious instruction and pastoral superintendence, greatly outweigh all other inconveniences, resulting from any defects or anomalies in our Ecclesiastical institutions; and it unfortunately happens, that while these evils are the most urgent of all, and most require the application of an effectual remedy, they are precisely those for which a remedy can be least easily found.

The resources which the Established Church possesses, and which can properly be made

available to that purpose, in whatever way they may be husbanded or distributed, are evidently quite inadequate to the exigency of the case; and all that we can hope to do is, gradually to diminish the intensity of the evil.

Much indeed has already been done towards this end, partly by the application of the first

fruits and tenths, granted by Queen Anne for the augmentation of small benefices; partly by the aid of liberal Parliamentary grants for the same purpose; and partly by the exertions of individual beneficence. The sums of money, voted by Parliament, and administered by the Commissioners for building and promoting the building of additional churches and chapels, have been met by a large amount of subscriptions and parochial contributions, in the more populous parts of the country; and the result is, that there have been erected 212 additional churches and chapels, and that sittings have been thus provided for 283,536 persons, of which 155,938 are free and unappropriated.

The incorporated Society for promoting the enlargment, building, and repairing of churches and chapels, by the expenditure of 196,770l. raised entirely by private subscription, and expended principally in the enlargement of churches and chapels previously existing, has occasioned the outlay of at least 900,000% on the part of those who have received assistance from it; and additional sittings in churches have been provided for 307,314 persons, of which 222,248 are free and unsppropriated. In addition to these efforts, many churches have been built and endowed by pious and liberal individuals. Upon the whole we may state, that within the last twenty years additional church-room has been secured, for at least 600,000 persons, and some hundreds of additional clergymen have been stationed in populous districts. which were before destitute of the advantages of pastoral care and instruction. But all that has been hitherto done, in this way, falls very far short of the necessity of the case

We have entered upon the inquiry which relates to cathedral and collegiate churches, under a strong impression, that if the endowments of those bodies should appear to be larger than is requisite for the purposes of their institution, and for maintaining them in such a state of efficiency and respectability as may enable them fully to carry those purposes into effect, the surplus of those endowments, whatever it may be, ought to be made available for the augmentation of poor benefices containing a large population, and to the great object of adding to the

number of the parochial clergy.

But whatever resources may be obtained by carrying into effect the measures which we ere prepared to recommend, it should be horne in mind that, as the operation of those measures must of necessity be gradual, so also must be the additions which will result from them to our existing means. We are therefore desirous of not appearing to encourage any expectation of a large immediate accession to the funds, which are now available to the augmentation of poor benefices, and the creation of new ones. It is, however, to be hoped, that the sacrifices which will be required from the cathedral and collegiate churches of the country, will have the effect of stimulating individual benevolence, to contribute towards the accomplishment of these most important ends.

Having made particular inquiries concerning the constitution of these several foundations, the establishments maintained in each, the revenues of the corporations, and of their individual members, and the disposition of their corporate funds, we are now prepared to recommend such measures as will, in our opinion, leave a sufficient provision for the proper performance of the services of the churches, for the continual reparation and maintenance of the fabrics, and for the other objects contemplated by the founders, and at the same time allow the application of a considerable portion of their revenues, to the purpose of making additional provi-

sion for the cure of souls, in parishes where such assistance is most required.

We find a material variety, both in the constitution of these establishments, and in the amount and disposition of their respective revenues. For the purposes of this report, it will be convenient to divide the cathedral chapters into two classes, between which there exists a

marked line of distinction :

First, the deans and chapters of the old foundation.

Secondly, those of the new foundation.

The former term comprehends all those cathedral establishments which were founded at different periods before the reign of King Henry the Eighth; the latter, those which were founded by letters patent from the Crown, confirmed by Parliament, about the time of the reformation. The establishments of the old foundation, though some of them possess codes of statutes, granted at different periods, yet appear to be governed principally by the domestic enactments of the bodies themselves, and by customs, the origin of which cannot always be discovered. Those of the new foundation are, for the most part, governed by statutes, which were granted by the Crown, and subsequently ratified by Parliament. In the enactments of

these statutes there is a great similarity, and frequently an identity.

The principal distinction between the two foundations, which bear upon the subject of the present Report, are these. The old comprise, not only the dean and canons residentiary, who compose the chapters of each, but various other prebendaries, who are not required to who compose the caspers of each, but various other presentairies, who are not required as thee pany residence at the cathedral, nor to perform any other duty, except that of preaching one or two sermons in each year. The dean, and each of the residentiaries, has, besides a separate endowment and a small fixed stipend, a share of that portion of the corporate revenues which remains after the payment of those stipends and other general expenses. Of this portion which is called dividend, the dean receives no larger share than any other member of the chapter; except at Lichfield, where a different scale of division is prescribed by a local act of Parliament. Those prebendaries, who are not residentiaries, have no share of the corporate revenues, except, in some cases, small fixed payments, but in most instances possess each a separate endowment.

In the chapters of the new foundation, on the contrary, there are no prebendaries, besides the residentiaries; and except at Durham and Ely, they have no separate estates. The dean, independently of statutable allowances upon a materially larger scale than those of the pre-bendaries, receives, on the division of fines, a two-fold share.

The cathedral and collegiate churches of the dioceses in the principality of Wales are, in some respects, so peculiarly circumstanced, as to require that they should be treated in a somewhat different manner from the other cathedral and collegiate churches, although without

departing from the main principles laid down in this Report.

The churches to which the measures now about to be recommended will apply, are:-The enurches to which the measures now about to be recommended will apply, are:—
Of the old foundation—the cathedrals of York, London, Chichester, Exter, Hereford,
Lichfield, Lincoln, Salisbury, and Wells; and St. George's Chapel at Windsor.
Of the new—the cathedrals of Canterbury, Durham, Winchester, Bristol, Carlisle, Chester,
Ely, Gloucester, Norwich, Oxford, Peterborough, Rochester, and Worcester; and the
collegiate church of Westminster.

In all these churches, the daily performance of the doral service is maintained out of the

revenues of the dean and chapter; who also, in most instances, sustain and repair the fabric; and many of these bodies have of late years devoted very large sums, out of those revenues, to the reparation and improvement of the buildings intrusted to their care.

The advantages resulting to the interests of religion, from the existence of this species of preferment, when conferred on clergymen distinguished for professional merit, as well as such a description of clergy, are too obvious to require illustration. But we are of opinion, that the most important objects of these institutions may be secured and continued, consistently with a reduction of the present cathedral preferences, and the appropriation of consistently with a reduction of the present cathedral preferences, and the appropriation of the consistently with a reduction of the present cathedral preferences, and the appropriation of the consistent of t considerable portion of the revenues towards making a better provision for the cure of souls.

With these views we humbly recommend, that no new appointments shall, in future, be made to any of the stalls of the old foundation, which are not residentiary: with the exception of some, the income of which is little more than nominal, and which perhaps it may be deemed expedient to retain, as marks of distinction to be bestowed on deserving clergymen. As these stalls shall respectively become vacant, the proceeds of the estates or tithes, with which they are endowed, may conveniently be received by the treasurer of Queen Anne's bounty, and dealt with according to the provisions of the act passed in the last session, until it shall have been determined what final arrangement shall be made.

The number of prebends, affected by this recommendation, is above 360. In a few cases, the income is regulated by some local custom or statute: but the greater part are endowed with a separate property under lease, either for twenty-one years, or (as more frequently

happens) for three lives.

We also recommend, that the proceeds of estates with which the deans and residentiaries of the old foundation, and those of Durham and Ely, are endowed, separate from the corporate in the control of the old foundation. property of the chapters, should, as vacancies occur, be received and dealt with, in the same manner as is proposed with regard to the property attached to the prebends last mentioned.

We further recommend, that the chapter, in each of the churches enumerated, both of the old and new foundation, should consist hereafter of a dean and four canons, the establishment at present actually existing in the cathedrals of York, Chichester, and Carlisle; that one, at least, of these canonries, where they may be in the patronage of the Bishop, should be made available towards a better provision for the office of archdeacon; that until the existing chapter shall be reduced to the proposed number, no new election nor appointments take place; and that the income, resulting from stipends, dividends, or other sources, which would have been payable to each residentiary exceeding the number of four, should, as the stalls become vacant, be paid by the chapter clerk to the tressurer of Queen Anne's bounty, as in the case of the separate estates.

We are of opinion, that an exception to this rule might with propriety be made in the case of Chester, where the income of each of the six prebendaries does not exceed 125L, on an average of the last seven years. We recommend that the income of two prebendal stalls, as they become varant, should go to increase that of the dean and the other four canons, which will even then be very small, in reference to their station, and the duties required of them.

In the cathedrals of York and Lichfield, if the dignitaries be divested of all separate en-

dowments, the corporate property will not be adequate to the proper support of a dean and We recommend, therefore, that in these two cases part of the separate endow-

ments should be added to the general funds of the respective corporations.

In the cathedrals of St. Paul and of Lincoln the present number of canons residentiary is only three; out of whose revenues we recommend, that provision be made for the archdescons of the dioceses of London and Lincoln respectively; one of whom, in each of these dioceses, should have a place in the chapter, which will then consist of a dean and four canons.

<sup>\* 5 &</sup>amp; 6 W. IV. c. 30, intituled "An Act for protecting the Revenues of vacant Ecclesiastical dignities, prebends, canonies, and benefices without cure of souls, and for preventing the lapse thereof during the pending inquiries respecting the state of the Established Church in England and Walez."

The chapter of Christchurch being connected, not only with the duties of the cathedral, but also with the government of the largest college in the University of Oxford, and two of the stalls being annexed, by Act of Parliament, to the Regius professorships of Divinity and Hebrew, it may perhaps be advisable that the number of canons should be six; that one of the stalls should be annexed to the Lady Margaret's professorship of Divinity, which is at present endowed with one of the stalls at Worcester; and that this latter stall should be separated from the professorship, and revert to your Majesty's patronage.

With respect to some of the better endowed canonries, which will remain is four or five of the patrolade of the patrolad

the cathedrals, we are of opinion that they may be advantageously connected with the parochial charge of populous districts. The method of effecting this we reserve for our fature consideration; it being necessary to examine carefully the case of each cathedral, with

reference to its revenues and local circumstances.

The dean and canons of Durham, when divested of their separate estates, will still be in the receipt of incomes considerably larger than those of any other cathedral body: and we are of opinion that a portion of their revenues may properly be applied towards the important object of maintaining, in a state of respectability and efficiency, the University of Durham; for the establishment of which the present dean and chapter have already made a considerable

In the cathedrals of Lincoln, Lichfield, Exeter, and Salisbury, there are prebends not residentiary, the whole or part of the revenues of which belong to the Bishops of the respective dioceses, and, in the account presented to your Majesty in our first Report, have been reckoned as part of the episcopal revenues. We think it advisable that these endowments

reckoned as part of the episcopal revenues. We think it advisable that these endowments abould be permanently annaxed to the respective sees.

We are of opinion, that the term of residence of each dean, hereafter to be appointed, should be nine months, and of each cason three months. It is obvious that it will become necessary to make some alterations, in those statutes of the respective churches, by which the turns and

periods of residence are regulated.

At present, as we have before stated, the deans of all the cathedrals upon the old foundation, except Lichfield, receive shares of the corporate funds equal only to those of the canons; but from the superior value of their separate endowments, the aggregate of their emoluments considerably exceeds that of any other member of the chapter. As it is now proposed, that these separate endowments shall be disunited from the deaperies, we recommend, that in future each of the deans of the old foundation should have, like those of the new, a share in each dividend, double that of a canon; such a difference being required by his higher rank, greater expenses, and longer residence.

By a custom, prevailing in most of the cathedrals of the old foundation, the residentiaries are elected by the chapter, from among the other prebendaries, who are in all cases appointed by the Bishop. We recommend that henceforth the appointments of the residentiaries be made directly by the Bishop, except in the case of the cathedral church of X. Paul, where we think that three canonics should be in the direct nomination of the Crown, and the fourth,

which will be connected with the office of archdeacon, in the patronage of the Bishop.

If the recommendation contained in our first Report to your Majesty, for the erection of two new Sees, be adopted, the two collegiate churches of Manchester and Ripon may be made the cathedrals of those sees. At Manchester, the establishment is already so similar to that proposed for the cathedrals of the new foundation, that little change will be required, besides the alteration of titles, from warden and fellows, to dean and canons.

At Ripon, there are a dean, a sub-dean, and six other prebendaries; but the dean alone appears to have kept any regular residence. The revenues of this church are of so small amount, that it may perhaps be expedient to make an arrangement, with respect to the prebends, different from that which is recommended for the other cathedrals.

The dean of Windsor receives no larger share, in the division of corporate revenues, than a canon; but his income is increased by the deanery of the collegiate church of Wolverhampton, a prebend in the same church, and the living of Haseley, in the diocese of Oxford, all of which are annexed to his deanery. We recommend, that troops the first vacancy, the living of Haseley should be severed from the deanery; and that the dean should in future receive a an absence amount or several from the deninery; and that the dean should in future receive a so double share of dividend, as in the other chapters. The deanery and prebend of Wolverhampton will, according to the principles of this Report, be separated from the deanery of Windsor after the present incumbency; and we are of opinion that their endowments cannot be better applied, than towards increasing the very slender provision, which now exists, for

The small endowments belonging to the collegiate establishments of Heytsabury and Middleham should, we think, be applied to the purpose of providing for the parochial clergy, in the places with which those establishments are connected.

The circumstances of the collegiate church of Southwell differ essentially from those of any other which has come under our consideration; the choral service is there performed twice daily: there is no dean; but there are sixteen prehendaries, each of whom is resident but three months in a cycle of four years. All of these, besides their share of the corporate funds, have separate estates, which would appear, from the reserved rents, to differ considerably in The gross average of the corporate revenue is about 2,200L, from which an establishment is maintained, as large as that of some eathedrals. The surplus income is divided among the four residentiaries of the year. Each has received about 2001 on account of stipend and dividend. We think that this chapter deserves separate consideration, according to its own peculiar circumstances; but our present opinion is, that the archdeacon of Nottingham should be the head of the church, and rector of the parish, with one assistant minister; that the vicarage should be better endowed; that there should be two vicars choral; and that the separate estates should be dealt with as in the case of the cathedrals on the old foundation.

We have taken into our consideration the important nature of the duties belonging to the We have taken into our consideration the important nature of the duties belonging to the office of archdeacon, and the inadequacy of the provision at present made for the great majority of these officers, the number of whom we have proposed to increase, and upon whom additional labour will be imposed by the regulations which we are prepared to recommend. Their remuneration arises principally from small payments, made to them at their visitations, under the name of procurations, the amount of which is the same as it was several centuries ago. The total of their emoluments is, in most cases, not adequate to defray the necessary expenses even of their ordinary visitations, still less those of their parochial circuits, the regular performance of which is the most essential of their duties. We have already recommended, that in each cathedral, where such an arrangement is practicable, one at least of the mended, that in each cathedral, where such an arrangement is practicable, one at least of the stalls should be applied to the purpose of making a better provision for this important office.

An instance of such an arrangement already exists in the cathedral of Rochester.

As it is desirable that dignities in cathedral and collegiate churches should be bestowed upon those only whose qualifications have been proved by a certain period of service in the ministry of the church, we further recommend, that no person be hereafter capable of receiving the appointment of dean, archdeacon, or canon, until he shall have been six years complete in

priest's orders.

Our attention has been drawn to the condition of those ministers in the cathedral and collegiste churches who are known by the names of minor canons, vicars choral, priest vicars, or chaplains. The service is performed by them, or some of them, in all these churches twice, and in some three times a day, throughout the year. The number in St. Paul's cathedral is twelve; in others, there are eight, six, four; and in the collegiate church of Manchester, two. The emoluments are almost as various as the numbers. At Durham, some of the two. The emoluments are almost as various as the numbers. At Durham, some of the minor canons receive as much as 170l, a year; in some churches they have not more than 30l.; but the majority receive from 50l. to 70l. In consequence of the smallness of their salaries in almost all the cathedrals, we find a prevalent custom of giving to these ministers chapter livings, which they hold together with their places in the cathedral. We are of opinion that the interests, both of the cathedrals and of the parishes, would be consulted by retaining only so many of these ministers as are sufficient for the service of the cathedrals, and giving them such salaries as may preclude the necessity of their holding benefices together with their offices in the cathedral.

In most of the cathedrals of the old foundation, these subordinate ministers form a distinct corporation, subsist upon the separate funds thereto belonging, and exert the same power of leasing their property as other ecclesiastical bodies. The consequent fluctuation and uncertainty of income, arising from fines received upon renewal of leases in different years, which is found very inconvenient by the holders of larger preferment, must occasionally become a source of distress to those whose average subsistence is very slender. We are of opinion that it would be expedient to make some arrangement for placing the property of these minor

corporations upon a better footing.

The alterations which we have proposed, with respect both to the arrangement of dioceses, and the constitution of deans and chapters, appear to us to render it expedient that a change should be made in the exercise of the patronage which is now vested in the last-mentioned bodies. We recommend that such regulations should be adopted as may leave it in the power of deans and chapters, under certain restrictions, to give preferment to the members of their own body, and to the minor canons, who may reasonably look to them for reward after a certain period of service; and that where the presentation to any benefice in their gift is not required for these purposes, it should pass, in some cases to the Crown, and in others to the Bishop of the diocese in which either the cathedral or the benefice may be respectively situate. This recommendation is not to be regarded as extending to the chapter of Christchurch, and must, of

we likewise recommend that, in general, the livings, the patronage of which belongs to the prebends which are to cease, and those in the gift of the deans and residentiaries, in right of their separate estates, shall, after the present incumbencies, fall to the presentation of the respective Bishops.

As the last remaining point connected with deans and chapters, we feel it right to take some notice of the expenditure of their corporate revenues, arising from rentals and other regular sources. We have already noticed the great liberality of those bodies in bestowing large sums on the reparation and embellishment of their churches, to the diminution of their own incomes. The ordinary expenditure appears to us, in general, economical and moderate, and such as is required for the due performance of choral service, the care and maintenance of the fabric, and the decent propriety of a cathedral establishment. There is, however, a considerable difference observable in the scale of this expenditure in different places; but with respect to any reductions which can be effected under this head, the case of each cathedral will

require to be considered by itself.

We have still to mention the subject of sinecure rectories. The total number of these preferments is seventy, of which above thirty are in the patronage of the Crown, or of ecclesias-tical corporations. We recommend that these should be suppressed, and that the resources arising from them should be applied towards augmenting the existing provision for the cure of souls; due regard being had, in the first instance, to the wants of those dioceses in which the sinecure rectories are situate

With respect to the probable extent of the fund, applicable to the purpose of increasing the present provision for the parochial clergy, which may be derived from the different sources pointed out in this report; although it is not possible to form an accurate estimate, until the points which are reserved for further consideration shall have been finally settled, we entertain a confident expectation that the amount will ultimately not be less than 180,000. Per annum.

It appears by the Liber Regis, compiled in the reign of King Henry the Eighth, that in several parts of England, there are hospitals of ancient foundation, which were at that time deemed promotions *spiritual*, and as such were charged with first-fruits and tenths, although partaking also of an electmosynary character. We are informed that these establishments are, from the increase in the value of their possessions, capable of affording, in some instances, after amply satisfying the objects of the founder's bounty, the means of making a better provision for the cure of souls in the pariabes with which they are connected. Our attention, however, having but recently been called to them, we have no precise information either of their number, of the value of their possessions, or of the expenditure necessary for their proper maintenance. nance; and are not, therefore, at present able to offer to your Majesty any suggestions with respect to these hospitals.

Residence of the Clergy. —In obedience to your Majesty's command, we have next directed our special attention to the residence of the clergy on their benefices; and we have taken this subject into consideration jointly with that of pluralities, which has a direct and important

A cursory inspection of the returns, made to the Ecclesiastical Revenues Commission,

is sufficient to show the difficulty of abolishing pluralities altogether.

It appears that of 10,478 benefices, from which returns have been received, 297 are under 501. per annum; 1629 are between 501, and 1001. per annum; and 1602 are between 1001, and 1501. So that there are 1926 benefices under 1001, per annum, and 3528 under 1501.; not taking account of the reductions, even of these small values, which have taken place since the returns were made.

On many of these benefices, there is no glebe-house, nor do they furnish the means of erecting any. It is difficult, in many cases, to provide for the performance of the spiritual duties of very poor livings, except by intrusting them to the clergyman of some neighbouring parish. With the evils, however, which may be supposed to result from such a state of things, there is this advantage—that it furnishes employment for young men, upon their first entering into the ministry, in the character of stipendiary curates; a regular supply of whom is indispensable to the efficiency and good order of the Established Church. Nevertheless, it has been long admitted that pluralities, if not wholly abolished, should be restricted within as narrow limits as the actual state of the Church will permit: and it is not unreasonable to expect, that such restriction may lead to the augmentation of many of the poorer benefices, partly from private resources, and partly from the funds which the operation of measures proposed by us may render available to that purpose.

In determining the principles upon which the holding of benefices in plurality should, in

future, be regulated, we have had respect partly to distance and partly to value.

With respect to distance, we are of opinion that if an incumbent be permitted to hold two benefices, distant from each other not more than ten miles, he will be able, without incor venience, to exercise an occasional superintendence and control over the benefice upon which he does not reside, the regular duties of which will be performed by his curate

With respect to value, we recommend that no benefice of greater annual value than 500%. should be held in plurality with any other benefice, except in cases where the small value or large population of some neighbouring benefice may render it advisable that it should be held by the incumbent of a better endowed living. In such cases we recommend that, upon a statement, made by the Bishop of the diocese to the Arnely hap and transmitted, with the experience of his approach to the Divine Council it about he partie for some Misington in sanction of his approval, to the Privy Council, it should be lawful for your Majesty in Council to allow such plurality.

We recommend that not more than two preferments of any description he held by the same person, except in the case of an archdescon, who may be permitted to hold one benefice with the cure of souls and one canonry. We are of opinion that the operation of a law, embodying these provisions, will, at no very distant period, have so far reduced the number of pluralities

as to leave no just ground of complaint on that score.

Closely connected with this subject, is that which relates to the union of small livings, and the dissolution of existing unions.

Where two benefices are contiguous to each other, each being of small value and population, we think that it may, in many cases, be expedient to unite them, so as to form one benefice. This may now be done, under certain restrictions, by the Bishop, with the consent of the patron; but there exists a degree of uncertainty, as to the circumstances under which it can be legally done, which it is desirable to remove by a more strict and precise limitation. On the other hand, some instances are to be found of unions, the constituent members of which are so circumstanced, with respect to value or population, as to render it desirable that they should be separated from each other, and made independent benefices. We think that your Majesty in Council, upon the recommendation of the Bishop, certified to your Majesty by such Commissioners as may be appointed for the purposes connected with the objects of this Report, should have the power of declaring, that such separation shall take place, either immediately, with consent of the incumbent, or, if such consent be not given, upon the first avoidance of the benefice.

We are also of opinion that power should be given to your Majesty, in certain cases, with the advice of your Majesty's Privy Council, and with the consent of the Bishop and patrons,

to alter the boundaries of parishes contiguous to each other.

With respect to residence, we are of opinion that it is not necessary so depart from the general principles of the statute 57 Geo. III. c. 99, which consolidated all the previous acts relating to residence, and the employment of stipendiary curates by non-resident incumbents. But we think it expedient to make further provision for the enforcing of residence, by diminishing the number of exemptions, and the grounds of licence of non-residence, which the act in question allows; by limiting the period of legal absence in certain cases; and by giving additional powers to the Bishops with respect to the appointment and payment of curates, and the repairs and erection of glebe-houses.

With reference to these subjects, pluralities, residence, and the employment of stipendiary curates, we have prepared a Bill, embodying the suggestions to which we have alluded; repealing the present statute law, and re-enacting its principal provisions, with such alterations and additions as appear necessary to carry those suggestions into effect. But we think it right to state explicitly our opinion, that the residence of the parochial clergy, to the extent which the interests of religion require, can only be secured by providing the means of augmenting poor benefices, and erecting glebe houses. There are not less than 2,878 benefices on which there is no house of residence, and 1,728, the houses upon which are unfit for residence.

We deem it right respectfully to repeat the observation made in our first Report, that in all our proposals we assume that vested interests will be respected, so far as regards the revenues and profits of persons actually holding any of the offices which will be affected by those proposals.

Having, in the course of our proceedings, been informed of your Majesty's gracious intention not to fill up the stall which has become vacant in your Majesty's royal chapel at Windsor, until it should have undergone our consideration, and having also received, through Viscount Melbourne, your Majesty's express permission to deal with the chapter of that chapel, motwithstanding its contiguity to and connexion with the royal residence, in the same mode so with other chapters in the patronage of the Crown, we have, without scruple, offered to your Majesty, in the foregoing Report, such suggestions as have been dictated by our sense of duty, as well with regard to those dignities which are in the direct patronage of your Majesty, as with regard to those which are in the gift of Archbishops, Bishops, Deans, and Chapters.

We have further to acknowledge the communication, by Viscount Melbourne, of your Majesty, and Chapters.

jesty's commands, that no appointment shall take place to the stall which has lately become vacant in the chapter of Westminster. As the reasons assigned in our former Report, for recommending the union of the stall, then vacant in the same chapter, with the parish of St. Margaret, apply with equal force to the annexation of similar preferment to the equally populous parish of St. John, Westminster, we humbly submit to your Majesty's consideration, that the present vacancy affords a suitable opportunity of providing for the spiritual wants of

the latter parish.

We also think it due to those Archbishops and Bishops who have forborne to collate, pending our proceedings, to sinecure rectories, prebends, and offices within their patronage, to ing our proceedings, to sinecure rectories, prebends, and offices within their patronage, to enumerate the preferments now remaining vacant on this account, with the names of their respective patrons:—In the patronage of the Archbishop of Canterbury: the sinecure rectory of Ashbury, in the diocese of Salisbury; the sinecure rectory of Kilken, or Cilcain, in the diocese of St. Asaph. Archbishop of York: the prebend of south Newbeld, in the Cathedral of York. Bishop of London: the prebend of Chamberlayn Wood, in the Cathedral of St. Paul's. Bishop of St. Asaph: the sinecure rectory of Llanbrynmair, in that diocese. Bishop of Bath and Wells: the precentorship of the Church, and the prebend of Litton, in the Cathedral of Wells. Bishop of Chichester: the prebend of Waltham in the Cathedral of Chichester. Bishop of St. David's: the precentorship of the Church of Brecon, and the prebend of Boughrode, in the same church. Bishop of Exeter: a non-residentiary prebend, in the Cathedral of Exeter. Bishop of Lincoln: the three prebends of Carlton cum Thurlby, Empingham, and Welton Rivall, in the Cathedral of Lincoln.

pingham, and Welton Rivall, in the Cathedral of Lincoln.

We have further to observe, that the Rev. J. H. M. Luxmoore, the present possessor of the sinecure rectory of Whitford, in the diocese of St. Assph, has expressed his willingness to

resign all vested interest in the same, if it can be appropriated towards the endowment of a Welch professorship, in the northern part of the principality of Wales.

And lastly, we have received from Mrs. Hartley, of Bath, the liberal offer of placing at our disposal, with reference to the object of this Commission, her interest in a portion of the tithes of the parish of Wendron, in Cornwall.

All which we haveled when to your Mainter's consideration.

All which we humbly submit to your Majesty's consideration.
(Signed) W. CANTUAR.

(Signed) COTTENHAM, C. E. EBOR. LANSDOWNE. HARROWSY.

J. Lincoly. J. H. GLOUCESTER. T. SPRING RICE. H. Hobnouse. Melbourne. Herbert Jewner. J. Russell.

C. J. LOWDON.

Dated this 4th day of March, 1836.

The Tubles will be given, if possible, in the next Number.]

# CHURCH MATTERS.

#### DR. HAMPDEN.

EVERY thing which has occurred since last month has tended to aggravate the regret, which all right-minded men must have felt, at the unfortunate appointment of this gentleman to the divinity chair at Oxford. It was quite clear, that the distinguished persons who had felt it their duty to take such strong and singular proceedings against him, as occurred in the month of February, would not, and could not, stop there. They had gone too far, not to go farther. They owed it, indeed, alike to Dr. Hampden and to themselves, to allege distinct proof of their assertions, and to present their humble requests to the heads of the university, that further measures might be taken, on the strength of those proofs. After various difficulties—to which it would be painful to do more than allude—a statute passed the Board of Heads, the purport of which was to declare, that not having any confidence in the way in which Dr. H. treated divinity subjects, the university could not allow him to judge of the qualifications or the doctrines of the select preachers at St. Mary's. The form in which a censure is conveyed is not of much consequence. This statute is a formal censure, grounded on Dr. H.'s works. Such a censure is certainly looked for from the university; and the tone and terms of it are those of singular discretion. It prefers no formal accusation against Dr. Hampden, as holding false doctrine, but states, that his mode of treating theology is such, that the university cannot feel confidence in him.

On Tuesday, the 22nd of March, a large body of members of convocation had assembled, and there was no doubt whatever that the statute would have been passed. On this, the proctors took a step, which the university laws allow, the stopping the measure on their own sole responsibility. Whether such a step was advisable; whether it can answer any good end to Dr. Hampden's own cause, so often to stop proceedings, simply by his own vote, or the arbitrary act of two individuals preventing the university from exercising its judgment, he and his friends must decide. But, to others, it would seem that this could not be so; for, next term, new proctors will be in office; and they who know the feeling excited, and the numbers collected, can have no

doubt that the statute will be passed early next term.

Let Dr. Hampden and his friends consider this well, and the position in which it will place him. He is hardly likely to condescend to read these humble pages; but if any of his friends should do so, let them fairly consider the plain statement about to be made, and see, at once, whether Dr. H. can escape from one or other of the two alternatives presented, and whether the counsel which follows is offered in an unfriendly spirit. All consideration of Dr. H.'s technical defence is laid aside; not because there is no strength in it, for, as a technical defence, as a lawyer's argument, to maintain his client, and annoy his adversary, the questions raised, as to the time of censure, the silence observed at first as to the Bampton Lectures, and the appointment to the Moral Philosophy professorship, have all of them undoubtedly weight; that is to say, they have the sort of weight which a lawyer wishes his arguments to have—they go to procuring a verdict on grounds quite irrespective of the real rights and merits of the case. Doubtless, in strict right, Dr. H. ought to have been censured (or, as his friends call it, persecuted) at once; and he ought not to have been honoured with any farther appointment. All this goes to a verdict, but no farther: it does not touch the real merits of the case, that is, whether his doctrines are false, unsafe, or unsound, which is a question quite unconnected with the time when they are proclaimed or pronounced to be so. It does not prove that they who forbore to take extreme measures, till they were necessary, from good feeling and kindness, and dislike to attack opinions, were liable to any other censure than that which always attaches to generous feeling, when it leads to overlooking real faults; while, for the purpose of shewing that they act from any bad feeling now, it is worse than contemptible. No reply is required to such a charge, but the recital of the names of those who have been active on this occasion; men distinguished for learning, piety, genius, and worth; men utterly incapable, in short, of harbouring a bad, vindictive, or personal feeling. Where other charges, indeed, are laid aside, and that of persecution alone is maintained, what is it that is meant? A certain number of persons, capable of judging, conceive that there is very much unsafe and unsound in a particular book, published under particular circumstances, and, from those circumstances, likely to have much weight. They declare this publicly, and wish the book to be censured by public authority; and the writer, not to be fined, not be injured, not to be imprisoned, not to be deprived of his worldly goods, but, to be prevented from teaching young and inexperienced men the opinions which he holds. Let those who talk of persecution say what should be done by conscientious men in such circumstances, who are fully and thoroughly persuaded that the tenets held are dangerous, and that the consequences are likely to be deplorable? Supposing them to be right; supposing, in the case of a future Regius Professor, very grave and serious objections to his doctrines can be maintained, do Dr. H.'s friends mean that, whatever such professor may maintain, it is to be allowed to pass, sub silentio; in short, that it is of no matter what a man teaches, while he outwardly continues in the church?

The plain statement spoken of is this: either Dr. Hampden is, or is not, prepared to abide by the positions he has laid down in his Bamp-

ton Lectures, and other works. Giving him all the advantage (which every one may fairly claim) of getting rid of verbal inaccuracies, or careless phrases, there is a very large number of positions to which his persecutors have formally and most justly objected. He must now have made up his mind whether he will, or can, abide by these or not. If he is conscientiously persuaded of their truth, of course he can do nothing but persevere in defending them; nor can it, perhaps, in fairness, be expected of one who believes that they are fully and entirely reconcileable with the articles and formularies of the church, that he should resign an honourable station, which he believes that he has fairly won, and to which he thinks he can do justice. But then he and his friends must remember, that they who believe as conscientiously in the falsehood and danger of their positions, as he (on this supposition) does on their truth and safety, must as decidedly oppose him, as he must resolutely maintain his position. This is a very painful condition of things; but what remedy is there for it? It is a very false view of our condition here below, to suppose that there is a cure for every evil. If, indeed, Dr. H. can, by fair argument, maintain every position which he has laid down, and convince the world of them, that would be a remedy. But will his friends say, that they think this possible? If, on the other hand, Dr. Hampden, being a sincere and dutiful son of the church, cannot but confess, that he has spoken incautiously, unsafely, and unsoundly, although without the least intention of teaching falsehood, all may be well, if he can have magnanimity to avow this, and take the steps becoming him. It certainly wants great strength of mind, in any man, to avow publicly that he has been wrong, and especially in one who is to be a teacher of But if he should be so persuaded, he cannot, as a religious man, but see, that he owes the church, and the cause he has injured, a full satisfaction; and it will be hereafter his greatest pleasure to remember, that he has done all that in him lay to atone for the scandal and injury which he has caused. If he would come forward fairly and say this, accompanying it with an honest and open declaration of his unfeigned attachment to the church of England, and with a declaration, also, of his wish to have time allowed him (a very natural and proper wish, under different circumstances,) for tranquil preparation of those lectures, which it has been the duty of his predecessors to deliver, but for which he is not prepared, all, it is repeated, may yet be well. By judicious and well-weighed publications, he may restore that confidence which he has lost, and which can never be forced back. It can only be regained by time, by a complete conviction of his good feeling, his honest intention, and his willingness to set himself right where he has been wrong. He may be well assured—probably he has little doubt\* of it—that those whom his friends call his perse-

<sup>\*</sup> Dr. H. has been unfortunate in an advocate. A wretched 'Letter to the Archbishop of Canterbury' grounds his defence merely on the technicalities alluded to, and then on gross, base personalities against those who are acting in the business, aneodotes picked up in the streets, scandal, passion, and vulgar gossip. One of Dr. H.'s assailants swore an oath; this poor man has heard that another hates the ministry; a third wishes for "a row;" a fourth was a long time before going into priest's orders, &c. &c. !! Such friends must injure any cause, beyond the power of sober judgment to retrieve. But who can be the writer? Some one who has abused the confidence of some member of the Board of Heads, from his knowledge of the statute as proposed.

cutors, would be the first to hail such a course, and to express their warm sympathy with him, and with the line of conduct which he had thus marked out for himself.

Dr. Hampden may be assured that he can do himself no good by such extracts from an early work of his as have just appeared, although coupled with a declaration, that, as he is about to republish it, it must be taken as a fair view of his present opinions. Surely he must see, that if, after having, as a young man, written wisely, truly, and rightly, in the fuller maturity of his mind he has written—as at least is openly alleged—unwisely, falsely, and wrongly, he cannot possibly refer to his early writings to show the correctness of his subsequent views. Surely he must see that this cannot go a single step towards restoring confidence, and that this is the one only thing which he has to do. Here are lately published works, which are felt to be dangerous. Let him disavow the dangerous consequences, or apologize for his incaution, or, if he can, defend them: nothing else can do.

Since the above remarks were written, Dr. Hampden's Inaugural Lecture has been put into circulation; but it does not, in any way, alter the case. It contains a direct, formal, and vehement declaration, on Dr. Hampden's part, of his adherence to the various great points of faith held by the church of England. But Dr. Hampden obviously forgets that confidence, like love, cannot be forced. It will be remembered that in the last Number of this Magazine, the whole argument proceeded on the supposition, that Dr. Hampden (by the very fact, indeed, of his remaining as a minister of the church) had already made such declaration, and that it was to be received. But still the litera scripta manet. His works still exist, and exist unretracted. Now, what his opponents say is, that the whole tenour of the phraseology of these works, the whole tendency of the view maintained through them, is inconsistent with such a belief; and that, consequently, Dr. Hampden does not deserve confidence, as a teacher of youth. They do not impute insincerity to Dr. Hampden; very far from it; but it is a very common thing, that where a person chuses to promulgate some new (or, at all events, some fancied new,) system of philosophy, it is found by reasoners, who look farther than he does, that it is necessarily inconsistent with opinions which he himself, in all honesty, professes, and has always held. Whether in religion, or in other topics, it is quite a common thing, that the belief of early life stands fast by the individual, and will produce practical results in his conduct; when, if he logically followed out new views which he has adopted, every vestige of it ought to have been blotted out of his mind. There is, consequently, not the slightest wish felt to impute insincerity to Dr. Hampden, or the least suspicion entertained of his disbelieving what he professes to believe; but he believes it, in spite of his own proclaimed and promulgated philosophy. That remains just where it was,—equally (as his opponents say) false, and equally dangerous. His vehement profession of belief can, therefore, serve no purpose what-

<sup>•</sup> To account for the chronology, it may be necessary to observe that there was just time to stop the press, and insert the statement in p. 434, as to the meeting of March 22.

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ever which is not served by his remaining a minister of the church. If he wishes to set himself really right in the opinion of those who are now offended at his opinions, he must submit simply to the same law that every other man does; that is, he must either defend the opinions which he has put forward, and show that they are really consistent with the belief which he holds, or he must openly give them up, as inconsistent. What is there hard in this? By what other law are other men, and other writers, judged? Why should the King's Reader in Divinity at Oxford be alone exempted from the operation of that law which, to go no further, is common to every other literary man?

A second postscript is necessary, to notice a most laborious pamphlet, called "Dr. Hampden's Theological Statements compared with the Thirty-nine Articles," with a very learned, thoughtful, and powerful preface, by Dr. Pusey, in which the same view, so imperfectly and feebly expressed in the foregoing sentences, is put forth with a fulness, a depth, and a range of thought, which make the work most valuable, quite independently on this controversy. Now, if Dr. Hampden means to do himself any real good, he must answer this work, and show that it is wrong, and that the citations given from his works do not prove what they are alleged to prove."

# LANGUAGE OF DISSENTERS, AS TO THE GOVERNMENT.

FIRST, let the "Christian Advocate," of February 29th, speak:-

"We rejoice to perceive that the Birmingham voluntaries, including that staunch advocate of the voluntary principle, Mr. Burnet, of Camberwell, have made a movement in advance of the tardy and temporising London dissenters. In an interview which the deputies of the former had with Lord John Russell a few days ago, they plainly told his lordship, that, rather than have a mere commutation of the churchrate, they would have nothing. This is the right method of proceeding. We are the more glad that it has been adopted, because we have seen certain parties, as usual, forgetting their loud professions of determination to be content with nothing less than the absolute annihilation of the rate; and, after a few faint bow-wows of discontent, tamely acquiescing, with a wagging tail, in the minister's design. The government, no doubt, calculated upon this unworthy facility of disposition, when they resolved to insult the dissenters of England, by re-proposing the rejected juggle of Lord Althorp. But, thanks to the activity and honesty of our Birmingham brethren, they have received timely warning of the peril to which they will expose themselves, by trifting thus with a body of men whose support is indispensable to their official existence. They err egregiously if they suppose, that by the Municipal Bill of last session, and the Marriage Bill of this, they have made themselves so secure of the confidence of dissenters as that the question of church-rates may be trifled with, or its satisfactory settlement be postponed another year. We believe we know the

It appears, by a letter in the "Standard," that the statements in the Letter to the Archbishop of Canterbury, alluded to in a former note, are quite false; that instead of 70 out of 200 residents taking up the question, there are 120 out of 180; that, of the other 60, many are not with Dr. Hampden, and that 14 out of 25 heads are against him. With respect to the calumnies uttered in that diagraceful letter, against the venerable President of Magdalen, not a word of reply can be necessary. The slanderer who imputed scrayles to him, must have known that he was uttering slander, and that the act in question, like every other act of that venerable man, proceeded from the highest and purest motives.

feelings of the great mass of the dissenters; and, unless we greatly mistake them, they will accept no measure as a measure of relief to them, which does not contain within it the acknowledgment of the great principle, that no man ought to be compelled to support or countenance, in any way, any form of religion, much less a form of which he does not approve. By merely abolishing the name of church-rate, whilst they retain the thing, therefore, government will not only not give satisfaction to dissenters, but will offer a gross insult both to their feelings and their understandings.

At this we are not surprised; for we did not suffer ourselves to be deluded into great expectations by the "toleration" paragraph of the King's speech. The Whigs are just as great sticklers for the principle of an establishment—yea, and all its practical, but especially its pecuniary details, as ever the Tories are. The see of Durham is vacant. By the deceased occupant's own admission, it yields an income little less than 20,000d. a-year. Now, let us see how the Melbourne cabinet will dispose of it. Will they fill it, subject to an agreement on the part of the fortunate individual to submit to whatever deduction Parliament, in its economy, may see fit to make? or will they afford one of their few right reverend friends the opportunity of acquiring a vested interest in its princely revenues? With what ease might a few slices from this and other pieces of preferment, in which much is received for doing mothing, be taken to supply the place of church-rates, until the nation thinks proper to resume both the churches and the property attached to them, and devote them to purposes really national. The time when it will come to this is rapidly hastening; and the reason why the Whigs will not propose the entire abolition of church—a consummation which it is not their cue to facilitate."

# Next, let us hear the "Patriot," on church-rates:-

"It will appear from our Parliamentary digest, that Lord John Russell stated, in reply to a question addressed to him by Sir Robert Peel, that it was the intention of government to bring in a bill relative to church-rates, soon after the Easter recess. At the same time, no intimation was given in what manner this litigated question is to be adjusted; whether by their commutation or extinction. If the information conveyed to us be correct, (and we have reason to believe that it is substantially so,) it would appear that ministers have not, up to the present time, fully determined what course to take. The character of the bill will probably depend, in a great measure, on the tone of public feeling, and on the manner in which that feeling is expressed; more especially on the line of conduct adopted by those who are most deeply interested in the question. Now is the time for the dissenters to speak out in a firm and decided tone, and to act with union and vigour, if they mean effectually to obtain relief from this odious, because most unjust, impost. If they remain apathetic or silent, they must blame themselves, should Lord John Russell commit the same error into which the amiable and upright Lord Althorp, with the best intentions, fell, in imagining that the diminution and commutation of the tax, in a form which would render it a fixed burden, less capable of being efficiently resisted, would prove satisfactory. His Majesty's Ministers should be told most respectfully, but plainly and firmly, that this is regarded by the general body of protestant dissenters as one of their most annoying grievances," &c. &c.

#### REGISTRATION AND MARRIAGE BILLS.

Ir may be well to say here a few words relating to this and all other public measures treated of in this Magazine. Magic is now at a discount. Consequently, if a periodical is to be in the country on the first day of a month (and the country readers will have it so) it really must leave London before the said first. To leave London before the first, in various conveyances, despatched from various booksellers, it must (on the same ground, of the present discount of magic) have been sent to the said booksellers by natural means, all of which (very inconveniently) want time. But, again, it cannot leave London "un-

houseled, unannealed." It must have a cover on its back, and be stitched. Time, again, is wanted for these operations, after the printing is completed, and the number entirely out of the printer's hands. And worse than all, in this sad eventful history, if it is to be printed in time to have all these various operations of stitching, covering, packing, and conveying performed on it, it must be out of the hands of the writers a very considerable time before the said first of every calendar month. If, therefore, either a town or country reader, having on this said first of the month found in the "Morning Post" or "Herald" a very full analysis of the Tithe or Registration Bill, is inclined to be extremely angry at finding that the poor periodical, which rears its unlucky head at the same moment, contains no such analysis, and only very imperfect remarks on the Bill itself, let him consider, before he is too angry, that the said remarks could not be written later than the twenty-fifth, (at all events,) of the preceding month; and that at that date, perhaps, his own information was not more accurate, nor his own ideas clearer on the subject than those of the writers. They who took the trouble to compare the article on the Registration Bill last month with the last words in the Notices to Correspondents, may have, perhaps, some notion of the way in which light breaks on periodicals as well as the rest of the world. And perhaps after these remarks, readers may have, in future, that degree of benevolence and charity which will induce them not to expect the impossible.

The remarks on the Registration and Marriage Bills in the last Number were, from the cause just alluded to, very imperfect. But the writer still sees no reason to depart from the position there laid down, nor from the view taken, that the Registration Bill must be so nugatory and contemptible that it can never pass any legislature, unless as a violent party measure. Every one must be aware that it will be totally impossible (and terribly unjust, if it were not impossible,) to induce poor labourers to lose half a day, or a whole day's work and pay, to walk across the country, in search too of a man whose name and look they detest, and whom they would willingly avoid, because they look on him as a spy, who will use every occasion he has of meeting with them to inquire into their affairs, and ask them troublesome questions. Then, these same Relieving Officers and Registrars will too often be broken tradesmen or farmers, who are employed because they have no other employment, and happen to have interest with some of the guardians. Their keeping a careful and correct register will be quite hopeless. Any one who has been accustomed to keep or make others keep a register in a large country parish, when the rector or curate, or both, have much duty besides, will know that, even with persons of education and orderly habits, it is not an easy thing, and that if left to persons like the Relieving Officers, the registers will be useless, to say the least. Will they not be something worse? One would not stigmatize a body, many of whom will be respectable; but it must be remembered, that just in proportion as the grade of the registrars is lowered, the danger of false registers is increased.

There have been some objections stated to the government by some

of the Middlesex clergy, a part of which are here extracted, and deserve attentive consideration:—

"They conscientiously believe, that the substitution of a registry of births for that of baptisms will have a very injurious effect upon the religion of the country,

inasmuch as it will greatly diminish the number of baptisms.

"They have too much reason to believe, that many children of the poorer classes would never be brought to the font of baptism at all, was it not for the civil advan-tages which their parents conceive to be dependent on their baptismal register; these civil advantages may indeed be conferred through other channels; but this will be no compensation to the children themselves, who are thus deprived of rite of baptism, nor to the country in which they will grow up heathens in a nominally Christian nation.

"The clergy are ready to admit, that parents who are induced to present their children at the baptismal font, solely or principally with a view to the secular advantages of registration, are lamentably ignorant of their own duty, and of the benefits which follow from that sacred ordinance; and it is undoubtedly the part of their spiritual teachers to endeavour, by all possible means, to bring them to a right understanding of this subject. But it is better, as far as the children themselves are concerned, that their parents should bring them to be baptized under the influence of a wrong motive, than that they should not bring them at all; and the withdrawing of any inducement to the observance of a solemn and necessary ordinance of religion, cannot fail to have a most injurious effect upon the parents themselves; while it will deprive their children, in too many cases, of the initiatory sacrament of Christianity.

"The clergy wish not to dwell on this sad and solemn consideration; but they earnestly hope that the legislature will pause before, for the sake of some statistical facilities, and a theoretical perfection of registration, it runs the risk of involving so many innocent children in this danger; and becomes the unintentional tempter of their parents to so fearful a neglect of Christian duty.

" The clergy also submit, that the provisions of this bill greatly interfere with the rights of the people, and violate those feelings which ought to be held most

- " In proof of the first position they refer to clauses 19, 20, 22, 23, and the severe penalties enacted in the two latter clauses; in proof of the latter they advert to clause 25, requiring the next of kin (a widow, for instance, respecting her deceased husband, or a parent respecting his child) to give information to the registrar, not only respecting the death of the husband or child, but as to such other particulars as that officer may be required to certify, and therefore subjecting them at such a time, and under such circumstances, to the visits and interrogatories of a stranger."
- " The clergy have hitherto kept these registers free of any expense to the public, save that of providing proper books for the purpose; having been wholly paid for their trouble by the fees for entries, searches, and extracts, paid by the persons apply-They submit that, if the registrars appointed under the bill are to ing for them. receive for the copies made out by them, once in every quarter, two shillings and sixpence for the first twenty names, and one shilling for each subsequent entry of births and deaths, (register bill, clause 29, page 10,) it is but just that the clergy should receive the same sum for every copy made by them, and transmitted to the registry office. But, by this bill, (clause 31, page 11,) the clergy are obliged to keep their marriage registers in duplicate (!) at great inconvenience to themselves, and delay and annoyance to the parties; and having so done, are further required to return copies of them four times in the year (!) without fee or reward.

" It is manifest, that in the great parishes in the metropolis, where so many persons are constantly attending at the vestry rooms of the churches, for the solemniza-tion of marriage, the baptism of children, and the arrangements preparatory to funerals, this provision of a duplicate registry would occasion very serious inconveniences, and entail a great additional labour on the clergy, without any corresponding benefit to the public. If copies of the registers are to be returned quarterly, there can be no occasion for the duplicate, that is, if the duplicate itself is sent in.

" It is also a peculiar hardship imposed on the clergy by this bill, that while books, parchment, and vellum are to be furnished to all the registering officers appointed under it, no provision is made for supplying such to the clergy, but they are left to find them at their own expense, though, by the present law, all such books &c. are furnished to them at the cost of the parish.

With respect to the Marriage Bill, perhaps the following observants will be worth attention. They proceed from the same source as tions will be worth attention. those on the Registration, a source entitled to the highest respect; and the writer only regrets that he is obliged to abridge them.

"The clergy distinctly declare, that they have no desire to oppose the relief of persons who are not members of the church of England, from any grievances under which they may suffer, or any disabilities to which they may be liable. They only desire for the lay members of the church, that these objects may be provided for without invading their rights; that the services and ceremonies of the church may not be infringed or altered; that the law, as it relates to the marriages of the church, may not be changed. Their objections to the present bill rest upon these grounds: that it interferes unnecessarily and vexatiously with the marriages of persons belong-ing to the church of England, and with the duties and rights of the clergy; and that it is calculated to produce an injurious effect on the morals of the country, by discouraging marriage in many cases.

"That the present bill interferes with the marriages of the church of England, will be rendered clear by reference to the title and preamble of the bill, and to clauses 1, 2, 4, 9, 21, 22, which apply to all marriages, whether of persons being members of the church or not; and impose new conditions, and new restrictions on the solemnization of matrimony, unnecessary and uncalled for, as far as the members of the

church of England are concerned.

"Clauses I and 2 take away the necessity for the publication of banns; and substitute for that publication a notice to the registrar of the district, which notice, by subsequent clauses, is directed to be given in cases of marriage by licence also, and is to be entered into a book left open for the inspection of the public; and any person, on payment of one shilling, may enter a caveat against any marriage of which notice is The operation and effect of this caveat is not very clearly stated in this bill; it may fail of giving that security against clandestine marriages which the present law affords; it may be made the instrument of vexatious and injurious delay; and there seems to be no provision made for the remedy of such an injury, but that of an action in a court of law.

"To these provisions the clergy object,—1. Because their effect will be to prevent the publication of banns, the ancient and approved practice of the church, which has provided a sufficient check to the solemnization of clandestine marriages. For proof of this the clergy refer to the fact, that very few clandestine marriages take place under the operation of the present law; and, to their own experience, that banns are

very frequently forbidden by persons having a legal right to do so.

"S. The practical experience of the clergy in the operation of the present law of marriage gives them great reason to fear, that many persons who, from various causes, wish to contract marriage as privately as possible, (though there be no legal impediment to the contract,) will be induced, by the painful publicity to which this bill will subject them, to forego their intention. This will be the case especially when parties have, for some time, lived together as man and wife; and are then, from a sense of the sinfulness of their course of life, desirous of being married. With such persons, the provisions of the present bill will prove a serious impediment to the fulfilment of their wishes. Other cases may readily be imagined; for instance, that of domestic servants, in which the intended process of notification will operate as a bar to lawful marriage; and if such should be the effect of the proposed bill, its influence cannot but be deeply injurious to the morals of the country. At all events, as far as the Established Church is concerned, if the publication of banns has been found sufficient for the purpose of preventing clandestine marriages, without giving to the intention of parties who desire to marry an offensive degree of publicity, the members of that church may justly remonstrate against the substitution of a system, which creates difficulties without yielding any real advantage.

"But an additional impediment is thrown in the way of the marriages of the church, by the time which must elapse between the notice to the registrar, and the

solemnization of the marriage.

"By the present law, a marriage by banns may take place on the sixteenth day from their first publication. By the new bill twenty-one days must elapse before it can be solemnized.

"By the present law, a marriage by licence may take place immediately on the granting of the licence; instances are not unfrequent of the solemnization of the marriage on the morning on which the licence is obtained. By the bill, seven days must elapse between the notice to the registrar and the solemnizing of the marriage. This provision materially interferes with the marriages of the church of England; it interposes a new and vexatious impediment in their way; and places the members of the church under conditions and restrictions uncalled for, as respects them, and in no way necessary to the avowed object of the bill, which is to relieve those who are not members of the church, from the necessity of solemnizing their marriages according to the rites and ceremonies of the church of England.

"5. The power of entering a coveat given to any person who will pay one shilling for the privilege, never should be granted to any person who cannot show, prima facie, that they have a just ground of interference, much less granted in the loose and vague way in which it is given by this bill, according to the provisions of which, the extent of its restrictive operation is by no means clearly stated, nor is any remedy granted for the injury it may inflict, but through the tedious, expensive, and uncertain process of an action at law; nor is it certain that it will enable parents or guardians effectually to interfere to prevent the marriages of persons not legally

competent to contract matrimony without their consent.

" It may be added, that the poorest person may now forbid the banns of a child, or relative, without any expense of time or money; whereas, under this bill, he must lose his time in going to the registrar, and pay one shilling for entering his

"6. There seems no good and valid reason why marriages of persons under this act may take place from nine in the morning till three in the afternoon; while the members of the church can only be married, according to the act of 4 Geo. 4, c. 76,

between the hours of eight and twelve in the forencon.

" It cannot be the intention of the framers of the bill to hold out temptations to the members of the church to avail themselves of its provisions; but such will too probably be the effect of the clause; and while this clause remains in the bill, and while no provision is contained in it restricting its operation to persons who are not members of the church, they consider that their rights will be unnecessarily violated. and a lure held out to the members of the church to forsake its communion.

"7. It is also desirable, as far as possible, to prevent the various places to be licensed under this bill from competing with each other, and with the established church, by lessening the fees demanded for the solemnization of marriage; for it is obvious that such a practice would be justly offensive to all reflecting persons, and would tend to degrade marriage itself in the estimation of the people at large, to the great injury of public morals. For this purpose, it would be very advantageous to introduce a clause into the bill, providing that the same fee shall be required and paid for every marriage, by notification or by license, under the provisions of this bill, as is now payable by law or custom within the parish or district wherein the same shall be solemnized for marriages by banns or licence according to the rites of the church of England.

"8. These injurious clauses might easily be removed from the bill, and its provisions rendered effectual for the relief of persons who are not members of the church, by restricting its operations to such persons, and declaring that none of its provisions shall be construed to affect the present law of marriage, as it applies to members of the church of England."

May it be added to these observations, that parties may actually be married before the registrar, in his own room, under this bill? What will be the effect of this on public morals, when a young thoughtless couple go before a man who may not be restrained by any feeling whatever from the most improper conversation? Will this add to the solemnity of the marriage tie? But again, let any one fairly consider the provisions of this bill, and they will see, that, by those provisions, a clandestine marriage with an heiress may be effected anywhere, instead of at Gretna Green. The writer will undertake to shew that travelling twenty miles from London will answer just as well as 250. Will our legislators like this?

#### TITHE BILL.

THE readers of this Magazine will perhaps remember the difficulty expressed in the last Number as to the principle of this bill. difficulty, in fact, extends to all bills, whether voluntary or compulsory, which take away the old right of taking up the tenths, in default of compliance with the agreement; for it rests, in fact, on the question, whether it is right to allow any change of tenure, or any the smallest sacrifice of property on the part of the clergy, their property being property set apart for religious uses. They who think that the assent of convocation to any sacrifice, small or great, would mend the matter, seem, to the writer, to mistake the question altogether. The convocation which, for the sake of peace, assented to the sacrifice of a sixpence which was set apart for religious uses, or to the acceptance of a worse tenure or title for the present, would do that for which it could offer no excuse whatever. And the writer would prefer to see the establishment pillaged by force ten times over, rather than see its clergy attempt to keep up the show of their own power, and of the forms of law, by using that power and those forms to sanction what is fundamentally wrong. It may and would be very convenient hereafter to shew, that nothing was done as to church property but by consent of the clergy; but it would not be particularly advantageous. if, with the proof of that fact, came the proof of another, that they had consented to any the least spoliation, and had given up, from whatever cause, that which did not belong to them, but was the inalienable possession of the established church of the country, committed to them only to keep, and by them, in their exercise of their trust, given up on demand. Here is a difficulty which the writer does not at all see how to get over. For any one who talks to clergy will find, that very many of them are exceedingly disposed to commutation and change of the present tenure; and it is, consequently, very doubtful whether convocation would refuse what are called fair terms. Now fair terms, used of the property of the clergy, means, robbery not beyond a certain extent. Would it do well for the clergy to assent to robbery of church property to any extent, great or small? Mr. Preston tells us, that clergy in general do not expect above one-third of their tenths. And the writer believes that, practically, this is very nearly true. Now, suppose a fair and sincere offer made to convocation, that the clergy should have everywhere two-thirds, if they would give up the remainder—that is, that their actual incomes should be doubled; and suppose the title to this twothirds to be made as strong as any titles are now-a-days, is it quite certain that convocation would refuse so really advantageous an offer, for the sake of abstract rights, in these days? Even if Mr. Preston's argument is over-stated, it is quite notorious that the clergy receive very much below their real tenths. Would convocation refuse an agreement which should materially increase their income? And would not the giving up the abstract right to a great deal, on condition of having the real enjoyment of the rest, unquestionably do so? These are the grounds which make the writer doubt very much whether he wishes the clergy to be asked. It is a fearful precedent, doubtless, for their property to be touched in any way without their consent; but it would be a still worse to find them, the especial guardians of that sacred trust, formally consenting to give up one sixpence of their property, while the fact is, that their formally giving up a great deal might be the means of greatly increasing their actual and future revenues.

To put this difficulty in one more shape. Does any one believe that the legislature will pass any bill which shall much displease the landowners? Could any one who knows what alone would satisfy them, tolerate the notion of convocation assenting to any such plan whatever? For what, then, could convocation be brought together, but to refuse? And what would be the fruit of that? If the legislature was determined, could convocation resist? What difference, then, does it make whether force is put on the clergy by not asking their consent, or by laughing at their refusal? The ground for future protest is laid just as strongly in one case as the other, if that is all that is wanted. Force is put on us when Parliament legislates without appeal to us. And the evil of an open struggle, not about faith or doctrine, but about money, between the body of the assembled clergy and Parliament, would, in the writer's opinion, be most fearful. He has printed, however, in justice to the other side of the question, a letter signed "A." He cannot satisfy himself or his own difficulties in the matter.

With respect to the details of the bill, the writer retains his opinion (and the clamours of the landowners bear him out in it) that, if fairly carried into effect, it would not have been unfavourable to the clergy, looking not to their real rights, but to their usual and practical exercise of them. He will not, however, waste his readers' or his own time in discussing them, as he is all but persuaded that it will not be carried, at least not in its present shape. But more than that, he is fully persuaded that no compulsory bill will be carried (he does not say, which will do common justice, for that is out of the question, but) which does not do the most crying injustice. Perhaps the fairer way of putting things is, to state his conviction that there is no chance of the landowners allowing such a bill to pass as the legislature (however indifferent to the clergy) could, in common respect to its own character, pass. This may seem harsh; but any one who has observed the "sayings and doings" of the landowners for years, will allow that it is just. Let us just look at even some recent transactions.

Two very instructive meetings of landowners have taken place in Palace-yard since March 1st, from which one may gather what sort of justice the clergy are to expect. Few things surprise one in these days; but one is a little surprised that such things as were said at the first meeting should be openly said and avowed. A Mr. Preston, tolerably well known in the world, came forward at that meeting and said, that he should lose fifty thousand pounds by this bill. Let these words be well weighed. Here is a bill which openly professes to take one quarter of the full value of tithes from every tithe-holder, and to

leave a portion of tithe-holders (most persons think a large portion) with only three-fifths of the full value of their tithes. By such a bill, this Mr. Preston tells us, that he shall lose fifty thousand pounds! How will he lose one farthing? Why thus:—He is one of that class who have been paying to the clergy, not only less than threefifths of their just demand, but so much less than three-fifths, that the making him pay three-fifths will occasion him a loss of fifty thousand pounds! This is open speaking indeed! It will be observed that this must be the interpretation of this Mr. Preston's open avowal of his intentions; for wherever the clergy have had three-fifths, they are left with what they have got-nay, if they got at all more than three-fourths, are reduced to three-fourths. Therefore this Mr. Preston would either be left where he was, or would be benefited by this bill, if he had paid his clergyman even three-fifths of what he ought to pay. But consider how much less he must have paid. This Mr. Preston is not one of the great landed Leviathans. He has not whole counties at his command, but has such an estate as the profits of his business as a lawyer would purchase for him. Suppose his rent roll to be five or six thousand a year; \* and take the interest of this fifty thousand a year, of which he talks, at two per cent. only. That makes a thousand a year. So that he has paid the clergymen on his petty estates so much less than three-fifths of their just due, that the making him pay this wretched instalment of the full right of the clergy will make a thousand a year difference to him! Here, then, we have the open avowal of one of these landowners,—a measure of his expectations,—a sample of his justice. He considers himself as an absolute loser, a most injured man, when called on to pay three-fifths of that of which he, as an old lawyer, knows well that he can and ought to be compelled to pay every farthing! If this Mr. Preston is to point out the methods of dealing with the clergy, they may as well make their bows, and make him a present of their tithes at once. Nothing else, we may rest assured, will satisfy a gentleman who, whatever his knowledge of law may be, has yet to look out in "Johnson's Dictionary" to gain his first knowledge of the meaning of the word justice!

Mr. Preston has made a singular mistake here. The tithe, instead of 422, would, on the Norfolk calculation, as he stated it, be 281; 281 is not two-thirds of 661.13s.4d. What does Mr. Preston mean by such proceedings as these? He goes on to say, that 40 per cent. is a bonus in those cases only where the full tithes are exacted, and is intended "as a compensation for collection, risk, &c...i.e., to bring the value of tithes to their usual rental value, for the actual expense of collecting corn-tithe is,

<sup>•</sup> Mr. Preston, in a letter to the "Morning Herald" of March 14th, says, that his Devonshire estate is 10,000 acres, letting at 13s. 4d. per acre, so that the guess in the text is not so very far wrong. He adds, that the increase of tithes, under this bill, would exceed 3s. per acre per annum, because the tithe is 6-10ths of the gross value of produce. [This must be a misprint. What Mr. Preston means is not clear, and no comment can, therefore, be made.] But he goes on to say, that expenses in Norfolk equal five rents. Profits ought to equal one. Therefore the land should produce seven rents. If, then, a farm lets for 100th, the produce should be 700th, and the full tithe is 70th. This, with 40 per cent. taken off, is 42th, or two-fifths of the rent. On lands of 13s. 4d., the rental for 100 acres would be 66th 13s. 4d., and the tithe 42th per annum—vis., two-thirds of the rent. On inferior lands, the rate of produce would increase.

But there were other gentlemen of equally pleasing notions present at that meeting, some of whom declared that, on the ground of the expenses of collecting alone, from thirty-five to forty per cent. must be struck off from the full value of tithes! However, it is needless to go into particulars. The one broad fact is enough. Here is a bill which will either leave the clergy where they were, or will reduce their income, in every case where they have got sixty per cent., or three-fifths of their real income; and will do nothing more for them in those cases where they have got less than this, than assign them this modicum of their real rights. And to such a bill there is found a large body of land-owners to object, and to proclaim it a dreadful injury to them. What is it which they will not esteem an injury? They talk of apportioning tithes to rent. But we are not come to the question of how the thing is to be done. We are only inquiring now how much they intend to demand from the spoil of the church for themselves. This is no slander on the Palace-yard meeting, at They say they will not agree to pay three-fifths—that is, robbing the church of two-fifths, and putting it into their own pockets, is not enough for them! Will they, at their next meeting, tell us how much they do expect to put there? Will they leave the clergy two-fifths? Mr. Preston, it may be feared, will not. He who loses fifty thousand pounds by paying three-fifths, must have very large estates indeed, if he does not lose a good many thousand pounds by paying two-fifths. Will they like to pay one-fifth? or anything at all? When it is got down to one-fifth, surely they can fairly argue

at the lowest rate, 25% per cent. In some districts it is 50% per cent. !! and, "on potatoes, &c., absorbs a still larger portion of the gross value"!!!

Now let us try Mr. Preston's arithmetic:-				
Rent of one acre of his land	£0	13	4	
Seven rents or gross produce on the Norfolk scale	4	13	4	
One-tenth of this	0	9	4	
Forty per cent deducted	0	8	81	
Tithe under the bill				
700 1 1 0 1 36 TO 1 1 1 1 1 1 1				

This is more than Ss. above Mr. Preston's present tithe—i. e., he is paying 2s. 6d. per acre, the produce being 4l. 13s. 4d.; or he is paying about 1-38th of the produce, very little more than one-fourth of his real tithes!

But does any one believe that Mr. Preston's land makes seven rents? Let us try it on supposition it makes five rents, which is probably the outside:—

Rent	£0	18	4
Five rents or produce			
Tenth of this			
Forty per cent. deducted	0	2	8
Forty per cent. deducted	Ō	4	Ō

That is, Mr. Preston is now paying less than 1s. per acre tithe on land producing 3l. 6s. 8d., or little more than 1-7th of his real tithe! What will ever satisfy him? He tells us plainly that 40l. per cent. is no bonus to him. So he expects a bonus! This is of itself a plain declaration of intention, which speaks for itself. Here, too, a person who has bought land, and has taken very good care to pay less for it on the very ground that the parson can take his tenths, now comes forward openly and says, that after this he has contrived to make the parson take so much less than these very tenths, for not one farthing of which did Mr. Preston ever pay, that making him a present of two-fifths of them is no boon at all! He never paid for a farthing of them, and yet it is clear that he has made three-fourths of them at the expense of the real owners! How can such people be satisfied?

that such a trifle is not worth paying—that it would be quite an insult to the clergy to offer it, and they had therefore better take it all.

But let us look a little farther—at actual documents. To shew what chance of justice the clergy can expect to have from any quarter, let us refer to the meeting of the Central Agricultural Association. on March 18th, where there were persons of all parties, and of the most respectable rank and condition in life, but where no one person, except Mr. Bickham Escott, said one word against the resolutions drawn up by Mr. Eagle, probably one of the most extreme politicians and vehement haters of the clergy to be found. The temper of these resolutions, and of those who passed them, may be at once seen by the eleventh resolution—" That very great encroachments have been made in modern times upon the rights of tithe-payers, by overturning moduses and exemptions from tithes which had been enjoyed for many generations"! Any person who knows the history of moduses and exemptions, knows (1) that a very large portion of them arose in fraud, and a large portion in oppression, practised on the clergy; and (2) that, from the advantages possessed by the land-owner over the clergyman, who rarely receives papers from his predecessors, and has therefore no means of proof, scarcely any moduses, except the most barefacedly fraudulent and false ones, have ever been set aside; and (3) that no modus was ever set aside, except by due process of law, unless it was so openly bad that the landowner gave it up; and (4) that, notwithstanding all this, the landowners got a bill preventing the clergy from suing for their rights, even in such cases, after a year from the date of the bill's coming into operation, and thereby confirming, beyond all question, a number of most unjust and fraudulent moduses. Yet, notwithstanding all this, this great meeting pronounces the common operation of justice in the Court of King's Bench, interfering on the side of equity against fraud, a violation of the rights of the tithepayers! When men go so far as to say that the verdict of a jury, deciding that one man took from another, by fraud, what belonged to him, and that the successors of the one are withholding the same, in injustice, from the successors of the other, is a violation of the rights of the unjust possessor, one knows what to expect from them.

The first resolution suggests a fallacy about tithes, for the invention of which Mr. Eagle received great credit, though it has been propounded often enough before, but not persevered in, because it is too foolish. Mr. Eagle does not say now that tithes are a tax. That fallacy is given up! but he says that because a land occupier may let his whole farm lie waste, in which case there would be no tithe, therefore tithes are not a lien on the land, but a personal demand on the occupier. And then, in Resolution 4, he says that the exchanging this personal security, which is very bad, for so admirable a security as a rent-charge (the best and most eligible of all real securities) without a consideration, would be an unexampled violation of the rights of property. To be sure, one supposes that all these meetings and speeches are got up for the sake of London newspapers and readers who are all utterly ignorant of the question, and that it is calculated that the

clamour so raised will settle things, or else men would really hardly be able (without either a blush or a laugh at their own hardihood) to get up and state such monstrous figments. At the present moment the tithe-owner has the right of entering on the land, and taking away the tenth part of the produce, and this right this agricultural meeting calls a personal security! No doubt, if there is no cultivation there is no tithe, and the parson demands none. The donors of tithes certainly did not say that the successors to their property should cultivate it. They left that to their own discretion. All they did say was-" We give the tenth part of the produce of all cultivated land, not in value only, but in kind, and the parson may always come and take it away." The answer to Mr. Eagle's wretched sophistry is—" We have not even a personal claim where the land occupier likes to leave his land waste, and we ask for nothing. We beg he will leave [it waste as long as he likes. When he begins to cultivate, he will be so good as to let us know, and we shall take the liberty of taking the tenth of the produce." Of course, no scheme and no law can deal with madmen or with-one hardly knows how to describe the malignant without a hard word. Of course, a debtor may always defraud a creditor finally, by saying, "I will take care you never arrest me, for I will cut my throat," or, "I will take care you never seize my goods, for I will burn them." No law can provide for such conduct. But it would be esteemed a strange answer to the man who was about to put in an execution, to say, "You have no lien on my goods, because I can burn them; you have, therefore only a personal claim on me"—that is, "You shall be cheated to whatever extent I please, because if you ask for more than a third of your demand, I will burn all my goods before you can put your execution in." This, however, is Mr. Eagle's argument, applauded by noble lords, baronets, and esquires, conservatives and radicals, as equally sagacious and honest.

After this, what chance of justice can the clergy have?

It is a matter of very serious regret to be obliged to put off giving some very interesting documents, both MS. and printed, respecting Church Destitution at Manchester, and the munificent subscriptions made to relieve it. A few words on it are given in *Events*.

There is another subject also to which attention must, at least, be called. Let every one read Dr. Dickinson's Defence of the Memorial on the Irish Tithe Bill, if they wish to know what that measure is to be. There is, indeed, very plain speaking and avowals of surrender of principles and property, which, whatever might have been expected, were too much to expect.

#### SECOND REPORT OF THE CHURCH COMMISSION.

As the report is reprinted in this Number, it is not necessary to give any account of its contents. With respect to its nature, the readers of this Magazine will be so kind as to refer to what was said on the first report, and to consider that as said again. The simple truth is, that the battle was won by the Reformers without and within the

church long ago, and that the time for objection to change is over when change is come. They who resisted, as long as resistance was possible, will at least feel easy in their own minds; and as to the actual change, men, who are worthy of the name, may lament the past, but will firmly endure the present. Let it not, however, be supposed that all the past is a matter of regret, or all the present considered as evil; on the contrary, whatever prevents undue accumulations of preferment, (and such there were, which shewed, that although the instances might be few, and becoming fewer, the law was defective,) must be considered as a very great good. The regulation, which prevents certain dignities from being held before a person has been six years in orders, is another good. The additional powers to be placed in the bishops, for enforcing the building of glebe houses, where it is practicable, and securing residence, must be looked on as advantageous. The diminishing of pluralities within due limits, and with strict respect to the actual circumstances of the establishment, has always been held desirable. The proposal for a better education of the clergy, must be hailed as a signal good. And so of other things. But the necessity for change in the cathedrals, is one which must surely be contemplated with the sincerest regret. Of the non-residentiary stalls, with a few exceptions, the value was so small, that they could not well be looked on as matters of gain, while, as matters of pleasure and satisfaction to their possessors, as marks of respect for them, on part of their superiors, they were of high value; nor was their number great. The whole number of stalls, dignities, &c., to be done away with, is stated at 368. These minor stalls were the stars and orders for a profession consisting, at least, of 12 or 14,000 men. Had there been anything of a generous feeling in the country, one might have said, that as so many pluralities were to be done away, this was the very time for increasing such means of adding a very little to the income, and very much to the harmless gratification of worthy men, or even of increasing the number of more valuable stalls, taking care that accumulation of preferment should be obviated. Considering, too, that the secular canons are the oldest body of clergy in this country, (the body, indeed, through whom the Gospel was taught and spread, long before parish ministers or parishes were known,) their removal is, on that account, matter of deep regret. As the report mentions that rural deans are to receive some small payment, would it not be possible to preserve some of the minor stalls for that purpose, and thus to keep up something more of a representation of the secular canons?

One other matter seems to demand especial notice. We have here not the episcopal commissioners only, but my Lord Melbourne, and my Lord John Russell, &c. &c., declaring to the country, that this great sweep of all the non-residentiary canons, most of the residentiaries, all the dignitaries, &c. &c., will produce so small a sum of money, that when applied to augmenting livings with a population of between 500 and 2000, up to 2001. only, those of between 2000 and 5000, up to 3001., and those of 5000 and upwards to 4001. per annum, it will not effect this poor increase, even on the livings in public patronage,

which are little more than half of the whole of this class. If all this vast change in cathedrals is to be made, and will yet effect so little, will this reforming country, which forces all these changes, do nothing itself? Will it say, that such and such things are absolutely necessary, and when it finds that after all it can extort from the clergy, their property cannot do this necessary work, will it leave the work undone?

The effect of these changes will not, of course, be felt by the upper clergy, and by those who have got their preferments. young members of the profession — they who have entered it, at least, for the last five or six years, have entered it with change staring them in the face. On the middle-aged clergy, who are now bearing the heat and burthen of the day, many of whom have given health and strength to the cause, and would have been thankful, not for gross accumulation of income, but for tranquility, as well as competence, for their declining years, the changes will fall very hard. They cannot have their youth and health, and their power of gaining independence in another profession, restored. But they must endure, and look on this as one of the many trials which are to purify and elevate the spirit, and take it off more entirely from the world. They will not enjoy the dignities, or the ease, of those who have gone before them; but the opportunity of enduring hardness, and struggling on to the end, is, in fact, a more precious, though a more painful possession.

On the principles of these changes it is vain to speak. From the time of the Conservative government's return to office, in 1834, it was obvious what must come. If they felt it necessary to make large changes, every other party was ready, nay, was pledged to it. To talk of the church resisting, or to blame it for not resisting, is therefore. humanly speaking, abourd and unreasonable. But where great changes are to be made, how can they be made on any hitherto recognised principles? The truth is, that in every part of our social body, all rights are disappearing, and fitness is made the tenure (though that is a bad word, for, if experience is worth anything, it will not hold). A weak body like the establishment must of necessity submit to that to which every other part of the social fabric is submitting. success be greater, and the duration of the new order of things, in

England, be longer, than one can now foresee.

#### THE "RECORD" AND THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE "Record" makes exceeding complaints of the charge which was undoubtedly preferred in this Magazine against it, that it speaks in an unchristian tone, and does very much in stirring up and cherishing bad feelings among churchmen. The following passage, occurring this month, speaks for itself:-" The man who states the doctrines promulgated in all the publications of the Society to be according to Scripture and the articles of the church, WE declare to be either deplorably ignorant, or false at his very heart. We deliberately make this statement! If we are uncharitable, or mistaken, or libellous, in thus

characterizing the abettors of the evil in the tracts, we are desirous to be proved to be such. Only let the contest go on before the church -let neither party skulk in darkness-and let the truth, and the truth of God alone prevail."—(Record of March 7th.) Of course, it is only fair and just to suppose that the "Record" does not here intend to ride off on the word all. For, doubtless, he that undertook to defend any seven hundred tracts in the world, either of the Society for Promoting Christian Knowledge, or any other Society, and to say that no fault can be found in them, no careless incautious phrases, no hasty and ambiguous sentiment, would be, not certainly "deplorably ignorant or false at his very heart," but very unwise. The "Record." however, if it means what is fair and just, does not mean to set up any such defence of what it has said, but means what follows. There is a certain class of doctrines, not necessary to particularize here, which the "Record" (very sincerely, doubtless,) is perpetually holding up as false, and denouncing the men who hold them as dark, legal, careless, &c. &c. The charge against the older tracts of the Society is, that they maintain these doctrines. And the "Record" deliberately declares that all who hold these doctrines are "deplorably ignorant, or false at the very heart." Now, we have been told lately, that they who hold the opposite views to those of the "Record," are a large minority of the clergy. But the "Record" knows very well that, large or small, increasing or decreasing, they are a minority.

Let these remarks be remembered for a few moments, while we look at another passage in the "Record." It complains of this Magazine, in loud terms, for saying that they who wish to drive out the old tracts, wish to drive out the old members. And on what grounds? Because there has been such a change in the teaching of the large mass of the clergy within these few years, that few now coincide with the doctrines of a bygone generation! When the "Record" speaks of " monstrous fallacies," let it look to itself. Surely a more monstrous fallacy than this was never uttered, nor was there often a piece of more "deplorable ignorance." So doctrines (doctrines, be it remembered, relating to fundamentals,) are things to change with generations! But to let this pass, will the "Record" deliberately assert that the large mass of the clergy no longer retain the doctrines to which it objects, the doctrines of Bishop Wilson, of Nelson, of Melmoth, &c., &c.? If so, what is it for ever disputing about? If the large mass of the clergy have given up these doctrines of "a bygone generation," if they have become what the "Record" considers so Scriptural and enlightened, who are the dark, legal, careless people of whom we hear so much, who are the persons who wish to retain the doctrines of Bishop Wilson, and Nelson, &c., &c., to which the friends of the "Record" object, and which they wish to expel? Has the "Record," then, no fault to find with the large mass of the clergy? Does it believe that only a few teach what it disapproves? Does it think that Lincoln's-inn Fields are the last and almost only remaining hold of what it thinks falsehood? No: the "Record" knows well enough that all this is not so—but that a majority—a large majority too—of the clergy

still retain the wholesome, sound, and Scriptural views which it denounces as dark, and legal, and hateful!

It is then, and it must be, of this majority of the clergy, of the existence of which, as a majority, no one doubts, that the "Record" pronounces that they are "deplorably ignorant, or false at the heart!"

As to ignorance, which it has become the fashion of the last few years to impute very quietly to those who hold the doctrines condemned by the "Record," it would not be right to speak of the But one may speak of the dead. These were the doctrines held by Bull and Waterland. They were the doctrines held by the very last prelate who, to our loss, has been taken from us, Bishop Van Mildert. Whether, among the bygone generation, Bull and Waterland, to mention no more—whether, among the present, Bishop Van Mildert—were deplorably ignorant, whether they had nothing to say for these doctrines, no knowledge of antiquity, no knowledge of Scripture, no powers of judgment, others may decide. They are not set up here as infallible. Bull, and Waterland, and Van Mildert may have all been wrong, and their views false. But to hear the doctrines held by such men put down by the "Record" newspaper as the result of deplorable ignorance is really amusing. Who are its own great Goliaths of learning, to whom we are all to bow? The simple fact is, that the wisdom of the children of this generation very constantly recommends to them this plan of being first in the field to make against others the accusation which they are but too sensible can be most justly preferred against themselves!

But the "Record," in its charity, allows an alternative. Some there are, even now, who know something; but if they profess the doctrines of Bull, and Waterland, and Wilson, and Nelson, they are false at heart! This is the way, this the language, by which, from week to week, this Anti-Christian paper is deliberately nourishing in those who read it the bitterest and most malignant feelings towards all who dare to differ from them. In this one paragraph, it teaches them to regard with the contempt which is commonly felt for ignorance, or the hatred which is felt for falsehood, every clergyman or churchman who dares to avow that he thinks as Bishop Wilson, and Bishop Bull, and Waterland, and a thousand others of equal name, thought! It does this, it says, deliberately. This is the charge against it. Its rancour, and its wish to teach rancour, are indeed deliberate. Were its powers or its circulation equal to its spirit, all society between churchmen who differ on points where good and great men ever have differed, would not only be ended, but would be converted into deadly hatred. An excellent evangelical clergyman told the writer of this paper, not long ago, that he saw such fearful feelings engendered by the "Record," in the younger men who took it in, that he believed the best service which could be done to religion among churchmen would be to start a new religious newspaper, of a Christian temper. It is on its temper, and its temper alone, that any remark would ever have been made here. It is the writer's strong and daily strengthening belief, that, necessary as controversy is occasionally, for maintaining the truth before the world, and preventing the unperverted from falling into error, it is rare indeed that either the infidel is converted to Christianity by the direct assault of intellectual argument, or sound views of Christian doctrine infused by the same method. On this ground then, and on the willingness to give persons who write with the deliberation and the positiveness which is manifest in the "Record" credit for not so writing, without having examined and searched for the truth, to the best of their ability, their doctrines would never have been assailed here. But when, week after week, and year after year, they go on using language which is hardly fit for decent society, in speaking of those who presume to differ from them and to hold opinions which have ever been held by some of the wisest, best, soundest, most learned, and pious of mankind,—when they do all that in them lies to stir up feelings of personal hatred to these men, and to teach every serious and religious man to consider them as dead to all sense of religion, legal, dark, careless, hateful to God and man, the time is come for meeting such atrocious proceedings by open reprobation and bold defiance. If these things are not done in sincerity, there needs no apology for commenting on them. If they are, they who do them ought, if they have still any part in the mind of Christians, to thank any one who calls on them to consider their own ways, and examine how far their temper is that of the Gospel. Let them, and those who admire them, remember, that their extreme views (not those of the mass of the evangelical party) and their temper have commonly been united, and that if in our own great Rebellion they cannot discern what line of action that union would produce, if allowed to act, they may learn the lesson very distinctly by referring to the Synod of Dort, and observing that it was the union of these doctrines and this temper which sent Barneveldt to the block, and would have sent Grotius after him, if it could.

But to return. What is the meaning of the words "Only let the contest go on before the church, let neither party skulk in darkness"? Who skulks, or who wishes to skulk in darkness? This is one of the extraordinary pieces of absurdity of which it is difficult to find the meaning. The standing committee is perpetually represented as wishing to protect the old tracts in its secret conclave, but afraid to avow The clergy of the standing committee are mostly persons whose doctrines must be avowed every Sunday of their lives, in some London pulpit or other. Does the "Record" mean that they hold one doctrine in these pulpits, and another in Lincoln's-inn-Fields? that out, and abroad, and in the world they profess the doctrine of the "Record," and in Lincoln's-inn-Fields the doctrines which it condemns? If it does not mean this piece of absurdity, by its perpetual references to secret conclaves, and darkness, and conspiracy, and concealment, what does it mean? How can men, against whom its charge at other times is, that they openly teach what shews them "to be leyal, dark, careless," &c., &c., &c., and make such terrible doctrines their boast, have any wish to conceal their adherence to them?

And what is the meaning of the contest going on before the church? Before the world, the "Record" takes care that it shall go on, by maligning every one on the other side in good set terms twice every

week. But what it means by a contest before the church, it is hard to guess. Does it take a debate in Lincoln's-inn-Fields for a contest before the church, or wish a commission of bishops, presbyters, and laity appointed, as a representative body, to hear it prove, in its learning and its charity, that the followers of Wilson, and Bull, and

Waterland are deplorably ignorant, or false at the heart?

The writer's own conviction is, that this is only another of the methods deliberately, as the "Record" says, pursued to stir up bad feelings. Just as the "Record" talks of the conspiracy, and cabal, and conclave of the standing committee, it talks of a conspiracy against Milner, the product of deep and inveterate hatred, &c., &c. If these are not words deliberately used to excite feeling against the parties of whom they are used, what is to be understood by all this? Is it prohibited to all men to say what they think of particular books, on pain of being indicted by the "Record" for conspiring with deep and inveterate hatred against such and such doctrines, (conspiracy in each case meaning, one person expressing his opinion)? Are we to understand that it is Leze-Calvinism to say a word against Milner? and that certain books are tabooed? If so, let us have a list, an "Index Librorum prohibitorum," where the last word shall not mean "forbidden to be read," but "to be commented upon," that if we do chuse to offend, it may not be in the dark.

With respect to this Magazine being the advocate of the standing committee, the writer can only say, that the extraordinary ignorance always displayed in the "Record," as to the internal politics of the society, has more than once fairly staggered him. The "Record" is, in worldly matters, shrewd and astute enough,-indeed, so much so, that it is difficult to believe that it does not know better than it seems to do, of the judgment and views of several persons who speak openly enough, even at the general board. But this is not the place for discussing such matters. In one sense, indeed, this Magazine would presume to defend the standing committee, whether it agreed in all the late policy of the society or not,—that is to say, it would always speak of the attacks on that committee, on the score of conspiracies, secrecy, monopoly of power, &c., with reprobation, and express sincere regret that the language and arts of radicalism should be brought into action against this venerable society. With respect to the question asked by the "Record," as to a particular passage from a particular tract by a dignitary put on the society's list within a year, the writer can only say, that if this is so, it has been put on by the present tract committee. He must look at the tract itself, of which he has no recollection or knowledge, before he can judge of the passage referred to. reading an extract, which may be at second or third hand, and so garbled, never can be a fair way of deciding on an author's doctrines.

#### MEDICAL EDUCATION. II.

Sin,—The suggestions in this letter, and, indeed, any that could be offered, for the improvement of medical education, would be very chimerical if they were addressed to the schools of the metropolis collectively. No one who knows anything of the constitution of these bodies can hope to see them

adopting in concert any great or useful measure. If any one of them shall think my propositions reasonable, and shall give some practical proof of their conviction, I shall be satisfied. A parent will then know that there is one institution, at least, to which he can commit his son, with only the apprehensions that he must inevitably feel when he sends him into an evil worldone institution, from which we may hope, with no unreasonable confidence, men may go forth into all parts of the country, to do good, and not mischief. When the example has once been set, the other schools may refuse to follow it, if they find it for their interest to do so.

In my last letter, I recommended a measure, which would have the effect, I conceive, of securing a better education for the students, before they enter upon their professional pursuits. I did not expect that any encouragements would induce a majority of these young men to become members of the Universities; but I believed, that, if a tolerable number were tempted to take this step, they would raise the tone of feeling among the rest. My next proposal is a more general one. It is, that no student shall be admitted without a satisfactory certificate as to his character; and I add, with more hesitation,

without some examination as to his acquirements.

It is not a little strange, that, while the public has comparatively very little interest in the character of the members of the legal profession, the Inns of Court exhibit a strictness in admitting persons of their body, which is entirely

wanting in the medical school.

No person is received into the society of Lincoln's Inn, or of either Temple, without a bond from two householders that he will pay his fees, and a certificate of his character from three barristers. In one notorious case, the benchers of the Inner Temple refused admission to a man of acknowledged talent, &c., because he had been accused (rightly or wrongly) of dishonourable practices as an attorney; and, though a committee of the House of Commons, of which Mr. O'Connell was chairman, supplicated that this gentleman (a member of the House) might not be believed guilty, he has never yet been able to procure a reversal of the decision.

A few years ago, this society was urged, I believe by Lord Abinger, to make the legal profession still more exclusive. It was proposed, that every student should undergo a preparatory classical examination, and that no person should be called to the bar who could not certify that he had an inde-pendent property of three hundred a year. The last suggestion was rejected, on the obvious ground, that such a regulation, if it had been in force thirty years ago, would have excluded some men from the profession who have done the highest honour to it, and to the country. The former was adopted, and,

to the best of my knowledge, has been persevered in ever since.

Now, surely, Sir, if we may not insist that our future surgeons and physicians should, in their commencing manhood, be subject to the same restraints which are thought necessary for students, not in general younger than themselves, in University towns, where the temptations to evil are much fewer than in the metropolis,—if we may not ask for this, surely we may demand that no less precautions shall be used in keeping out those who are likely to infect the whole body, than are judged necessary in a society designed for the education of men whose influence upon the world, if even they attain the heights of their profession, will be immeasurably less considerable? Can it be pretended that the governors of our hospitals will be departing from their function in insisting upon this measure? Must not every person who has only looked into the interior of one of these institutions, and has seen how large a portion of their officers are females, not generally very advanced in life, see reasons to justify every possible precaution of this kind, even if it were not necessary for the sake of the students and society at large?

This suggestion is so simple, that I cannot see a reason why it should

not be immediately complied with.

The next which I offer may involve greater practical difficulties, none I believe which are insurmountable. The medical schools cannot, I apprehend, provide any scheme of education for the students which shall make amends for the want of good early training. It would be absurd to expect, for instance, that a boy commencing student of medicine, who had not learned Greek, should be taught it in a hospital. I have been the more anxious to urge securities for an actual previous education, because I think it must be presumed. However little in general the students may be fitted for such discussions, it is certain that on coming to the metropolis the most difficult questions, ethical and metaphysical, and theological, will at once be presented to them.

The medical lecturer must have some opinions on these subjects; nay, it is plain that he cannot talk sensibly on a thousand points directly connected with his own professions, if he has not. It is hardly possible to conceive a man of education, who is brought into contact with human beings in all states of life and feeling, so unreflecting as never to ask himself what is man, or so mad as to suppose that the whole answer to the question could be found in the dissecting room. It is vain, therefore, to interdict our medical professors from having notions, theories, opinions of their own; it is absurd to say these shall not infringe upon any point that we hold of importance to our moral being. Still more impossible is it to prevent young men, in conversations and discussions with each other, from pursuing the reflections which their teacher has only hinted at,-from following out analogies, and deducing consequences which he perhaps never dreamed of. The student who most resolutely confines himself to his own appointed work-who determines that nothing shall enter into his mind, or at least harbour there, which is not directly connected with his profession, must still read numerous books, and follow out numerous trains of thought which touch upon every point of man's state and destiny. Yet, in how very few instances will this rigorous practice be followed! The ordinary medical student will read the newspaper, will converse with men who have every theory and notion about morals, politics, and religion-will hear ethical sophisms, that were propounded and refuted when they had no better names to sustain them than Prodicus and Protagoras. presented to him as startling novelties, upheld by the irresistible authority of Helvetius and Bentham; notions of government, so exquisitely simple and natural, that they must be true, stated to him, without one step in the long series of practical experiments which have demonstrated them to be false: theological tenets, in like manner, divested of all the mystery with which they have been invested by interested priests, set before him in all their intelligible obviousness, only without one allusion to their being intended to satisfy certain cravings of the heart, and to explain certain puzzles in the world, without a hint that they have been tried for both purposes, and found

Now, it is for this state of things that our education is necessary; we may wish that the students were less learned, or that they had a better foundation to sustain their learning; but we must take them as we find them; we must not affect to give them credit for an ignorant innocence which, in their position, it is impossible they can have. If these circumstances be rightly understood, there is much less difficulty in determining what kind of general instruction is requisite. It must not be strictly elementary: if the students need this, they must be led to feel that they need it; you must begin with them at the point which they fancy they have reached. Neither must it have direct reference to subjects in which the students do not directly feel that they are interested. It might be very expedient to give them formal theological instruction, but Johnson's coarse answer to Milton's essay must be recollected, "The horse may be brought to the water," &c.; and certainly the animal will not drink if its thirst has not some way or other been excited previously. A course of lectures, therefore, upon those subjects on which they do like to talk, on which they are certain to be hearing new opinions perpetually, (on moral and

political philosophy, for instance, on history, on general literature,) seem likely to be more useful than that positive religious teaching which, though really what the student wants, is not precisely what he feels that he wants. We must remember that we are not forming a model-system of instruction, but providing the best possible remedy for an actual mischief. There ought to be some bodies in a country exhibiting the ideal of an education. Such I think are our universities. There must be other institutions adapted to meet particular exigencies of the community, and the utmost that we can ask of our medical schools is, that they may become such institutions.

But in saying this, it must not be supposed that I wish to evade the question which I know would have been suggested if I had proposed a course of theological lectures. Your lecturer must be a man of certain opinions, and those opinions may not be palatable to all the students, or to their parents. Sir, it seems to me perfectly ridiculous to suppose that the lecturer (be his subject ethics, history, what it may,) should not be a man of certain opinions, and that those opinions should not cross and contradict many to which his

hearers have been accustomed to yield assent.

I will not say that a lecturer cannot be an honest man, of whom it can be said he has no opinions; but I must say, that the persons who could employ such a man as a teacher cannot be either very honest or very wise. A man who lectures before a body of medical students, at any rate, could not afford to be without opinions. He has no chance of being listened to by them unless he has very strong definite feelings and views, and unless he is prepared to assert them, and to shew how they supersede at once and reconcile the loose and fluctuating notions in the minds of his auditors. For the men whom they are wont to hear lecturing on their own peculiar studies, are sensible, well-informed men, who do not make it their rule to mean as little as they can in what they say, but to present facts, and the reasons of facts, with all clearness, definiteness, and decision. And again, those who talk to these young men, or they, when they talk among themselves, do not delight in mere vagueness and generalities,—their craving is after something tangible and positive. If, then, the lecturer on ethics is required to keep the peace on all controversies between him who denies the distinction between a right and wrong, and him who believes it to be fundamental,—between those who believe that all the moral affections have a selfish root, and those who believe that man is endowed with them, and that God is educating them for the very purpose of destroying selfishness,-between those who think that man is a machine, under the government of outward and necessary impulses, and those who think that he has a will, and is intended to rise above and to control the impulses of nature,-between those who, granting him a will, believe that his glory is to be independent, and those who think that he is only free when he is subject to another and higher will;—if on all these points he must be undecided or silent, he may be called tolerant and liberal, and he will be laughed at. These young men will know that he will be telling them nothing, and they will argue, rationally enough, that it is because he has nothing to tell. If, again, the lecturer on history does not choose to know that it is a question whether man was created to be a solitary creature, or to be in a society,-whether he has fought his way into the happiness of union and fellowship, or whether he has been led into it by an invisible hand, himself, unless submitting to be led by that hand, fighting, not for society, but for independence, for solitude,-whether a nation is a mere aggregate of individuals held together only by self-will, and dissolvable at pleasure, or whether it has, just as much as the family, a pre-ordained constitution, from which a man can only depart to make himself miserable, -whether that universal state which is above the national state be one in which every individual is setting up individual rights, and upon that ground fraternizing with his neighbour, according to the idea of the declaration of rights, or whether it be that in which there is neither Jew nor Greek, barbarian nor Scythian, bond nor

free, because all are one in Christ, according to the idea of the gospel,—whether, in short, there is not, or there is, a church universal, and whether all human constitutions do not, or do, depend upon this primal one,—he who will neglect such questions as these, or has no solution of them, will, I am certain, be looked upon by any set of young men, whether anxious for truth, or only impatient of confusion and contradiction, as a person who is not acquainted with one of their thoughts, and to whose words, therefore, it

cannot be important for them to listen.

The question, then, stated clearly, is this :- the public calls, and has a right to call, upon the conductors of our medical schools and hospitals, to provide some moral education for their students; this moral education must be efficient, practical, suited to the circumstances of the pupils; but if persons are chosen to conduct this education who have no views, or not decided views, it will not be efficient, practical, or suited to the circumstances of the pupils. What then is to be done?—there cannot be half-a-dozen lecturers talking one against the other; such a scheme would be absurd anywhere, monstrous in a place intended primarily for another purpose, and where moral education, if transcendently more important than professional, must yet be subordinate to it. The conductors of the schools or hospitals, then, must not be delicate; if our age vaunts of its liberality, it vaunts also of its common sense; they must decide which they will choose—to do what some men may call partial or bigoted, or do what all must call foolish and impracticable. I do not say this to increase their difficulties, but to remove them; something they must do, and if they will throw overboard some idle scruples, they can do it much more easily. And, after all, the difficulty only amounts to this,—those who do not approve of the lecturers established in any school, will send their sons elsewhere; and if that particular school maintains its medical reputation, it need not fear incurring a little reproach for adopting the only practicable means of obtaining a moral reputation.

The details of the plan which I have suggested would not occasion much difficulty. I should think it very desirable that the lecturers should, if possible, be provided by the school or hospital, or by private subscription, and that the expenses of the students' education, already very great, should not be increased. I think that for a time, at least, attendance on the lectures should be a privilege, and should not be enforced. I think it desirable that for some time they should only be delivered during the summer, when the medical teachers are silent; but on all these points I may be wrong, and at any rate the discussion of them is connected properly with another, and, I conceive, in some respects a more important proposal, with the particulars of which I may venture to trouble your readers in a future letter. I am, Sir, yours, &c.

F.

#### ECCLESIASTICAL INTELLIGENCE.

#### ORDINATIONS.

Archbishop of C Bishop of Lincol					Feb. 28 Feb. 28	
	•	DEACONS	•			
Name.	Degree.	College.	University.	Ordaining Bishop.		
sker, Henry arrow, C. B			Camb.	Lincoln•—		

The dash is used in lieu of the words "by letters dimissory from the Bishop of."

Name.	Degree.	College.	University.	Ordaining Bishop.
Bayfield, Benjamin	B.A.	Catherine Hall	Camb.	Abp. of Canterbury ————————————————————————————————————
Brandreth, William H.	B.A.	Christ Church	Oxford	Archbishop of Canterbury
Bruce, William	B. A.	Queen's	Camb.	Archbishop of Canterbury
Cox, John Edmund		All Souls	Oxford	Lincoln-Norwich
Crichton, William John		Merton	Oxford	Archbishop of Canterbury
Finch, Henry		Christ's	Camb.	Lincoln—Norwich
Fooks, Thomas B	B.A.	New	Oxford	Lincoln—Norwich
Grey, Hon. F. de	M·A.	St. John's	7	Abp. of Canterbury—— Abp. of York
Hoare, Edward	B. A.	Trinity	Camb.	Lincoln Norwich
James, Henry		Trinity	Camb.	Lincoln-Norwich
Kempe, James Cory		St. John's	Camb.	Lincoln—Exeter
Knight, George		St. Edm. Hall		Lincoln
Lister, Joseph Martin		Trinity	Camb.	Lincoln Chichester
Luxford, Geo. C		Trinity	Camb. Camb.	Lincoln — Chichester Lincoln — Norwich
North, Jacob Hugo Pulley, Anthony		Trinity Christ's	Camb.	Lincoln Norwich
Ready, Henry	B. A. B. A.	St. John's	Camb.	Lincoln Norwich
Ripley, Henry	B.A.	St. John's	Camb.	Lincoln
Smith, Frederick O		Christ's	Camb.	Lincoln—Rochester
Tyler, C. H.		Trinity	Oxford	Lincoln
Watson, John W		Trinity	Camb.	Abp. of Canterbury——Abp. of York
Willott, John	B. A.	St. John's	Camb.	Abp. of Canterbury—— Abp. of York
Windham, Robert C	B.A.	Brasennose	Oxford	Lincoln—Norwich
		PRIESTS.		
Bishop, Hugh Arthur .	B.A.	Catherine Hall	Camb	Lincoln
Brown, Richard L	B.A.	King's	Camb.	Archbishop of Canterbury
Faber, J. C	B. A.	Christ Church	Oxford {	Archbishop of Canterbury Abp. of Canterbury Abp. of York
Green, Henry	B. A.	Magdalen	Camb.	Lincoln
Hamilton, Joseph	M.A.	Pembroke	Oxford	Lincoln
Hanson, W. C	B.A.	Pembroke	Camb.	Lincoln—Norwich
Haslewood, A. B		Christ's	Camb.	Archbishop of Canterbury
Hayton, Amos		Queen's	Oxford	Lincoln
Lawrence, Thomas		Exeter	Oxford	Lincoln—Norwich
Mackenzie, Henry Marsden, W. D		Pembroke Catherine Hall	Oxford	Archbishop of Canterbury Lincoln
Trevor, George				Lincoln Norwich
Vaughan, W. A.		Christ Church	Oxford	Archbishop of Canterbury
Wall, Thomas		Caius	Camb.	Lincoln—Norwich
Wallace, George		Trinity	Camb.	Archbishop of Canterbury
Young, Henry T		Balliol	Oxford	Lincoln

The Bishop of Exeter will hold an Ordination, in his Cathedral, on Sunday, the 10th

of April.

The Bishop of Lincoln's next Ordination will be held at Buckden, on Trinity Sunday, the 29th of May. Candidates are required to send their papers to his Lordship before the 17th of April.

#### CLERICAL APPOINTMENTS.

Everett, G. F	Chaplain to the High Sheriff of Wilts	•	
Gardner, B. M	Chaplain to the Bedford Infirmary		•
Gleadall, J. W	Evening Preacher at the Magdalen Hospital		
	st Bromwich, a Surrogate for the Diocese of	Lichfield	and
• •	Coventry		

Kennedy, Benjamin H.
Seager, John O. ...... Head Master of Shrewsbury Grammar School
Trocke, Thomas ....... Chaplain to the Cavalry and Infantry Barracks at Brighton

#### PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Patron.
Airy, William Bateman, John Birch, T., D.D Booth, Robert	Keysoe V. East & West Leak R. Bexhill V. Rodmell R.	Beds Notts Sussex Sussex	Lincoln York Chiches. Chiches.	Trinity Coll., Camb. Marq. of Hastings Bp. of Chichester Bp. of Chichester
Brown, H	Thockerington P. C.	North.	Pec. }	Sir R. Affleck, Bart.
Christie, J. F Cullett, William Daniel, Richard	Badgworth cwn Spurdington Bressingham R. Combes R.	Glouces. Norfolk Suffolk	Gloue. { Norwich Norw. {	Trustees & Executors of Dr. Christie Duke of Norfolk R. Daniel, Esq., and J. Hilman, Esq.
Fenton, George	Roystone V. w. Bret-	W. York	_	Abp. of York
Hall, T. F	Hatfield Broad Oak	Essex	London	Trinity Coll., Camb.
Herbert, W Hook, J. de la Hume, W. W Isacson, Stuteville, Jackson, F. A	Llansantfread V. Lower Gravenhurst R. Scaldwell R. Bradfield St. Clare R. Riccall V.	Beds Northam.	Lincoln Peterbro' Norwich P. of D. & C. of	Bp. of St. David's Lord Chancellor Duke of Buccleugh Rev. R. Davers Rev. J. Low, Preb. of York Cath,
	Marystowe C. and		York )	
Jenkyns, Charles	Thrushelton C.	Devon	Exon	J.H. Tremayne, Esq.
Jonson, J. J	Rattery V.	Devon	Exon	SirW. Carew, Bart.
Kidd, W. J	St. Matthew's P. C. Manchester	Lancas.	Chester	Manch. Coll. Ch.
Leapingwell, A Law, W Llewellyn, David,	Haydor w. Kelby V. & Aunsby R. Orwell R. Puddington R.	Lincoln Camb. Devon	Lincoln { Ely Exon	Preb.in Lincoln Cath. Mrs. H. Newton Trinity Coll., Camb. C. N. Welman, Esq.
Lloyd, M. J Pedder, John Pinhorn, G	Depden R. Kirkham C. Ashford Bowdler P.C	Suffolk Lancas. Salop	Norwich Chester	Lord Chancellor Dean of Ripon C. Walker, Esq.
Sicklemore, G. W.	Ramsgate, St. Lau-	Kent	Canterb.	Abp. of Canterbury
Smedley, E. A	Chesterton V.	Camb.	Ely	Trinity Coll., Camb
Spencer, Isaac	Acomb V.	W. York {	Pec. of D. & C. }	Rev. F. Tireman
Steward, Francis	Barking R. w Darms- don C.	Suffolk	Norwich	Wm. Steward, Esq .
Vaughan, W. A	Chart by Sutton Val-	Kent	Canterb.	D. & C. of Rochester
Ward, Michael	Stiffkey St. John R. w. St. Mary R. & Morston C.	Norfolk	Norwich	Marq. of Townshend
Wellesley, Gerard, Woodward, C	Strathfieldsaye R. Gravensend C.	Hants Kent	Winches.	Duke of Wellington
Woodforde, T	Almsford R. & Pointington R.	Somer.	B. & W. {	F. Woodford, Esq. Lord Willoughby de Broke

#### CLERGYMEN DECEASED.

Name.	Preferment.	County.	Diocese.	Patron.
Ashbridge, J	Hault Hucknall V.	Derby	L. & C.	Duke of Devonshire
Bayliffe, Wm Bennett, C. L Bicker, John	Blore R. Littleton R. Wingfield P. C.	Stafford Middlesex Suffolk	L. & C. London Norwich	
Biggs, George	Upton Warren R. & Hales Owen V.	Worces. Salop	Worces. Worces.	Earl of Shrewsbury Lord Lyttleton
Chambers, Wm	Neen Sollers R. w. Milson C.			Worces. Coll., Oxon
Churchill, J. D	Blickling V. w. Erp- ingham R.	Norfolk	Norwich	Dow. Lady Suffield
Clementson, William	n, Head Master of the	Grammar S	chool at D	arlington
Conway, J. C	Lower Saughton	Flint		•
Crewe, Offley	Astbury R. & Mucklestone R.			Trust. of Lord Crewe Trustees
Davy, Charles	Barking R.w. Darms- don C. & Combes R.	Commone		Earl of Ashburnham
Dickinson, Robert	Ilfracombe V.	Devon	Exon {	Preb. in Sarum Ca- thedral
Freeman, Stephen,	& Sunday Afternoon  Rooty Hill Enfield	Lecturer of	St. Mary,	Newington Butts
Proude R H Fel	low of Oriel College,	Orford at 1	Destinaton	Descri
Waigh William	Wooler V	Northum	Dueben	Bp. of Durham
Watfield Toesth	Wooler V. Atwick V.	F Vorb	Vorb	Lord Chancellor
Harries C of	Kington St. Michael,	B. IUR	TOLK	LOTA CHARGEROI
nawkins,, C. Or	Amgon or minner,	near Cmppe		
Kendall, Fred				Preb. in York Cath.
Kinleside, W	Angmering East R. & West V.	Sussex	Chiches.	De la Zouch Family
Menzies, Alfred, For Richards, John	ellow of Trinity Colleg	e, Oxford, a	t Torquay,	Devon
	., Master of Crypt Gra	mmar Schoo	ol, Glouces	ter
Toron John	St Datask C France	- Davon	Eveter	
Troughton Ismes	Ashley R.	Stafford	L&C.	T. Kinnersley and — Meynell Earl Craven
roughou, James	Binley D. & Wyken P. C.	} Warwick	L.& C.	Earl Craven
Warne, John, Pries	tVicar of Exeter Catho	edral		

#### IRELAND.

#### PREFERMENTS.

The Rev. A. Macintosh, Curate of Tralee, to Bailyeushlane Rectory, part of the Union of Castleisland.

The Lord Bishop of Ferns and Ossory has been pleased to make the following appointments:—The Rev. Robert Fishbourne, to the Prebend of Aghold, vacant by the death of the Rev. James M'Ghee; the Rev. Thomas I. Jacob, Curate of Aghold, to the vicarage of Cloydah, vacant by the promotion of the Rev. Robert Fishbourne; and the Rev. Robert Carpenter, Perpetual Curate of Shilelagh, to the impropriate Cure of Mullinacuff, vacant by the death of the Rev. James M'Ghee.

The Lord Bishop of Cork, Cloyne, and Ross has made the following appointments consequent on the resignation of the living of Whitechurch, by the Rev. Dr. Hingston, Vicar General of Cloyne:—The Rev. James Hingston, who gives up the Wardenship of Youghal and living of Clonmult, to the living of Whitechurch; the Rev. John Aldworth, Rector of Inchinabacca, to the Wardenship of Youghal; and the Rev. John Bolster, Curate of Brooklodge, to the living of Inchinabacca.

The Lord Lieutenant has bestowed upon the Rev. George Sampson, his Chaplain, the valuable living of Ruddington (an union of three parishes) in the Diocese of Meath.

Rev. William Stephenson, M.A., for fifty-four years Curate of St. Mary's, Clonmel, to the Living of New Chapel, vacant by the preferment of the Rev. Mr. Hoopspatron, the Archbishop of Cashel.

The Rev. G. Gubbins, to the parish of Drumulin, vacant by the promotion of the

Rev. A. Mackintosh.

The Rev. Mr. Murphy, Curate of Ennis, is appointed principal of the school for the Education of the Sons of the Clergy at Edgeworthstown.

At Aghnagaddy Glebe, the Rev. Dr. C. H. Ussher, Rector of Tullyaghuish, diocese

of Raphoe, and formerly Fellow of Trinity College, Dublin.
At Killegally Glebe, Kings's County, aged 29, the Rev. H. L Mahon, second son of the Rev. H. Mahon.

#### COLONIAL.

The Right Rev. the Lord Bishop of the diocese has granted the following licences, viz.—to the Rev. Alfred Emmanuel Eckel, as Officiating Minister in the Quarter of Naparima, in the island of Trinidad; to the Rev. John George Millhauser, as Officiating Minister in the Quarter of Naparima, in the island of Trinidad; and to John Pilgrim Wall, as reader in the island of Dominica, under the superintendence and direction of the Rector of the Parish of St. George, in the island .- Barbadian .

#### UNIVERSITY NEWS.

#### OXFORD.

#### February 27.

In a Convocation holden on Thursday last

the following Degrees were conferred:

Doctor in Divinity, Grand Compounder—
Rev. Edw. Bouverie Pusey, Canon of Christ
Church, Regius Professor of Hebrew.

Masters of Arts—G. Lowe, Merton College; R. Lowe, Fellow of Magdalen.

Christ Church; Edw. James, St. John's College; R. Lowe, Fellow of Magdalen.

Bachelors of Arts—G. Lowe, Merton College; A. Gatty, Reser College.

lege; A. Gatty, Exeter College.
The Proctors for the ensuing year are, the
Rev. R. Hussey, M.A., Student of Christ
Church; Rev. H. Thorpe, M.A., late Fellow
of St. John's.

On Thursday last, G. Kettilby Rickards, M.A., of Trinity College, was elected and ad-mitted a Fellow of Queen's College, on Mr. Michel's Foundation.

On the same day, Mr. E. Penrose Hathaway was elected a Middlesex Exhibitioner of the

same Society.

Ashmolean Society, March 4.—The President in the chair. The minutes of the last Meeting were read. The following gentlemen were elected Members:—Rev. W. J. Coplewatch a constant of the consta C. Daman, B.A., Magdalen College; W. Dyke, B.A., Jesus College. A Paper was read by Mr. Twiss on the amphitheatre at Pola in Istria; as also an anonymous one, by a Member, on some points relative to the Natural History of the Flea.

March 5.

Trinity College.—There will be an Elec-tion of Three Scholars on Monday, May 30. Candidates must be above sixteen and under twenty years of age, and will be required to present, in person, to the President, certificates of haptism, and testimonials of conduct, toge-ther with a Latin epistle to request permission to offer themselves, at nine o'clock on Wedneeday morning, May 25.

In a Convocation holden on Thursday last, the names of the following gentlemen, who had been nominated Public Examiners, were submitted to the House, and unanimously approved :-

In Literis Humanioribus-Rev. F. Oake-

ley, Fellow of Balliol College.
In Disciplinis Mathematicis et Physicis-E. Hill, M.A., Student of Christ Church.

On Thursday last, Mr. G. Newnham Phillips, of Merton College, was admitted to the Degree of Bachelor of Arts.
On Monday, Feb. 22, Mr. T. R. Agnew, Scholar of New Scholege, was admitted Actual Evilone of that Society.

Yesterday, Mr. W. G. S. Addison, Com-moner of Exeter College, was elected Lushy Scholar of Magdalen Hall.

The number of Essays delivered in for Mrs. Denyer's Theological Prises is as follows:-On the Doctrine of Faith in the Holy Trinity, eight-On the Sufficiency of Holy Scriptures for the Salvation of Man, five.

At a Meeting of the Members of Convocation, held this day, the annexed Resolutions were agreed to :-

"At an adjourned Meeting of Members of Convocation held this day, in Corpus Common Room, it was resolved unani-

mously, "I. That the Rev. Vaughan Thomas, as Chairman of this Meeting, be requested to convey to the Rev. the Vice-Chancellor, the sincere thanks of the Meeting for the attention which he has paid to the former expressions of their wishes.

"II. That the Rev. the Vice-Chancellor be respectfully requested to lay before the Board of Heads of Houses and Proctors the following

considerations :-

"The Members of Convocation, whose names are attached to the late requisitions, have, in their applications to the Rev. the Vice-Chancellor and the Board of Heads of Houses and Proctors, proposed to themselves two distinct objects, each of which is, in their opinion, absolutely required by the nature and urgency of the occasion.

"The one is, to guard against danger from Dr. Hampden's future instructions as a Prossor; the other, to counteract the evil tendency of his past publications by some formal

and authoritative act of censure.

"With respect to the latter, which they consider a measure of the utmost importance, they are still in doubt whether the Board of Heads of Houses and Proctors has consented to entertain it in any shape; and as an exact knowledge of the decision of the Board upon this point must materially influence their own conduct, they request the earliest information

upon it.
"With regard to the former object, they feel that their distrust of Dr. Hampden, as a teacher in theology (founded, as it is, on the nature and tendency of his repeated statements), is such as to require the immediate application of suitable and sufficient safeguards; and that no explanation or even recantation of his opinions at this moment can sufficiently restore their confidence; and they cannot but think it a great evil, that Dr. Hampden should be permitted to enter upon the duties of his office without any previous act upon the part of the University, which may serve as a warning to the young men committed to their care.

"Acting upon the deliberate and conscientious conviction, that, under such circumstances, nothing can justify the University in shrinking from its solemn duty both to its students and the church, they most earnestly deprecate any delay which may throw doubt on its intention, and protract, perhaps to an-other term, all the evils of this unhappy dis-

cussion.

"However unwilling to depart from the ordinary practice of the University, they feel it their bounden duty, as individuals, no longer to postpone the adoption of such measures as may seem best calculated to obviate the dangers apprehended, and secure the objects proposed. It is, therefore, with great respect, that they feel themselves bound to add, that after Tuesday next, they should consider themselves at liberty to pursue the course they may think best adapted to satisfy the claims of

duty.
"III. That the Chairman sign on behalf of

the Meeting. Meeting. (Signed) "Vaughan Thomas, B.D., Chairman."

The following Petition to the King, respecting the appointment of Regius Professor of Divinity at Oxford, was signed in a short time by seventy-three of the resident Fellows and Tutors of Colleges, and transmitted to the Archbishop of Canterbury for presentation to his Majesty. Dr. Hampden is, however, not only securely fixed in his Professorship, but, it is said, is also designed by Lord Melbourne for immediate appointment to a Bishoprick. It is from such like sources, we conceive, that the church is in danger, much more than from any attacks of dissenters and papists; and the proceedings of ministers in this course cannot be too much protested against.

"We, the undersigned, beg to approach your Majesty with every sentiment of loyal and devoted affection, and to acknowledge with thankfulness the benefits which we have derived from the appointments made by your Majesty's predecessors to the important office of your Majesty's Professor of Divinity in this

University.

"We would anxiously disclaim all wish to interfere with the exercise of this prerogative, which has been of so great benefit to our an-

cestors, and recently to ourselves.

"We would, however, humbly submit that those who, as has been reported to us, have recommended to your Majesty Dr. Hampden, Principal of St. Mary Hall, for this important office, cannot be sufficiently acquainted with the best of the individual whom the theological character of the individual whom

they have recommended.

"We regret to say that, from the statement of his opinions, put forth in his published works, we should apprehend the most disastrous consequences to the soundness of the faith of those whom he would have to educate for the sacred ministry of the church, and to the church itself. We beg also to submit to your Majesty, that it is very essential to the discharge of the duties of the Regius Professor of Divinity that he should possess the full confidence of the several persons engaged or interested in the education of young men in this place; which confidence we, unhappily, cannot repose in Dr. Hampden.
"We would humbly implore your Majesty

to be pleased graciously to listen to such re-presentations as may be laid before you by the heads of our church, some of whom have them-

selves discharged the office of Regius Professor

of Divinity.
"We shall rely most confidently upon your Majesty's known attachment to the church, and to the interests of religion, that your Majesty will appoint a fit person for this weighty office; and we shall wait cheerfully your Majesty's decision, in a matter which so deeply concerns the spiritual and eternal interests of so many of your Majesty's subjects."—Camb. Chronicle.

March 12.

On Monday last, a Convocation was holden, in which it was proposed to abrogate certain on the to be taken by officers and others con-nected with the University upon their admission into office. The majority of the proposed al-terations was agreed to; that which contem-plated the omission of the oath of supremacy at matriculation, as well as the omission of the oath taken by persons upon admission to the Bodleian Library, were rejected.

On Thursday last, the following Degrees were conferred:-

Mosters of Arts-Rev. C. Alderson, Magdalen Hall; Rev. W. Butler, Queen's; W. J. E. Rooke, Brasennose; G. B. Sandford, Brasennose.

Bachelors of Arts-H. W. Freeland, Ch.

Ch.; J. F. Fagg, University.

The University Scholarship for the encouragement of Latin literature, for the present year, has been adjudged to Mr. W. Linwood, Commoner of Ch. Ch.

Yesterday, Mr. R. Joynes (from the Charter House) was elected Scholar of Corpus Christi,

for the county of Kent.

Yesterday, the following Members of University College were elected Scholars of this Society—Mr. T. Shadforth, on Mr. Browne's foundation; Mr. W. Skirrow, on Mr. Hearne's foundation; and Mr. H. W. O. Polhill, on Mr. Gunsley's foundation.

The Rev. S. Reay, M.A., of St. Alban's Hall, has been admitted ad sundem in the

University of Cambridge.

#### March 19.

On Thursday last, the following Degrees were conferred: Bachelor in Divinity-Rev. R. Gresswell,

Fellow of Worcester.

Master of Arts-A. H. Dyke Acland, Ch. Ch.

Bachelor of Arts-E. Hicks, C.C.C., grand

On Tuesday last, Messrs. J. Fraser, and W. Kay, and Messrs. G. Atty, of Brasennose, and F. P. Morris, of Worcester, were elected Scholars of Lincoln; and at the same time, Mesers. E. H. Adamson of University, and C. R. Martyn, of Lincoln, were elected Exhibitioners of the same Society, on the Foundation of Lord Crewe.

Mr. Linwood, of Ch. Ch., the same gentleman who so recently obtained the University Scholarship for the encouragement of Latin literature, is the successful candidate for Dean

Ireland's Scholarship for 1836.

The Examiners appointed to elect a Mathematical Scholar for 1836, have announced their election of Mr. N. Pocock, B.A., Michel Scholar of Queen's.

March 26.

On Thursday last, Mr. T. A. Echalez, of Trinity College, was admitted to the Degree of Bachelor of Arts.

#### CAMBRIDGE.

#### BACHELORS' COMMENCEMENT. January 22.

(Omitted by mistake in former numbers.) MODERATORS-Rev. S. Earnshaw, M. A., St. John's ; Rev. H. Phillpott, M.A., Catha-

rine Hall. EXAMINERS-Rev. J. H. Evans, M. A., St. John's; Rev. A. Thurtell, M.A., Caius.

John's; Rev. A. Thurtell, M.A., Caius. Wranglers—1, Smith, A., Trin.; 2, Colenso, Joh.; 3, Robinson, Joh.; 4, Aldam, Trin.; 5, Pirie, Trin.; 6, Collison, Joh.; 7, Lane, Joh.; 8, Walton, Trin.; 9, Haslam, Joh.; 10, Conway, Trin.; 11, Sheppard, Clare; 12, Smith, Joh.; 13, Tozer, Caius; 14, Hedley, Trin.; 15, Turner, W., Trin.; 16, Atkinson, Trin.; 17, Headlam, Trin.; 18, Turner, S., Trin.; 19, Currey, Trin.; 20, Bates, Christ's; 21, Clayton, Caius; 22, Lawson, Joh.; 23, Lane, Caius; 24, Uwins, Joh.; 25, Patteson, Corpus; 26, Farrand, Clare; 27, Chapman, Joh.; 28, Sparling, Joh.; 29, Swinny, Magd.; 30, Calvert, Pemb.; 31, Gambier, Trin.; 32, Ansted, Jesus; 33, Fisher, Cath.; 34, Adocok, Clare.

Senior Optimes—1, Ayrton, Trin.; 2,

31, Gambier, Trin.; 32, Ansted, Jesus; 33, Fisher, Cath.; 34, Adcock, Clare.

Senior Optimes = 1, Ayrton, Trin.; 2, Cooke, Joh.; 3, Walford, Trin.; 4, Whitelock, Trin.; 5, Hubert, Christ's; 6, Landon, Corpus; 7, Hudson, Joh.; 8, Tennant, Trin.; 9, Trapp, Clare; 10, Christopherson, Joh.; 11, Hale, Trin. H.; 12, Duncan, Pet.; 13, Verlander, Joh.; 14, Davies, Joh.; 15, Keymer, Pemb.; 16, Jennings, Trin.; 17, Westoby, Trin.; 18, Marsh, Joh.; 19, Wilkins, Caius; 20, Coleman, Joh.; 21, May, Cath.; 22, Parkes, Trin.; 23, Sykea, Magd.; 24, Bickersteth, Sid.; 25, Coles, Corpus; 26, Fellowes, Joh.; 27, Nicholson, Emm.; 28, Campbell, Trin.; 31, Legard, Emm.; 32, Pollock, Trin.; 33, Clark, Joh.; 34, Jones, J., Joh.; 35, Clarke, Queens'; 36, Kingdon, Queens'; 37, Palmee, Trin.; 38, Pierpoint, Joh.; 39, Jones, W., Joh.; 40, Cotton, Trin.; 41, Moore, Magd.; 42, Osborne, Trin.; 43, Lynn, Christ's; 44, Amphlett, Pet.; 45, Roberts, Clare; 46, Bateson, Joh.; 47, Green, Christ's; 48, Higgins, Corpus; 49, Timins, Trin.; 54, Crow, Cath.; 55, Drage, Emm.; 56, Mansfield, Trin.; 57, Parker, Corpus; 58, Bell, Queens'. 58, Bell, Queens'.

Junior Optimes - 1, Packer, Trin.; 2, Jones, Magd.; 3, Nicholl, Trin.; 4, Bennett, Joh.; 5, Baker, Cains; 6, Eden, Joh.; 7,

Jendwine, G., Joh.; 8, Milner, Pemb.; 9, Cooper, Pet.; 10, Chapman, Caius; 11, Carnegie, Cath.; 12, Pardoe, Joh.; 13, Phelps, negne, Catta.; 12, Partice, 30th.; 15, Phelips, Joh.; 14, Hoare, Joh.; 15, Hodgson, Joh.; 16, Thompson, Emm.; 17, Thornton, Trin.; 18, Meade, Pet.; 19, Thorp, Emm.; 20, Hore, Trin.; 21, Roughton, Emm.; 22, Smith, J. I., Trin.; 23, Wilkinson, Joh.; 24, Cousins, Pet.; 25, Salman, Joh.; 26, Whitworth, Clare; 27, Brown, Joh.; 29, Richard, Trin.; 20, Isaban, Penb.; 20, Sinney, 20, son, Trin.; 29, Jackson, Pemb.; 30, Simpson, Trin.; 31, Hardy, Trin.; 32, Moore, Queens'; 33, Nelson, Magd.

Agar, Trin.; Browne, Trin.; Everard, Joh.; Howes, Cains; Jeudwine, W., Joh.; Lowndes, Trin.; Morgan, Trin.; Pullein, Clare; Scratchley, Queens'; Vicars, Joh. Ægrotat — Bridgman, Caius; Radcliffe,

February 26.

At the congregation on the 17th inst., C. Bernal, of Clare hall, was admitted to the degree of Bachelor of Arts.

At the congregation on the 3rd inst., F. Nicholas, M.A., of Wadham College, Oxford,

was admitted ad eundem.

A meeting of the Philosophical Society was held on Monday evening, Dr. Thackeray, in the chair.—A paper was read by Mr. Kel-land, of Queens, "On the application of the hypothesis of finite intervals to the explanation of the phenomena of dispersion." The object of this paper was to shew, that by supposing, as M. Cauchy has done, the distance between two consecutive particles of the medium of light to bear a finite ratio to the length of wave, the phenomena of dispersion are satisfactorily accounted for. Numerical calculations are entered into for the purpose of verifying the formula in all the cases which M. Fraun-hofer has examined. The fact that a star appears to us as a point, and not a spectrum, compels the author to the conclusion that the medium of light is more dense in vacuum than in refracting media, a conclusion in opposition to generally-received opinions. It is also a consequence of the above circumstance, as applied to the author's formula, that the forces which the particles exert on each follow the law of the inverse square of the distance, and also that the vibrations must be transversal. The author added, that, by the formula he had investigated, a marked difference was found in the results when applied to M. Fraunhofer's seven solids and three fluids; for the former a particular function of the forces was always negative—for the latter always positive; which remarkable circumstance, the author thinks, will lead to the most important consequences in the theory of molecular actions. - Mr. Whewell also made some remarks on the present state of our knowledge of the tides. He stated that recent researches have completely changed the position of this subject; -observa-tion is now in advance of theory, as, a little while ago, theory was in advance of observa-tion. It has been shewn that the inequalities

depending on the moon's hour of transit, dedepending on the mount is found to the control of clination, and parallax follow with great exactness the laws resulting from the hypothesis of a spheroid of equilibrium, alightly modified. In addition to this, it has recently been discontinued in the control of the control o covered that the diurnal inequality of the tides agrees in general circumstances with the equi-librium hypothesis, and that there is a solar inequality also agreeing with the same hypothesis. The observer may now, therefore, call upon the mathematician to investigate the result of some theory agreeing more nearly with the state of the case than those of Bernoulli and Laplace, and thus to bring the calculation into accordance with the cherved quantities. It was remarked further, that this must be solved as a problem of hydrodynamics, not of hydrostatics; but that it does not appear likely that a satisfactory solution will be obtained, except we take into account the retarding forces, as well as the attractive forces and the condition of perfect fluidity. This being almost the only mechanical problem yet un-solved, which is requisite for the completion of the theory of universal gravitation, was put forward as a subject well worthy the attention of mathematicians.

#### March 4.

#### CLASSICAL TRIPOS.

Examiners.—J. F. Isaacson, B.D., St. John's;
J. Gibson, M.A., Sidney Sussex; H. S.
Hildyard, M.A., St. Peter's; C. Merivale, M.A., St. John's.
First Class.—Osborne, Trinity; Marsh, St.
John's; Bateson, St. John's; Mansfield,
Trin.; Smith, J. I., Trin.; Turner, R. E.
Trin.; Gambier, Trin.; Cotton, Trin.;
Frere, Trin.; Walford, Trin.; Clayton,
Caius; Atkinson, Trin.
Sacond Class.—Jeudwine, G., St. John's:

Caius; Atkinson, Trin.

Second Class—Jeudwine, G., St. John's;
Thompson, Emman.; Campbell, Trin.; Richardson, Trin.; Thorp, Emman.; Whitworth,
Clare; Cooke, St. John's; Wilkinson, St.
John's; Swinny, Magd.; Fellowes, St. John's;
Clarke, T. J., St. John's.

Third Class — Milner, E. W., Pemb.;
Moore, Queens'; Jackson, Pemb.; Tennsant,
Trin.: Chapman, St. John's: Keymer, Pemb.;

Trin. ; Chapman, St. John's ; Keymer, Pemb.; Hudson, St. John's; Walton, Trin.; Adoock, Clare; Pollock, Trin.; Hoare, St. John's; Cousins, St. Peter's; Meade, St. Peter's.

On Wednesday last, C. J. Vaughan, of Trinity, was elected Craven scholar.

Havilland De Sausmares, B.A., of Caius College, in this University, has been elected a Fellow of Pembroke, Oxford, on the nomina-tion of the Dean and Jurats of the Island of Guerneey.

At a congregation on Wednesday last, the

following degrees were conferred: -Bachelor in Divinity-Rev. J. Prendergast, Queens'.

Master of Arts-J. H. Willan, St. John's. Bachelor in the Civil Law-H. Penfold, Trinity hall. Bachelors of Arts-Rev. S. H. Widdring.

ton, Magdalene, (comp.); J. P. Royle, Trinity; H. C. Arden, Trinity; C. W. Lamprell, Clare Hall; G. W. Kerridge, Trinity Hall; T. Blackall, Caius; R. J. Harrison, Emman. At the same congregation, the Rev. S. Resy, M.A., of St. Alban's Hall, Oxford, was admitted a medium.

mitted ad eundem.

At the same congregation the following graces passed the Senate:—

To authorize the Registrary to transfer the University Muniments from the present office in the Old Court of King's college to a room in the Pitt Press, as a temporary Register

To appoint the Vice-Chancellor, the Master of Joses, the Master of Christ's, Mr. Peacock, Mr. Whewell, Mr. Hughes, of St. John's, Mr. Bewstesd, Mr. Issacson, Mr. Smith, of Caius, Mr. Philipott, and Mr. Phillips of Queens', a Syndicate, to consider whether any and what erations may be made in the previous examination, and in the examination for B.A. de-

#### March 11.

At a congregation on Tuesday last, the de-gree of Master of Arts was conferred, by Royal Mandate, on Ds. Cotterill, of St. John's.

At the same congregation, the degree of Master of Arts was conferred on H. Matthew, of Sidney.

A grace also passed the Senate to appoint Dr. French, Dr. Adams, Professor Lee, Professor Musgrave, Mr. Phillips, of Queen's, Mr. Rose, of St. John's, and Mr. Browne, of Emmanuel, a Syndicate to reconsider and renew the Tyrwhitt's Scholarship Regulations, which have ceased to be in force.

A meeting of the Philosophical Society was held on Monday evening, Dr. Clark, the President, being in the chair.—Mr. Whewell gave an account of the recent discoveries made by Professor Forbes, and other philosophers, with respect to the polarisation of heat. He stated the Dr. Rother had mostly chained an that Prof. Forbes had recently obtained an additional confirmation of this discovery, by finding that heat, by two internal reflections in a rhomb of rock-salt, resembling Freezel's rhomb, becomes circularly polarised under the same circumstances as light. It was also mentioned that Biot and Melloni have very recently ascertained that heat acquires circular polarization by transmission along the axis of a crystal of quarts.—Mr. Willis then explained his views respecting the composition of the entablature of Grecian buildings. He observed that this feature in the architecture of Egypt consisted of two members, arising from the mode there adopted of roofing a building with beams of stone, resting on the pillars, and sup-porting transverse slabs. The upper member being resolved into two, the three divisions of architrave, frieze, and cornice were produced; and the portion of the mass which belongs to

each of these members may be determined by observing in what manner they are managed when the entablature is resolved into parts by

cross-trabeation. It appears in this way (and also by the principles which Vitruvius implies

in giving his rules) that each member consists of a vertical face capped by some projecting mouldings; the term cymatium denotes this mousining; the term cymatium denotes this group of mouldings in all cases; and not, as has hitherto been supposed, a particular form of moulding. The entablature in the simplest cases consists of architrave, frieze, corona, each with its cymatium, and the sima above; in more complex cases there are inserted also the denticulus, and the modifition band, each of which has liberties its corrections. of which has likewise its cymatium.

#### March 18.

The Chancellor's gold medals for the two best proficients in classical learning among the commencing Bachelors of Arts have been adjudged to W. A. Osborne, and J. S. Mansfield, both of Trinity. The first decision of the examiners on Monday last was, that Mr. Osborne had obtained the first medal, and Mr. Marsh, of St. John's, and Mr. Mansfield, of Trinity, were so nearly equal that it was thought fit the two latter gentlemen should be re-examined. The result of the second examination is an stated above.

The following summary of the Members of the University is extracted from the Cambridge Calendar of the present year:—

	Members of	Members on the Roards
Trinity	817	1658
St. John's	527	1076
Queen's	117	358
Caius	115	282
Christ's		242
Emmanuel		217
Corpus Christi		214
St. Peter's		200
Magdalene		188
Catharine Hall		186
Clare Hall		168
Jesus		163
Pembroke		186
Trinity Hall		128
King's		112
Sidney		87
Downing	28	52
Commorantes in V	illa 11	0
	2552	5467

It appears from the last Oxford Calendar, that the total number in that University is 5154, consequently Cambridge has a majority of 313 members. The increase in this University since last year is 68.

The following are the names of the Inceptors to the Degree of Master of Arts, at the Congregation on Friday last:—R. Phelps, Trinity; J. H. Brown, Trinity; J. H. Howlett, Fellow of St. John's; C. Fisher Sculthorpe, St. John's; Rev. C. Bloomfield Lockwood, St. John's; J. Bowstead, Fellow of Pembroke; Rev. J. H. Pratt, Fellow of Caius; L. Jones, Queen's; Rev. J. Hildyard, Fellow of Christ's Callege: Rev. J. Cartmell. Fellow of Christ's College; Rev. J. Cartmell, Fellow of Christ's College; Rev. S. Glas Fawcett, Fellow of Magdalen; A. Tate, Emmanuel.

At the same Congregation the Degree of Bachelor in Divinity was conferred on the Rev. J. Hugill, of St. John's College.

On Saturday last H. Jones Daubeney, Esq., B.A. of Jesus College, was admitted a Fallow of that Society, on the nomination of the Lord Bishop of Ely.

On Friday last J. Gorham Maitland, and C. Penrose, both of Trinity College, were elected Bell's Scholars.

There will be Congregations in the Senate-house on the following days of the ensuing Easter Term:—

Wednesday.....April 27, at eleven.
Wednesday.....May 11, at eleven.
Wednesday......25, at eleven.

Saturday.....Jane 11, (Stat. B.D. Comm.)

Wednesday....... 22, at eleven.
Saturday....... July 2, at eleven.
Monday....... 4, at eleven.
Friday....... 8, (end of Term) at ten.

A Macting of the Philosophical Scienty uses held on Monday evening, Dr. Thackeray, Vice-President, in the Chair. A Memoir was read by S. Earmshaw, Esq., St. John's, "On the Integration of the Equation of Continuity of Fluids in Motion;" also a Memoir by Pracessor Miller, "On the Measurements of the Axes of Optical Electricity of certain Grystals." This Memoir contained various determinations from which it appears that the law concerning the connexion of the crystalline and the optical properties of crystals suggested by Professor Neumann,—namely, that the optical area are the axes of crystalline simplicity, is false; but that it is true, in many of the cases hither to examined, that one of the optical area coincides with the axis of a principal crystalline some. Afterwards Mr. Webster, of Trinity College, made some observations on the periodical and occasional changes of the height of the berometer, and on their commexion with the changes of temperature arising from the tenance and from the condensation of aqueous vapour.

## BIRTHS AND MARRIAGES.

#### BIRTHS.

Of Sons — The lady of the Rev. G. G. Harvey, Horton Hall, Staffordshire; of Rev. W. Pullen, r. of Little Gidding, Hants; of Rev. J. E. Austen, Speen, Berks; of Rev. R. L. Brown, Bognor; of Rev. W. Knatchbull, Sutton Mandeville, Wilts; of Rev. J. Athawes, Trinity Coll., Camb.; of Rev. F. Tebbutt, Welton V., near Daventry; of Rev. H. S. Foyster, Harrow Weald; of Rev. T. B. Coney, Chedzsy R.; of Rev. R. G. Curtoise, Gillingham, Kent; of Rev. J. Smith, Oxford; of Rev. W. Martin, Staverton, Devon; of Rev. W. Blennerhasset, Iwerne Minster, Dorset; of Rev. J. Storer, Jun., Hemmingford Grey; of the Archdeacon of Jamaica; of Rev. L. Tomlinson, Brown-street, Salisbury; of Rev. W. F. Hook, Coventry; of Rev. T. Gregory, Upper Clapton; of Rev. T. F. Dymock, Stockland V., (still-born;) of Rev. A. Irvine. St. Margaret's, Leicester, (of twins;) of Rev. J. A. Giles, Camberwell; of Rev. S. Whiddon, Lustleigh R.; of Rev. E. J. Todd, Axminster; of Rev. Mr. Andrews, West Town, near Kingsbridge, (a boy and a girl;) of Rev. F. Webber, Merther Cottage, Cornwall.

Webber, Merther County County and Of Daughters — The lady of the Rev. W. Vernon, Ravenstone V., Olney, Bucks; of Rev. J. W. Watts, Minister of St. James's Church, Guernsey; of Rev. C. Miller, Cheswardine V.; of Rev. N. Fiott, Edgware V.; of Rev. G. Morris, Hamble, near Southampton; of Rev. J. Beanchamp, Crowell R., Oxford; of Rev. A. H. Pearson, Burchett-house, Petworth, (still-born;) of Rev. A. Drummond, Charlton R., Kent; of Rev. W. Gee, Week

St. Mary R., Cornwall; of Rev. N. Wodehouse, Watford V.; of Archdescon King, St. James's-square; of Rev. H. T. Streeten, Richmond; of Rev. S. F. Pege, Orresdale, lale of Man; of Rev. R. Lacas, 34, James Brook-street, Landon; of Rev. R. Henshaw, Woodville, near Kingsbridge; of Rev. T. R. Lancaster, Barfreston R., Kent; of Rev. R. Eldridge, Oddington, Gloucesterahire; of Rev. T. C. Ellers, Bickenhill V.; of Rev. C. Sheffield, Burton-on-Stather; of Rev. H. R. Wrey, Godington, Kent; of Rev. H. A. Browne, Stow Maries R., Essex; of Rev. T. G. P. Atwood, v. of Frontield, Wilts; of Rev. Dr. Shuttleworth, Warden of New College.

#### MARRIAGES.

The Rev. E. S. Appleyard to Ann E., only d. of the late G. Jackson, Esq., of Bushey Heath, Herts; Rev. R. C. Phelips, r. of Cucklington, Somerset, to Caroline A., second d. of Sir H. Hoskyns, Bart., of Harewood, co. Hereford; Rev. C. H. Craufurd to Eliss, eldest d. of R. Hickman, Esq., af Old Swinder, of Givendale House, East Yorkahire; Rev. R. Smith, r. of West Stafford, Dorsett, to Emily G., youngest d. of the late H. H. Simpson, Esq., of Gamden-place, Bath; Rev. C. A. Thurlow to Fanny M., youngest d. of Sir T. B. Lethbridge, Bart.; Rev. T. England, c. of St. Mary's, Newington, Surrey, to Caroline A., youngest d. of R. Muggeridge, Esq., of Walworth; Rev. R. M. Wood, second s. of J. Wood, Esq., of Brown Hill, Staffordshire, to Mary, third d. of the Rev. T.

Moscoune, v. of Shanley, Herts; Rev. J. Wills, jun., of Scarberough House, mear Crewkeerne, Sonsmetchire, to June, youngest d. of the late H. Coles, Req., of Petherton Perk, mear Bridgewater; Rev. N. J. B. Hole, of Pembroke Coll., Camb., to Louiss G. Clayfield, edgest d. of the late E. R. Clayfield, Eeq., of Briglington; Rev. R. B. Burgess, M.A. of

Queen's Coll., Camb., to Margaret E., only d. of the late R. Burgess, Eaq.; Rev. R. Collissess, of Uswerth, in the county of Darham. to Ellen, youngest d. of T. Maingy, Eaq., of Antwerp; Rev. J. Woodhouse to Laura Aufifth d. of Sir J. Trevelyan, Bart., of Nettle-combe Court, Somersetshire, and Wallington, Northumberland.

#### EVENTS OF THE MONTH.

The "Exemp" are collected from the public papers, except where private correspondents are se good as to send more authentic accounts, which are always marked "From a Correspondent."

#### CAMBRIDGESHIRE.

Sir William Webb Follett has been appeared one of the standing counsel for the University of Cambridge, in the room of the Master of the Rolls.

DEATH OF DR. WHITFIELD.—The death of this gentleman, Professor of Music in the University of Cambridge, took place on Tuesday, March 2, at Holmet, near Hereford.—Cambridge Chronicle.

#### CHESHIRE.

At his Majesty's levee on Wednesday, the 16th March, an address was presented to the King, by Lord Kenyon, from the Archdescon and several elergy of the county of Chaster, expressing their serious alarm at the appointment of Dr. Hampden to the chair of Regius Professor of Dirinity at Oxford, considering that his published writings contain opinions tending to subvert vital truths of God's boly word, which are embodied in our creeds and articles; and therefore feeling it their duty most respectfully to implore his Ma-jesty to command the advice of those archbishops and bishops in whom his Majesty can confide, in the disposal of such high and influential stations as those of bishops and dignitaries of the church, and praying that the Great Head of the church may enable his Majesty to protect its interest .- Times.

#### DERBYSHIRE.

We understand that addresses are in the source of preparation to the King, from the elergy of the southern division of the county, and the lay members of the church in Darby and the neighbourhood, on occasion of Dr. Hampdan's appointment to the Regims Professorship.—Derby Marsery.

#### DEVONSTIRE.

The Rev. J. M. Glubb, M.A., minister of St. Petrock, has been presented with a Vol. IX.—April, 1836.

bandsome bible, a silk gown, cassock, hood, &c., by some of the members of his congregation,....Enster Genetts.

#### DORSETSHIRE.

The inhabitants and congregation attending the church at Ower Meigne, Derset, have presented to the Rev. George Maxwell, the highly respected curate of that perish for the last nine years, an elegant silver tea-pot and greem-jug, as a mark of their esteem.

The violent gale of Tweeday, March 2, was felt with extraordinary force at Weymouth, having stripped the roof of the new church, and so devastated other buildings, that the streets were street with bricks, tiles, and slates.—Times.

#### DURHAM.

The Gasette of Friday, March 4, notifies that the King has been pleased to order a congé d'elire to pass the great seal, empowering the dean and chapter of the cathedral church of Durham to elect a Bishop of that see, the same being void by the death of the Right Rev. Father in God Doctor William Van Mildert, late bishop thereof; and his Majesty has also been pleased to recommend to the said dean and chapter the Right Rev. Father in God Doctor Edward Maltby, now bishop of Chichester, to be by them elected bishop of the said see of Durham.

FUNERAL OF THE LATE LORD BISHOP OF DURHAM.—The mortal remains of the late bishop were removed in the night of Monday 29th ult., from Auckland Caştle to the Castle of Durham, preparatory to their being finally deposited in the tomb prepared to receive them within the rails of the altar, in the cathedral, — About eleven o'clock, the great bell of the cathedral commenced tolling, and before twelve o'clock, the hour appointed for the commencement of the mournful ceremony,

every place within the spacious building, which could command a view of the procession, was occupied, even the lofty hanging gallery, and the openings above the arches in the choir.—Benches were placed from nearly end to end of the nave, and these were crowded with spectators. Sufficient space was left open in the centre for the procession, which hegan to move from the chapel soon after twelve o'clock, the choir singing, "I am the resurrection and the life," &c. - After the burial service was concluded, the Rev. J. Raine, M. A., the principal surrogate, standing at the head of the grave, and turning towards the congregation, proclaimed the style and titles of the deceased prelate.—The procession then quitted the tomb and returned to the nave in reverse order, the organ playing the "Dead March in Saul."

THE LATE BISHOP OF DURHAM.—Suitable respect and honour are about to be paid to his memory, by the erection of a marble monument in the cathedral church, and the establishment of a scholarship in the University of Durham, in perpetuation of his name and virtues. The subscriptions already made in aid of these truly meritorous objects are considerable, and we have no doubt they will be such as to confer credit on those who were witnesses of the pious bishop's zeal, munificence, and disinterestedness, in the promotion of all good works,—Durham Advertiser.

#### GLOUCESTERSHIRE.

THE LATE BISHOF OF BRISTOL.—The proposed tribute of respect to the character of our late exemplary prelate has been carried into effect. A monument has been erected to his memory, in the cathedral, designed and executed by our distinguished fellow-citizen, W. H. Bailey, R. A., and which we have no doubt will prove highly gratifying to every admirer of sculpture.

—Bristol Mirror.

CLERGY OF BRISTOL. — A meeting of the clergy of the deanery of Bristol, convened by requisition to the rural dean, and which was very numerously attended, was held on Thursday, March 10, in the committee-room of the diocesan school, at which it was resolved, "That an humble address be presented to his Majesty, on the present alarming condition of the established church of England and Ireland, and praying his Majesty to be graciously pleased to listen to the recommendation of the spiritual Head of the Church in the appointment to episcopal offices, and the royal professorships in our Universities." An address was accordingly proposed to the meeting, and, with the exception of

one dissenting voice, being unanimously carried in the affirmative, was transmitted to the Archbishop of Canterbury, with a request that his Grace would transmit the same to his Majesty.—Bristol Mirror.

On the proposed Transfer of the

SEE OF BRISTOL TO THE SEES OF BATH AND WELLS AND OF GLOUCESTER.-Will the large population of a city proverbial for attachment to religion, and to the established church in particular, tamely submit to this degradation? We have much mistaken them if they do not promptly and almost unanimously petition Parlia-ment, and memorialize the Government against such an outrage on their feelings and the character of their city. Why, when two new bishoprics are to be created in populous districts, is the see of Bristol, seated in the midst of a dense mass of inhabitants, to be extinguished? Why is our cathedral to be stripped of its establishment, and its distinguishing cere-monies, when a popish rival, of larger extent, is rising in our immediate vicinity for the performance of the imposing ritual of the Roman catholic church? We call upon our fellow-citizens to bestir themselves, and to protest against the threatened degradation; if they fail to avert it, they will at least have performed a solemn duty, and placed upon record their resistance to an act which cannot be justified by any principle of reform,—for it re-medies no abuse, nor saves a farthing to the state.—Felix Farley's Journal.

A public meeting of the friends of the

A public meeting of the friends of the established church was held at Bristol, on Tuesday, March 22, at which it was unanimously resolved to address the King, and to petition both Houses of Parliament, against the proposed suppression of the see of Bristol, and the transfer of its jurisdiction.

#### HAMPSHIRE.

The scholars of the collegiate school of Winchester have subscribed for the purpose of presenting their head master, the Rev. D. Williams, D. C. L., of New College, with a magnificent piece of plate, as a testimony of their gratitude and esteem. It consists of a splendid candelabrum of massive ailver, containing branches for nine lights. The pedestal is triangular. On one compartment is the inscription in Latin; on the second is beautifully chased, in bas-relief, Telemachus presenting offerings to Minerva, as the patroness of learning; and on the third is emblazoned the corporate arms of the ancient city of Winchester.—Salisbury Herald.

A highly respectable meeting of the sub-committee of the Portsmouth District

Church of England Society, comprising the parishes of Warblington, Havant, Bedhampton. Farlington, and Hayling, (North and South,) was held at the Assembly Room, Crown Inn, Emsworth, on Monday, February 15, G. A. Shawe, Esq., vice-president, in the chair. The subjects discussed were—the advantage to the members of the Church of England of associating for the purpose of mutual conference and assistance at periods of difficulty, or for resisting any uncalled-for aggression, and the means of alleviating the present distress of the clergy of the es-tablished church in Ireland. The meeting was severally addressed by the Rev. Messrs. Mountain, Norris, and Alder, by Captains Bigland and Pierson, and hy Messrs. Baines, Loftin, Smart, Harrison, and H. Stevens. At the conclusion, a considerable addition was made to the sums already collected in those parishes for the Irish clergy.

The consecration of Sarisbury Green Chapel took place on Tuesday, March 8. The day was exceedingly fine, and as the parties proceeded to the spot, hereafter to be rendered sacred by the worship of God, the fine tone of the bell presented by the chapter was heard afar off. The arrangements of the Rev. Mr. Snooke were excellent. The bishop entered the church at twenty minutes past eleven. The Rev. George Morris, the new incumbent, read the prayers. The children's singing was admirable. Upwards of forty of the clergy were present; among the company we recognised the Bishops of Winchester and Montreal, Doctors Williams and Wilson, Mr. Barter, the Warden of Winchester College, and Sir H. Thompson; Messrs. Abbott, Baker, Barton, Breton, Brock, Brown, Daintry, Dewdney, Dusutoy, Dyson, Gray, Harrisons, Haynes, Henville, Hone, Horne, Hulton, Jacob, Jeans, Sacard, Shad. Morris, Mountain, Pooke, Scard, Shad. well, Snooke, Trenchs, Vick, Walters, and Waring. Mr. Henville officiated as chancellor, for Dr. Dealtry, who is seriously ill. The collection was—In the plate, 1341. 17s. 6d.; sent by those who could not attend, 391. 10s.; total, 1741.7s.6d. The largest we believe ever known in the diocese at a consecration; doubtless owing, in a great measure, to the hishop saying he considered it a case which justified him in departing from his usual habit of silence on that point, and in making a special request for a large contribution, and the appeal was nobly responded to.-

#### KENT.

Portsmouth Herald.

A meeting of the parishioners of Buck-

land, near Dover, was called on Friday, Feb. 26, at the vestry-room, to make a church-rate, and upon other business. few of the worst of the parishioners (i. e. Radicals) were determined to upset the meeting, and therefore mustered what force they could, and prior to the hour ap-pointed, eleven o'clock, assembled in vesr, nominated a chairman, and proceeded to enter into resolutions, and before the churchwardens or any other person than one solitary Conservative, who protested against the proceedings, had arrived, carried a vote that a church-rate was unnecessary and inexpedient, (as no doubt they thought the church,) and that the making thereof be deferred to that day six months. The worthies then dispersed in high glee. The meeting, however, being illegal, fresh notice was given for another meeting, and notwithstanding the Radicals did all they could to bring together their friends, the Conservatives carried their measure by 29 against 14, much to the chagrin of the former. - Kentish Paper.

COMMUTATION OF TITHES.—The following is a copy of the petition to the House of Commons from the clergy of East Kent, on the Tithes Commutation Bill:—

"That your petitioners do not object to a commutation of tithes, founded on just principles, and consistent with the due maintenance of the rights of property.

"That the main provisions of the bill now before your honourable house are not, as appears to your petitioners, directed to the procuring of an equivalent for the net value of tithe property, after a deduction of the expenses incidental to its collection and marketing, but to the assigning of a proportion only of such value, according to a scale arbitrarily selected.

"That your petitioners are prepared to prove, from the information of tithe-owners who are now taking tithes in kind, and of surveyors employed in the valuation of tithe property, that the average expenses of taking tithes in kind in East Kent would not exceed 151. per cent., and that in many cases it would be as little as 61. per cent.

"In conclusion, your petitioners humbly pray that no bill for a commutation of tithes may receive the sanction of your honourable house, which does not provide a just and fair compensation and equivalent to tithes owners, for the property which they will be required to commute."

### LANCASHIRE.

CRUBCH BUILDING SOCIETY.—A society has been established in Manchester for promoting the building and enlargement of churches and chapels in the parishes of Manchester and Eccles. The first meeting

was held on Monday, Feb, 22, at which sime, upwards of 4,000l. were subscribed. Before the expination of the week, the subscriptions exceeded 6,4091. The following are some of the most liberal donations :-- Robert Gardner, 1,000%; Brad. shaw, Wanklyn, and Sons, 500/.; Edward Loyd, 5004; The Warden and Fellows of Christ College, 509l.; W. Atkinson, 500l.; Samuel Taylor, Moston, 809l.; John Brooks, 8001.; Mrs. Byrem, 8001.; Edmand Wright, 2001.; Mrs. Brooks, 2001.; John Clowes, 2001.; Thomas Coates, 2004. Another munificent denstion of 1,0001, is announced from H. H. Birly, Esq.; and of 100l. per annum from Lord F. Egerton, with an intimation of further aid. This sum also is subscribed by the noble Lord in addition to the same annual amount to the Chester Diocesan Society. Among the new contributions, are one of 200L, and ten of 100L each. Sir Oswald Mosely, Bart., J. C. Legh, and John Grimes, Esqrs., in addition to 1001. each, have also offered land for sites. The latest accounts state the subscriptions already to amount to upwards of 11,000l..... Cambridge Chronicle.

The Rev. J. Hutchins, curate of St. Ame's Church, St. Ame's Lane, has been presented with a set of robes, by the ladies of his congregation who are not parishioners, in token of their high approbation of his attention to their welfare, and as a testimony of his public and private worth.

Manchester Courter.

The consecration of the beautiful little church which has just been erected in the village of Knotty Ash, near Liverped, took place on Thursday, Feb. 18, by Dr. Sunner, the Lord Bishop of Chester. It is built in the Gothic style, of red stone, and the erection has cost near 6,6001.—

The clergy of Blackburn have addressed his Majesty, preying him to annul the appointment of Dr. Hampden.—Ibid.

#### LEICESTERSHIRE.

[It is matter of very serious regret, that no space is left for detail of the extraordinary proceedings at Whitwick, where a popish priest, named Woolfey, assumes the title of Parish Priest, and has begun to perform mirecles by means of medals bleased by the Archbishep of Paris, and sent over, in large quantities, to a lady in

Yorkshire, who transmits them to Mit. Ambrose Phillips. Mr. Phillips and his household attent the miracle quite deliberately. The whole history is so curious, and so illustrative of the unchanging spirit of papery, taking advantage of human ignorance wherever it can, and then disclaiming the practice where it cannot, that it must be fully brought forward next month.]

#### MIDDLESEX.

A vestry meeting of St. Martin's-in-the Fields, was held on Saturday, 5th March, for the purpose of receiving the report of the committee appointed to examine into the present state of the church, and the repairs necessary to be done thereto. The Rev. Mr. Duekenfield presided, and the clerk read the report, from which it appeared, that Mr. Burton, the architect, has submitted the following estimate:---First, essential repairs, 1,716k; secondly, internal repairs, cleansing, 440k; thirdly, external cleansing, 1,210k; fourthly, decorative repairs internally, exclusively, 660l.; fifthly, suggested improvements, 984l.; total, 5,012l. The committee recommended that the funds to be raised for such repairs should be collected on the voluntary principle. Mr. Fenn and Mr. Alexander Smith advised that a churchrate be made for such a purpose, and several others spoke in favour of the recommendation of the committee. The chairman, for the sake of unanimity, and that the parish should not be thrown into a state of disturbance, advised the voluntary principle. After a long discussion, it was determined that a vestry should shortly be convened, to consider the plan to be adopted.—Observer.

We extract the following intelligence from the newspapers in the ministerial interest : - The London Congregational Board of Ministers have met, and unanimously passed a resolution of thanks to the present Government for introducing the Dissenters' Marriage Bill, of the principle and main provisions of which the Board cordially approve. Eight dissenting mi-Insters of Jersey have sent a memorial to Lord J. Russell, praying that that island may be included in the Registration and Marriage Bills.—All the presbyteries of the church of Sootland in England intend applying to Parliament for a clause in the New Marriage Bill, to render legal in our southern division of the island the performance by their clergy of their marriage ceremony agreeably to the rites of their mother church.

THE ECCLESIASTICAL COURTS BILL.— The following are the dhief provisions of this measure:—It is, in the first place, proposed that there shall be one general; court in London for proving all wills; the jurisdiction of all local ecclesiastical courts (at present 386 in number) being entirely abolished. The bishops, however, are still to hold their jurisdiction over their clergy, excepting only in ariminal proceedings, in which it is proposed to abolish it altogether. The jurisdiction in matters of tithe is also to be taken from the ecclesiastical courts, and is to be transferred to the court of Exchequer. The jurisdiction of these courts in respect to church-rates is also to be abolished, and all disputes connected with those payments subjected to the same course as those connected with poor-rates—viz., an appeal to the Quarter Sessions. The bill also abo-lishes the authority of ecclesiastical sourts in the repression of immoral practices, which are to be left to the ordinary operation of the common or statute law. bill likewise regulates the mode to be pursued in the sequestration of livings, a matter of great importance to clergymen, and to all connected with them.

The Radicals have lately sustained a signal defeat in the large parish of St. George-in-the-East; the motion for a penny church-rate, which they resisted, having, after three days' polling, during which the Radicals placarded and agitated the parish by every means in their power, been carried by a majority of 230. The majority would have been much greater if the friends of the church had canvessed

the parish, which they neglected to do. Church Property.—By the bill lately brought into the House of Lords by the Archbishop of Canterbury, (and which is the first introduced to the legislature upon the recommendation of the Church Commission,) all ecclesiastical corporations, aggregate as well as sole, are restrained from granting leases more frequently or otherwise than they have hitherto usually granted or renewed their; i. e., they are no longer to be able to exchange a lease for years into one for lives, or to change the lives in existing leases; or to renew leases for forty years, until fourteen years shall have expired. All such transactions, from the first of this month, are to be

HAMMERSMITH SESSIONS .- On the 10th March, the Rev. W. Wood, rector of Fulam, was summoned by the surveyors of the highways &c. of the parish of Hammersmith, to appear before the bench, and show cause why he refused to pay the sum of 10% assessed for highway rates on the tithe of that parish, of which he is the ley impropriator. The rev. defendant, how-

ever, did not appear, and the case was postponed until the 24th, when-

Mr. Scott (one of the magistrates) said he had received a letter from Mr. Wood, in which that gentleman called upon the bench not to issue a distress warrant, for three sons :--- 1st. Because he denied the right of the parish to rate the tithes to the high-ways, he having compounded for the same: 2nd. Because, if they did so, it would be a double rating of the same property, the eccapiers being already ruted. 5rd. Because in the case of the King v. the Ma. gistrates of Buckinghunshire, in which an application was made to the court of King's Bench, in a similar case, for a writ of mandamus, it was ruled by Lord Tenterden and Mr. Justice Bailey that the court would not compel a justice to insue a distress warrant in any case where he entertained any doubts as to the law. The case was then further adjourned until Monday, when, as on the previous eccasions, the rev. gentleman did not attend.

Mr. James Gomme, one of the surveyors of the highways of the parish of Hammersmith, was sworn. He stated that the sum claimed, which was on two assessments, made in March, 1834, and October, 1835, had been several times applied for, both from Mr. Wood personally and of his

agent, but was still unpaid.

Mr. Plorence (clerk and professional adviser to the bench) said, that since the previous hearing he had entered very fully into the law of the case, and was clearly of opinion that the rev. defendant was liable to pay highway rates on his tithes, even although be had compounded, it being laid down in the case of the King v. Lacy, that when tithes, under an inclusure act, were converted into a rent, yet that rent being considered as the substitute for tithes, was liable to the highway rate, even although, being simply a rent, no use of the highway could be supposed, He had also examined the case cited by Mr. Wood in his letter, " Rex v. the Justices of Buckinghamshire," as reported in Dowling and Ryland, 689, and Barne. wall and Cresswell, 485; and had found that the court had refused to compel a magistrate to issue a distress warrant where he bond fide entertained a doubt."

After considerable further discussion, the bench decided on signing the distress warrant against the goods of Mr. Wood, on the ground, that if the payment of the rate was not enforced from him, the burthen would fall more severely on the re-mainder of the rate-payers. Mr. Wood might appeal against the decision, if he

The surveyors then pledged themselves to hold the bench harmless should actions be brought against them. - Weekly Post.

#### SOMERSETSHIRE.

MESTING OF THE CLERGY AT BED-MINSTER.—On Monday, the 8th of March, the Archdescon met his clergy upon the occasion of the appointment of the Rev. Dr. Hampden to the Regius Professorship of Divinity at Oxford, to petition the King against the admission of persons whose doctrinal sentiments did not accord with the church of England. It was moved by the Rev. Iseac Lewis, vicar of Long Ashton, and seconded by the Rev. M. R. Whish, vicer of Bedminster, that a petition be presented of this character, which was carried unanimously, and the petition was signed by twenty-four clergymen. -Salisbury Herald.

#### STAFFORDSHIRE.

The Vice Chancellor has granted an injunction, restraining the Dean of Windsor and Wolverhampton from licensing the Rev. H. S. Fletcher to the perpetual curacy of St. Leonard's, Bilston. The injunction was obtained on the ground of the election not being conducted in the accustomed manner. The Lord Bishop of the Diocese has licensed the Rev. G. White, of Darlaston, to be stipendiary curate during the vacancy occasioned by the legal proceedings.

#### YORKSHIRE.

His Grace the Archbishop of York has lately distributed the sum of 501. in coals, to the poor of Stanton Harcourt, North-moor, Shifford, and Cogge; and the Warden and Fellows of All Souls' College have liberally given 5L, in bread, to the poor of Stanton Harcourt.-Oxford

ECCLESIASTICAL COURTS BIBL.-A petition, most respectably and numerously signed, has been forwarded to Lord Warncliffe, from the inhabitants of Selby, against this bill .- Leeds Intelligencer.

#### NEW BOOKS.

#### JUST PUBLISHED.

Reflections on Revealed and Profane Theology, addressed to Lord Brougham. Post 8vo. 3s. 5d. Watson's Works, Vol. IX. (Theological Institutes). 8vo. 8s. 5d. You's Plain Sermons, Vol. II. 13mo. 5s. The Tin Trumpet; or, Heads and Tales. By the late Paul Chatfield, M.D. 2 vols. Post 8vo.

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M.A. 12mo. 3s. 6d.
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Clarke, solicitor. 18mo. 2s. Mundy's Life of Rodney. Royal 18mo. 6s. Tales of Truth. By Mary Elliott. Royal 18mo.

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Brunton on Excavating Ground, and forming Embankments to Railroads. 8vo. 3s. 6d.
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of Christ. 18mo. 2s.

Lectures on the Preaching of Christ. By James

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#### NOTICES TO CORRESPONDENTS.

THE Editor feels great regret that, from the exceeding mass of matters nearly concerning clarical feelings and interests, and the necessity of noticing them, and publishing various documents concerning them, it has been necessary this month to omit both very valuable accuments centerting mean, it has been necessary this month to ount noth very valuable Original Articles and a large number of most interesting Letters, as well as other matter, of which a good deal is actually in type.

The following Letters have been received, and shall be used:—W. B. Winaing, "F.V. H.,"
(a truly valuable letter,) "S.," "V. G. M.," "J. B.—n," (as excellent letter,) "A Medical Student," "O.," "J. Milled accumulation will be used accomplished.

Mr. Hayshe's kind communication will be most acceptable.

The letter signed "E. B. P.," in the last number, is not by the writer with the same initials who has more than once done this Magazine the honour of contributing most valuable

initias who has have than there this suggestive the analysis to be considered by papers to it.

'M.P.' will perhaps look at the article on the Tithe Bill.

Easter is come, and all Church Bills are either at a stand still, or not brought forward. Is Parliament to sit till December? or shall we get through another year without change, but with the continued fever of our expectation of it?

The dissenters either are, or affect to be, very angry with ministers for the last few days. They say that the Registration and Marriage Bills are put off—that there is no Church-easte Bill—and that the Metropolitan University is in great danger.

In order to show the accurate information of the dissenters as to the church, there is a faulton attack in the Parkets on the great revenue enjoyed by Dr. POYNTON (stc.) as

furious attack in the Patriot on the great revenue enjoyed by Dr. POYNTON (sic) as Bishop of Derry. This is no chance blunder either, for Dr. Pousonby has been so called very often in the dimenting papers for some years. Is this ignorance, or is these some grand joké in it?

"H." on St. Patrick is, as used, most learned, ingenisus, and laborious. But, slas! alsa! what hopes are there, while Parliament is sitting, of finding room for so long a paper?

The Whitwick Mirrodes should be brought forward in every way. Mr. Woolfry, the priest and performer, and Mr. Ambrose Phillips and his househeld, the witnesses, should receive the honour due to them.

Mr. Mendham, to whom the public owes so much already, has republished the way scarce and curious "Index Librorum Prohibitorum". of Sextus V. By this it appears that Bellarmine was once prohibited. Only 125 copies of the work are printed.

"W. M." may obtain the Tract he wishes from the British Magazine at Messra. Rivingtons.

The Editor would always be most happy to hear from him.

Very many thanks to "G. D.," whose communications would always be most acceptable. "R. S." will, perhaps, be surprised to bear that same of the names he mentions are the my last to suggest the notion of firmness to those who know how things are going on. At very last to suggest the notion of firmness to those who know how things are going on. At all events, many think so, and he will see that, if names are brought forward with one object, those who take the view just suggested will comment on them. This is to be deprecated. The rest of "R. S.'s" letter is exceedingly sensible. But he will find that things are drawing to a crisis.

"A Country Clergyman's" letter shall certainly be used soithout any omission. He will

understand the hint.

The Editor particularly regrets having no space for Mr. Trant's obliging communication "Clericus" is quite right in saving that consething must be done to meet popery. T

"Clericus" is quite right in saying that something must be done to meet popery. The simple fact that Dr. Wiseman is here, and preaching here, is enough. The thing to be deprecated is, its being done by ultra-protestants who know nothing of history, antiquity, eristicism, or divinity, and conceive that the whole question is settled by calling the pope anti-christ, and shewing that saint-wosship is idolatry.

The Editor is very sorry that "T. C. D." should be extremely angry, but he cannot unsay what he has said. The age at which young men can obtain titles is now fast advancing to twenty-seven or twenty-eight, and will, with the measures contemplated, be soon still farther advanced. Recriminations are not advisable, or the Editor could supply "T. C. D." with a very long list at once, not of curracies, but good conformants, held by the persons te whom very long list at once, not of curacies, but good preferments, held by the persons to whom

The correspondence of the Record has began again to call this Magazine popish. Nothing can be more satisfactory. Popery and catholicism are, in that vocabulary, the same. But even in that correspondence, common honesty would be advantageous. And the bringing forward episions proposed by various correspondents for discussion (very likely for contradiction) by other correspondents in succeeding numbers as the deliberate opinions of the Journal, would not elsewhere be reckoned assactly honest! But it is really of no consequence. The number of names signed to the requisition to the Vice-Chancellor to renew the pre-ceedings against Dr. Hampelen amounts to nearly four handend already.

There is a most excellent article an there Tithe Bill in the Combridge Chronicle of March 16. If any readers think this and other Church Rills treated too carelensly in the present number, let them remember what has taken place for the last few years — how many hills have been brought in which have come to nothing; and, on the other hand, but utterly impossible is an account of the state of t ness to gain any attention from any quarter, conservative or radical, for those discussions on the principle of measures, which were regularly introduced in this Journal when it commenced.



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# BRITISH MAGAZINE.

MAY 1, 1836.

# ORIGINAL PAPERS.

# INCONSISTENCY OF MODERN JEWISH CATECHISMS.

THE first paroxysm of Jewish reform was very violent. Whilst it lasted, the Jews, as is confessed by Jost, utterly renounced the Talmud and all its observances. They thought of nothing but liberty of conscience, and breathed nothing but good will to all mankind. Some of its effects are still visible. The reformed Jews are all outwardly, and, I doubt not, many of them in their hearts, very different from the orthodox professors of rabbinism. But what has all the reform, that has made such a mighty noise in Germany for the last thirty years, really effected for the religious and moral improvement of the Jewish nation?- Has it delivered them from the absurdities and anti-social doctrines of the Talmud? Has it helped them to make a bold and decided protest against the traditional adulterations of the pure and holy law of Moses? Has it stirred them up to put forth a frank and honest confession of their faith, exhibiting the differences between them and the old Talmudists? Not one of all these things. Jewish reform has just done as much for real improvement as the Council of Trent did for Reformation. It has talked a great deal-it has done nothing. I am led to this conclusion from the perusal of some modern Jewish catechisms. I have now before me two of very considerable authority. The one is the authorized catechism for Bavaria, as appears from the title-page-" Manual of the Mosaic Religion. Compiled by Dr. Alexander Behr, under the superintendence and guidance of the Supreme Rabbi, Abraham Bing, of Wurtzburg; examined and recognised by the Rabbinate of Furth, and several rabbis of consideration. With the most gracious privilege of his Royal Majesty. Munich, In the preface, also, it is stated that it was published by

<sup>&</sup>quot;Lehrbuch der Mosaischen Religion. Bearbeitet von Dr. Alexander Behr, unter Aufsicht und Leitung des Oberrabiners Abraham Bing, zu Würtzburg, geprüft und anerkannt vom Rabbinate zu Fürth, und mehreren angesehenen Rabbinaren. Mit Sr. Königlichen Majestät allergnädigsten Privilegium. München, 1826.

royal mandate, at the public expense; and that a royal circular was issued to all Jewish schools, commanding its introduction. The second is entitled, "The Doctrines of the Mosaic Religion, by I. Johlson, teacher of religion at the Israelitish Congregational School, at Frankfort-on-the-Main; the third genuine and improved edition. Frankfort A. M., 1829."\* Which also appears, from the preface, to have obtained the approbation of many of the civil and ecclesiastical powers, and the thanks of the German Confederation. These catechisms, then, will tell us the principles in which the Jewish youth, of an important part of Germany, are educated; and will help us to conjecture the sentiments of the next Jewish generation. A stranger jumble of palpable inconsistency was, perhaps, never presented to the public; and the approbation of such works by public authority does not lead us to form a very high estimate of the state of Hebrew learning amongst some of the divines of Germany. † These catechisms first lay down the divine authority of the Talmud; they then teach the relative duties on anti-talmudical principles; and lastly, confirm these anti-talmudic doctrines by mutilated Talmudic authorities, which, if taken with their context, prove the contrary of that which they are cited to confirm!

I. They teach the divine authority of the Talmud, or oral law. In the Bavarian catechism (page 13, question 19) we read as follows: "In what manner did Moses transmit to us the laws?—Partly by means of the written, and partly by means of the oral law, or tradition." Page 16, question 25-" Have the Mishna and Gemara equal importance with the written law?—Answ. Just the same. They are and must be just as important as holy Scripture, for they contain no arbitrary or human ordinances;—but 1st, Divine traditions and declarations to Moses; 2ndly, Laws inferred by argumentation—i. e., according to the thirteen traditional rules of interpretation; and, 3rdly, Ordinances of the prophets and subsequent wise men, which are, as it were, erected, round the word of God, as a wall of defence. All these, as having been received by the whole nation, have the same importance as holy Scripture." This is a straightforward and intelligible confession. Now let us hear the Frankfort teacher, (page 89, question 133,) "Do we also believe that Moses plainly committed every commandment and ordinance to writing? No; we believe that God communicated some doctrines to Moses orally, which he was not allowed to communicate to others, except in the same way, orally, and so we explain the verse, (Exod. xxxiv. 27,) 'Write thou these words only: for, according to the meaning and contents of the same, I make a covenant with thee and Israel." (134.) "Are there not other traces of the existence of a tradition? — Yes; many others beside—e. g., the passage, (Deut. xii. 21,) 'Thou shalt kill of thy herd and of thy flock, as I have commanded thee.' As amongst

<sup>•</sup> Die Lehren der Mosaichen Religion, &c. † Amongst the approvers of Mr. Johlson's work we find the redoubtable names of Dr. Stephani and Dr. Zimmerman.

<sup>‡</sup> Mr. Johlson puts in this word only, for which there is no authority in the original.

the written laws there is none which prescribes the mode of slaughtering, an oral doctrine must be taken for granted, to which this verse refers, and which explains this and many other commandments more accurately;—yea, without this oral doctrine, we should know how to fulfil comparatively few of the laws of religion." (135.) "Are there, then, two doctrines; one written and the other oral?—No, not so; for, in reality, there is but one law, and one doctrine. Both taken together, the written and the oral, constitute but one whole." (136.) "What do we understand, then, by the oral doctrine?—That part which more accurately explains the written laws, and determines their signification and application, in order that the latter may not be given over to the arbitrary interpretation of men, whose understanding is narrow, and often blinded by passions." (145.) "Which are the oldest writings that treat of tradition?—The Mishna and Gemara, which together are called the Talmud."

Here, then, the divine authority of the oral law is as distinctly stated by the enlightened Jews of Germany, as it could have been by Rashi or Saadiah centuries ago. What difference, then, is there between the doctrines of the reformed Jews and those of the old orthodox Talmudical school? I can discover none whatever. The old Talmudist taught nothing more, and here we see the modern Jews teach nothing less, than the divine authority of the Talmud. Their doctrines are identical, and therefore every objection which has been for centuries urged against the older system applies with equal force to the new. The Talmud still remains, as Chiarini says, the focus et ara of Judaism. The modern Jews think to get out of this difficulty by suppressing the anti-social statements, and therefore we find—

II. That these catechisms teach the relative duties on anti-talmudic The Bavarian catechism, after going through all the details of our duty to our neighbour, asks a question—(206) "Are these laws and duties, affirmative and negative commandments, binding with respect to a non-Israelite?—Answ. By all means; for the fundamental law of all these duties, 'Love thy neighbour as thyself,' is expressly laid down by the holy Scripture, in reference to the non-Israelite; yea, to the heathen, as it is written—' And if a stranger sojourn with thee in thy land, ye shall not vex him; but the stranger that dwelleth with you shall be unto you as one born amongst you, and thou shalt love him as thyself: for ye were strangers in the land of Egypt: I am the Lord your God.'" (Levit. xix. 33-35.) In like manner, the Frankfort catechism asks, (Question 209,) "But whom does the holy Scripture call אה עמית היע, our neighbour, our fellow-man, our brother? Are persons of another religion included in these expressions?— Answ. By these expressions are intended not only Israelites, but all men who live with us in one state; to whatever religious denomination they may belong, or of whatever nation they may be." I admit that this is sound doctrine, but the evident attempt that is here made to smuggle it into the Talmudic system quite takes away its value. Why does the Bavarian catechism talk of a "non-Israelite?"

And why does the Frankfort catechism put such a general question as -" Are persons of another religion included?" Why do they both avoid the plain straightforward question—" Are Christians to be looked upon as our fellow-men, our neighbours, and our brethren?" From what we know of Germany, we suppose that the inhabitants of Frankfort and Bavaria, not professing Judaism, are known by the common name of Christians. Why, then, is the word Christian omitted? I cannot suppress my conviction that it was omitted intentionally, to avoid a difficulty. By talking thus generally of non-Israelites, and persons of another religion, they could, with some show of truth, reply in the affirmative, and adduce Scripture proof concerning "the stranger that dwelleth among you." Whereas if they had used the word Christian, this would have been impossible. They would have contradicted the Talmud, whose divine authority they had asserted; and given offence to all the orthodox Jews, who know that a Christian is not included in that verse; but that, according to the Talmud, he is an idolater; and therefore, neither a neighbour, a fellowman, nor a brother. That Christians are considered as idolaters appears both from the Talmud and its compendiums. In the Talmudic treatise, "Avodah Zarah," (fol. 6, col. 1,) the Lord's day is expressly mentioned as an idolatrous feast, and called the Nazarene day. The "Hilchoth Accum," c. ix. 4, says-" The Edomites are idolaters, and the first day of the week is the day of their calamity"the Talmudic expression for an idolatrous festival. In the "Hilchoth Maachaloth Asuroth," the same plain declaration is made-" The Nazarenes are idolaters;" and that idolaters are not regarded as neighbours is very easy to be demonstrated. The Frankfort catechism takes the trouble of enumerating the three words, אדו, עמירו, ריע, neighbour, fellow-man, brother; and says-" By these expressions are intended not only Israelites, but all men who live with us in one state. to whatever religious denomination they may belong." Now it is a curious circumstance that the oral law, which this same Frankfort catechism declares to be divine, specifies these three words, and decides that an idolater is not any one of the three. First, let us take יהיע, neighbour. In the "Hilchoth Genevah," c. ii. 1., we read, "He that steals from a Gentile, or he that steals property devoted to sacred purposes, is only to pay the principal; for it is said, 'He shall pay double unto his neighbour,' אָר, (Exod. xx. ii. 9,) . . . . to his neighbour, but not to a Gentile." Next let us take אונים, fellow-man. We find it in Levit. vi. 1, &c.—" If a soul sin, and lie unto his fellowman, מַבְּיַר . . . . all that about which he has sworn falsely; he shall restore it in the principal, and shall add the fifth part more thereunto." On this the oral law says," He that sweareth to a Gentile must pay the principal, but is not bound to add the fifth part. [Why not?] Because the law prescribes this only if he lie to his fellow-man." Hilchoth Gezelah, c. i. 7. Lastly, with regard to TN, "brother;" when explaining the Israelite's duty if he find anything lost in the street, the oral law says, "To restore to an Israelite anything that he has lost is an affirmative commandment, for it is said, 'Thou shalt

in any case bring them again unto thy brother, I'N.' Anything that a Gentile has lost it is lawful to keep; for it is said, 'with all lost thing of thy brother's (IN).'"

Now which of these two doctrines will the rising Jewish generation follow? Will they believe the compilers of these catechisms, that all men are their brethren? Or will they, on the authority of the oral law, which these same compilers tell them is divine, treat Christians as idolaters, and therefore exclude them from all the common offices of brotherhood? But whichever doctrine they follow, can catechisms, conducted on such principles, teach them truth and honesty? Even a dull child-and such the Jewish are not-can see that the authors are guilty of double dealing; that they meant to deceive one party; that either they did not believe in the Talmud, but found it necessary to cajole the old orthodox Jews; or that they did believe in all the anti-social and intolerant doctrines of the Talmud, but found it necessary to throw dust in the eyes of the Christian public. In either case, it cannot be very edifying to the minds of youth to perceive, that guile and deceit are the principles upon which the catechisms of their religion are constructed. The Bavarian catechism is, in this respect, particularly guilty. It has one subdivision headed, "Of the Duties, referring to every human being, without any difference;" in which it enters into the detail of our duty to our neighbour, with references chiefly to the Yad Hachasakah of Maimonides, as the authority for what is said. Now, suppose that a Jewish youth looks out these references, what will he think when he finds that Maimonides restricts these duties to the Jews; and, in some cases, expressly excepts the idolater? Let us take a few instances. Question 180—" What is commanded in the first of these duties?— Answer. To spare the life of our fellow-men. We are not permitted to put to death even a beast, if its death do not promote some good, or prevent some harm: yea, we are not unnecessarily to cut down a fruit-tree; how much more are we to reverence the life of man, who is the image of God? We are, therefore, forbidden not only to take away the life of man, but the slightest injury or maining of his body is a great sin. It is permitted to the judge alone to cause that man who has forfeited his life, by crime, to be executed." In a parallel column, by the side of this answer, is printed a passage from Maimonides, concluding with the reference "Maimonid. Hilch. Rozeach, i. 4."

One would naturally think that this answer was a translation of the Hebrew. It is, indeed, a strong declaration against murder; but it has not the least resemblance to the German. Literally translated, it is as follows:—" The house of judgment (the tribunal) must beware of taking a ransom from the murderer; yea, though he were to give all the money in the world, and though the avenger of blood were willing to let him go free: for the life of the murdered person is not the property of the avenger of blood, but of the Holy One blessed be He: as it is written, 'For ye shall take no ransom for the life of a murderer.' (Numb. xxxv. 31.) There is nothing about which the law is so earnest as about the shedding of blood: as it is written,

'So ye shall not pollute the land where ye are; for blood it defileth the land; and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it." (Ibid. 33.) This is a strong and beautiful passage; but it is, as the reader sees, no authority whatever for the German answer. But suppose that the youth, puzzled by the apparent want of connexion, should read on two leaves further, he will find a passage directly contradicting the last sentence, which says, "It is permitted to the judge alone to cause that man who has forfeited his life, by crime, to be executed." On the next leaf but two, Maimonides not only permits, but commands, every Israelite to kill, either by force or by fraud, those criminals of the Jews whom he calls "Epicureans, Israelite idolaters, and vexers." And if he should perchance turn back a single leaf, he will find that— "It is lawful, by all means, to kill the informer; yea, even in the present time, when we do not give judgment in cases involving capital punishment. It is lawful to kill him before he gives the information: as soon as he says I am going to inform against either the person or the property of such a person, he makes it lawful to kill him. He is to be warned and told not to give information; but if he be obstinate, and say 'No,' but 'I will inform against him,' it is a commandment to kill him; and he that is foremost to kill him, is considered as meri-What, then, is the youth to do now? Is he to follow the German answer, or the Hebrew authority to which he is referred? The latter he is told is the law of God; the former he perceives can only be either an opinion, or advice, or even a device, to evade the The compilers of this catechism are guilty of a law of the land. gross dereliction of duty. So important a matter as this, involving the lives of fellow-creatures, should not be thus slurred over. It was their bounden duty, when they restricted the power of capital punishment to the judge, to notice these two cases, occurring within a leaf or two of the authority to which they refer: they should either have solemnly declared that they abjure this doctrine; or, if they think this command to murder Epicureans and informers binding, as a part of the divine oral law, they should here have honestly stated this their belief, especially when they offered the catechism for royal sanction.

But does this authority from Maimonides teach the Jewish youth "to spare the life of our fellow-man," whether he be Jew or Gentile? In the Hebrew passage, as above translated, there is not any direct mention of either, though the notice of "the avenger of blood" would naturally lead us to think that Maimonides was speaking of an Israelite. Let us look, then, at the context. The first sentence of the chapter is—" Every one that killeth any human soul of Israel, transgresses a negative command; for it is said, 'Thou shalt not kill.'" After this beginning, the chapter speaks exclusively of the duty to Israelites; and concludes with this remarkable sentence:—" Every one who destroys one soul of Israel is as [guilty] as if he destroyed the whole world; and every one who preserves one soul of Israel is as [meritorious] as if he preserved the whole world." This reference, then, does not prescribe anything respecting our duty to our

fellow-men. Suppose, then, that the Jewish catechumen reads on in order to find out his duty to non-Israelites; on the following leaf he reads—" There is but one judgment for him that kills an Israelite or a Canaanitish servant. He is to be put to death for either. . . . An Israelite who kills a sojourning proselyte,\* is not to be executed by the tribunal on his account; for it is said, 'But if a man come presumptuously upon his neighbour'+ (Exod. xxi. 14,) and it is not necessary to say that he is not to be executed on account of a Gentile. There is one judgment for him that kills a slave belonging to others or to himself: he is to be executed on the slave's account; for the slave has taken upon himself the commandments, and has been added to the inheritance of the Lord." (Ibid. ii. 10, 11.) Here the oral law tells him distinctly that he has not the same duty towards all his fellow-men; that there is a great difference between man and man; that for the Israelite the life of the murderer is to be forfeited, but for a proselyte of the gate, or an idolatrous Gentile, it is not to be forfeited. In the commentary to this law, we are told, that the murderer, in this case, though not amenable to the tribunal, is guilty "in the judgment of Heaven." But suppose such a case was referred to a judge and jury of men, taught by this catechism that the oral law is divine, they could not decide that the murderer is to be executed; for this oral law tells them, that he is only amenable to the heavenly tribunal. Or suppose that a youth, educated according to the principles of this catechism, knew of an Israelite who had murdered "a sojourning proselyte, or an idolatrous Gentile," would it be his duty to inform against him, and to bring him to justice before a non-Israelite tribunal? The oral law tells him, first, that a murderer of this class, though guilty before God, ought not to be executed. It tells him, secondly, that if he informs against a brother Israelite, he is himself guilty of death; and that the circumstance of his brother being a wicked man makes no difference; for "it is forbidden to inform against an Israelite's person or property, so as to deliver him into the hands of Gentiles, even though he be a wicked man and a transgressor. . . And that if he thus inform against an Israelite, he has no part in the world to come." (Hilchoth Chobel umazzik. ch. viii. 9.) As he hopes for salvation, then, he is bound not to bring him to justice. In either of these cases, then, the course of justice would be stopped, and the murderer would go free. But what is the youth's own duty towards Gentiles?—for that has not appeared yet. Is he to spare the life of a fellow-man who happens to be a Gentile? The following passage gives the answer: -- " As to the Gentiles not at war with us, and those who tend the small cattle belonging to Israel, and such like, we are not to cause their death; but it is unlawful to deliver them if they are near to death. For instance, if we see one of them who has fallen into the sea, he is not to be helped out; for it is written, 'Neither shalt thou stand against the blood of thy neighbour.'

<sup>•</sup> i. e., A proselyte of the gate, who was allowed to sojourn in the land of Israel.

† i. e., Upon an Israelite. The sojourning proselyte is not looked upon as a neighbour; and still less the idolatrous Gentile.

(Levit. xix. 16.) But such an one is not thy neighbour." Here, then, is the limit of the Israelite's duty to idolatrous Gentiles. He is not himself to take away his life; but if anything else, either men or beasts, or elements, arise to take it away, he is not to interfere nor deliver him. With what face, then, could the compilers of the Bavarian catechism head their chapter on the relative duty with the words—"Of the Duties referring to every human being, without any difference?"

The Franckfort catechism, though, as we have seen above, it teaches the divine authority of the oral law, is evidently much shyer of its support, and therefore more sparing of its citation. Its author, however, could not resist the temptation of representing the Talmud as an amiable and charitable book; and has, therefore, got the following question and answer:—(Question 216, p. 141.) "As to our teachers, the Talmudists, who in their day did not enjoy those great advantages which lay us under such great obligations, + what duties of love did they teach us to practise to our fellow-men of a different religion?" Answer. "Every Israelite, as our wise men teach, is bound, according to the divine law, to love as brethren those men out of every nation who follow the seven Noahitic commandments, to visit their sick, to bury their dead, to tend and to support their poor and distressed, as well as those of Israel. And, in general, there is no act of brotherly love which a true Israelite dare refuse to perform towards the observers of the Noshitic doctrines." (Talmud Treatise Gittin, 61.) The Bavarian catechism has a very similar passage, for which it refers to Maimonides; but Mr. Johlson, in the text of his book, refers to the Talmud itself, and prints the whole passage with quotation marks, as if it were a veritable extract. Now, what will the Jewish youth who look out his reference think when they find, that, on the leaf referred to, there is no such passage, and not the least mention of "the observers of the seven Noahitic commandments?" I can only suppose, that Mr. Johlson did not himself refer to the Talmud, but took his reference at second-hand from some one less honest. I have now the "Treatise Gittin" before me; and the only passage, on the the 61st leaf, at all resembling his supposed quotation, refers, not to the sons of Noah, but to idolaters. Literally translated, it is as follows:-" Our Rabbis have taught, that the poor of the aliens (ברים) are to be fed with the poor of Israel; and the sick of the aliens to be visited with the sick of Israel; and the dead of the aliens to be buried with the dead of Israel, on account of the ways of peace." And that I am right in interpreting "aliens" to mean "idolaters," is plain, from the authority of Maimonides, as quoted by Mr. Johlson himself, in the note. I can hardly think that so respectable a man as Mr. Johlson would intentionally and knowingly have made so gross a misrepresentation. I, therefore, suppose that

<sup>•</sup> Hilchoth Rotzeach, iv. 11.

<sup>†</sup> He means the obligations to the governments of Europe, which have ameliorated the condition of the Jews.

t Talmud. Gittin., fol. 61, col. 1, at the end of the 10th line.

some one else misled him; and this latter person, whoever he was, evidently did it in order to deceive Christians. He wishes to insinuate, for he does not plainly say so, that the Talmud considers Christians as "sons of Noah;" he therefore turned the word aliens into Noachidee. He wishes, secondly, to prove that the Talmud teaches brotherly kindness to Christians from motives of love; he therefore left out the objectionable words " for the sake of the ways of peace," which plainly shew, that idolaters are to be treated kindly merely from motives of policy. And he added the last sentence, for which there is no authority at all in the original. I must add, that such conduct, such misrepresentation, and such suppression of the truth, is, at all times, disgraceful, and that it must have the most pernicious effects upon the minds of the Jewish youth. If the compilers of these catechisms really believed that Christians are their brethren, they should have stated it most distinctly, and as distinctly protested against the intolerance of the Talmud, and repudiated all notion of its divine authority. The Christian, at all acquainted with the oral law, knows that there is no possibility of compromise. The reformers of the Jews must either renounce the Talmud, or they must be content to be considered as unenlightened, and as intolerant, as their forefathers. No catechism can be satisfactory to a competently-informed Christian which does not contain the following plain questions, and does not furnish explicit and definite answers:--

1st. Is the Talmud of divine authority?

2nd. Are Christians idolaters?

3rd. If idolaters, how are they to be treated?

4th. If children of Noah, what made them such, seeing that the Talmud declares that that sort of proselyte is to be received only when

the year of jubilee is celebrated?

No general professions of love and goodwill, founded on mutilated Talmudic passages, will either reform their brethren or satisfy the minds of Christians. I can respect and esteem the genuine Talmudic Jew, who conscientiously believes that we are idolaters, and honestly expresses his conviction. But I expect from the man who tells us that we are not idolaters, but his brethren, that he will as unequivocally renounce that system which teaches the contrary, and not endeavour to take advantage of our supposed ignorance. There are some already who take an interest in the study of Rabbinical literature; and I do earnestly hope that the subject of the foregoing pages will serve to convince many more of the importance of forming an acquaintance with the Rabbinical laws.

# THE DARK AGES. - No. XIV.

"Still I am not satisfied; and the stubborn fact of scarcity inclines me to suspect, that the pens of the monks were less constantly employed than many would induce us to believe."—Braingron.

WITHOUT entering into any question here as to what may, or may not, be properly called scarcity, in regard to ancient manuscripts, let us

assume that its existence is a stubborn and undeniable fact; yet that fact may, perhaps, admit of some explanation. Suppose there are but few manuscripts in existence, it is no proof that but few were written; and, indeed, I must say, that from what I have been able to learn respecting the real number, of which this surviving scarcity consists, and the circumstances under which they have been preserved, I can only wonder that we have so many-or, I am almost tempted to say, that we have any-manuscripts seven or eight hundred years old. It is, however, quite clear, that if we would form any opinion of the state of literature, or means of knowledge, in the Dark Ages, we must, in some degree, enter into this question, and cannot pass it over with a slight allusion to the ravages of time. It is necessary to our design; and I am inclined to hope, that a short and superficial sketch, such as the nature of these essays admits, may not be altogether uninteresting. As a great part of my illustrations will be drawn from the reports of some literary travellers, I will first give some notice of them, in order that I may hereafter refer to them with more brevity, and that such of my readers as are not acquainted with the books may understand my references.

Between the 16th of April and the 10th of June, 1682, Dom Mabillon, accompanied by his brother Benedictine, Michael Germanus, made a journey through Melun, Sens, Auxerre, Dijon, Verdun, Chalons sur Saone, and Autun, to Lyons, and returned by way of Moulins. In the course of this excursion they visited Citeaux, Clugni, and many other monasteries, and overhauled their manuscripts; the object of their journey being to examine, or to search for, some documents relating to the royal family. How far this was openly avowed, and whether it was known even to the younger of the two travellers, I cannot tell; but Mabillon's acknowledged supremacy, in all such matters, naturally pointed him out to the minister Colbert as the fittest person to be sent on such an errand. That he executed it with skill and fidelity, and, at the same time, took an opportunity of doing a little business in his own way, of antiquarian research, nobody will Two years after, he drew up an account of his tour; and it was subsequently printed under the title of "Iter Burgundicum."\*

The next year, they went, by the same order, through part of Germany, taking the route of Basil, Zurich, Augsburg, Munich, &c. They set out on the 30th of June, and appear to have returned in October. Mabillon prefixed an account of this journey to his "Vetera

Analecta," under the title of "Iter Germanicum." †

In the year 1685, at the suggestion of Le Tellier, Archbishop of Rheims—the brother of the minister who had succeeded Colbert, and the owner of 50,000 volumes—Mabillon was sent, at the royal cost, to investigate the libraries of Italy, and to procure books for the king's library. He set out, with the same companion as before, on the 1st of April, and returned in the June of the following year. The royal library was enriched by the addition of 3000 volumes; and Mabillon

published an account of the journey, in the first volume of his "Museum Italicum," under the title of "Iter Italicum." \*

Again this father set out in the year 1696, accompanied by another Benedictine—the well-known Ruinart; and, between the 20th of August and the 10th of November, they travelled through most of Alsace and Lorraine, conducting themselves, in respect of all libraries which they could meet with, in the way which might be expected from them. Ruinart drew up an account of the journey, which he entitled, "Iter Litterarium in Alsatiam et Lotharingiam." †

When Father Mountfaucon had completed the Benedictine edition of "Athanasius," he became convinced that the Greek fathers could not be properly edited without first ransacking the libraries of Italy for manuscripts; and, therefore, (permissu superiorum,) he and Father Paul Brioys, set off for that purpose on the 18th of May, 1698, and did not return until the 11th of June, 1701. In the course of the next year he published his "Diarium Italicum;" which was, I

believe, the year after, translated into English.

The Benedictines of St. Maur—that learned body, to which all the travellers hitherto mentioned belonged-having determined to undertake a new edition of the "Gallia Christiana," resolved to send one of their number to collect what materials he could, for correction and addition, from the various libraries, churches, and monasteries of France. "La resolution," says Dom Edmund Martene, "en fut prise à Marmoutier au chapitre general de 1708, et comme j'étois sur les lieux, et qu'on scavoit que Dieu m'avoit donné quelque petit talent pour lire les anciennes écritures, je fus un des premiers sur lesquels on jetta les yeux." Nothing could be more natural, as it respects the chapter; and, perhaps, as to Martene, though he might sincerely feel all that he says of the vastness of the undertaking, nothing more agreeable. He set out accordingly on the 11th of June, and travelled until the 23rd of December, when he got back into winter quarters at Marmoutier, just in time to avoid being exposed to a more inclement season than any which the oldest persons living could remember. Being informed that he must set out again, as soon as Easter was past, he begged to have a companion. This request was granted; he chose Dom Ursin Durand, and they set forth together on the 4th of April. In short—for I am not writing the history of their travels that year, and the four which succeeded, (except when they were in winter quarters,) were spent in making various circuits, in the course of which they visited a great part of France; the whole time, from Martene's first setting out to their joint return on the 16th of Nov. 1713, being five years and a half; or, so far as travelling was practicable, we may perhaps more correctly say, six years. Martene tells us, that they visited about a hundred cathedrals, and at least eight hundred abbeys; in which they failed not to examine whatever manuscripts they could find. In so doing, they not only fulfilled their commission, as it regarded the "Gallia Christiana," but met with a vast

<sup>†</sup> Diar. It.

quantity of unpublished matter, of various sorts, which they gave to the world in the year 1717, in five folio volumes, under the title of "Thesaurus Novus Anecdotorum;" and it is the work which (having explained myself in No. II.) I have since frequently quoted, under the brief reference "Mart." In the same year that this large work was brought out, Martene published an account of these six journeys, in one volume, quarto, entitled, "Voyage Litteraire dedeux Religieux Benedictins de la Congregation de Saint Maur;" and it is to this which I now refer.\*

Having published these collections of his journeys, there was nothing, Dom Martene tells us, which he less expected than to set out again on his travels: yet so it was. A new edition of the ancient historians of France was projected; and our two travellers were requested to go and look for materials, to render it as full and correct as possible. They accordingly set out on the 30th of May, 1718, from the neighbourhood of Paris; passed through Soissons, Rheims, Amiens, Brussels, Liege, Aix-la-Chapelle, Dusseldorf, and penetrated as far into Germany as Paderborn-returned by Cologne, Treves, Luxembourgand got back in January 1719. By that time, the scheme of publishing the early historians had been abandoned; but the travellers had accumulated a great quantity of curious matter. Their former labours, and the published fruits of them, had brought them invitations to ransack Germany and Spain; and though they could not accept them, yet literary contributions poured in from those quarters: much, also, that Mabilion had previously collected, but not published, was thrown into the common stock; and when the work came forth in 1724, the editors felt justified in calling the nine folio volumes, "Veterum Scriptorum et Monumentorum historicorum, dogmaticorum, moralium, amplissima collectio." It is the work which I have quoted by the reference "D. & M.;" but at present, our business is with the single quarto volume in which Martene gave an account of this journey. He published it under the same title as the former; but, for the sake of distinction, I shall refer to it as his second literary tour. +

From these sources, it would be easy to shew that there are—or, at least, that there were, a little more than a hundred years ago, which is quite sufficient for the purposes of our inquiry—a good many ancient manuscripts in existence; but for that fact there are better proofs; and it is not my present object to prove it. I quote these literary tourists, not to shew that manuscripts are numerous, but as incidentally furnishing illustrations of the reasons why they are so few, and why we may reasonably wonder that they are not fewer still. It is grievous, for instance, to read such notices as those which both Mabillon and Martene have given of the state of things at Clugni. They found the old catalogue (Mabillon says four, Martene five or six, hundred years old,) written on boards three feet and a half long, and a foot and a half wide, and covered with parchment—grandes tablettes,

qu'on ferme comme un livre—but of the books which it contained, (ex copiosissimo illo numero,) they could find scaroely one hundred. "On dit," says Martene, that the Huguenots carried them to Geneva; but be this as it may, they were gone somehow.\* Such was the case, also, at Nonantula, where, of all its former riches, (ex multis quos celeberrima olim illa Abbatia habebat veteres codices,) Mabillon found but two manuscripts. † At Rebais, Martene says, "Il y avoit sans doute autrefois beaucoup de manuscrits dans l'abbaye, mais après des révolutions si étranges, à peine y en reste-t-il quelques-uns;"‡ and, at the Abbey of Beaupré, "Il y avoit autrefois beaucoup de manuscrits; mais nous n'y en vîmes que deux ou trois." §

But the fact that the manuscripts were gone in places which had possessed considerable collections, will be sufficiently proved incidentally; and my wish is rather, by a brief and superficial enumeration of them, to call up to the reader's mind those causes which

may account for it.

I.—I hardly know how to arrange these causes; but, as it is of little consequence, I will first advert to one of the most powerful, but one which, through the distinguishing mercy of God, can hardly be appreciated among us. No man has known anything like war in our country; and even in modern Europe generally, the mode of warfare, the circumstances of places taken by siege or by storm, as to their liability to be burned or utterly destroyed, and the fact that most books are now produced by hundreds or thousands at a time, make so great a difference, that we can scarcely institute a comparison. When, however, the word war is mentioned, it will readily occur to the reader, that among the desolations of fire and sword, manuscripts did not escape destruction; but I wish to raise a more particular idea of the dangers to which they were exposed, and the destruction which they actually suffered from certain wars during and since the period with which we are engaged.

Think, in the first place, of the ravages of the Danes and Normans in the ninth century; accounts of their cruel desolations meet us at every turn in monastic history. It may easily be conceived, that at all times,—at least, all early times,—monasteries and churches were likely to form a nucleus, both from their being the places most likely to contain spoil, and from their being (next to those which were regularly fortified) the places of greatest strength. Hence they became peculiarly obnoxious to destruction, and particularly to destruction by fire. As to the desolation of monasteries by these barbarians, however, the shortest way to give some idea of them would be to copy the article "Nortmanni," in the third volume of Mabillon's Annals, in which he gives a list of the monasteries of his own order which were pillaged or destroyed. Even that, however, would be too long to insert here; but it begins, "Nortmanni, monasteria ab eis incensa, eversa, direpta, 11; Amausense, 258; Arulense, 69; Arvernense, 5; Illidii, 405; Autissiodorense Sancti Germani, 242; Bardeniense, 126,"

<sup>•</sup> It. Burg. 22; I. Voy. Lit. 227. † It. Ital. 202. ‡ I. Voy. Lit. P. ii., 78. § Ib. 166.

&c.; and so he goes on through the alphabet, naming between seventy and eighty Benedictine monasteries. It is impossible to doubt, and, indeed, in some cases it may be proved, that there was a great loss of books. When, for instance, the Abbey of Peterborough, in Lincolnshire, was burned by the Danes in the year 870, there was a large collection of books destroyed—sanctorum librorum ingens bibliotheca.\* The language of Ingulph may provoke a smile; and I assure the reader that I do not want to make mountains of mole-hills, or to catch at a word in any writer of the dark ages. But I cannot consent to sneer away the statement to nothing; and the rather because though it may not be easy to say what the abbot's idea of an "ingens bibliotheca" was, yet, as will presently appear, he uses no such expression in speaking of the library of seven hundred volumes which was burned in his own time—that is, in A.D. 1091.

Again, "when the black swarm of Hungarians first hung over Europe, about nine hundred years after the Christian æra, they were mistaken by fear and superstition for the Gog and Magog of the scriptures,—the signs and forerunners of the end of the world.+" There

• Ing. ap. Gale. V. Scr. p. 23.

<sup>†</sup> As it is a principal part of my design to draw attention to the misrepresentations of popular writers, I cannot help offering a remark or two on the note which Gibbon adds to this passage (Dec. and Fall, vol. v. p. 548):—"A bishop of Wurtzburg submitted this opinion to a reverend abbot; but he more gravely decided, that Gog and Magog were the spiritual persecutors of the church; since Gog signifies the roof, the pride of the Heresiarchs, and Magog what comes from the roof, the propagation of their sects. Yet these men once commanded the respect of mankind. Fleury, Hist. Eccles., tom. xi. p. 594, &c." I do not know why Gibbon says Wartzburg, when Fleury, and D'Achery, the only authority to whom Fleury refers, say Verdies; nor do I know how he learned that "these men" ever commanded the respect of mankind, for it seems as if there was some doubt who the bishop was—and as to the abbot, I believe no one pretends to guess who he was, or of what country. Could it be shewn, therefore, that these two persons held a foolish opinion on a very obscure point, and maintained it by mere nonsense, yet that would not go far towards shewing that the respect of mankind in the tenth century was misplaced, in so far as it was given to bishops and abbots. The document exists, however, merely as "Episcopum Virdunensem de Hungris." Neither the bishop nor the abbot seem to have given any credit to the notion of the Hungarians being Gog and Magog. In writing to the abbot, the bishop appears (for I believe his letter is not extant) to have mentioned that it was current in his diocese, and to have desired him to look at the prophecy of Ezekiel, and let him know what he supposed to be its meaning. That he did not express or imply the least belief in the opinion, may be fairly presumed from the terms in which the abbot (who says it was current in his part of the world also) sets it down as mere nonsense—frivolam esse et nihil verum habere—contrasted with the language of deep respect and affection in which he addresses the bishop. But farther—the sarcasm can scarcely be said to touch either of the parties; for the abbot gives the notion about Gog and Magog being the roof, and the hereties, &c. as the exposition of Jerome, without the expression of any opinion as to its correctness; unless indeed we may find something like apology in the language of the single sentence of comment which he bestows on it... que quia a B. Hieronymo exposita sunt, et brevitas epistolæ plura de his dicere non permittit." He then goes on to inquire who the Hungarians really were, whence they came, and how it happened that they had not been mentioned in history, considering the extent of the Roman conquests and researches—had they been known under some other name, "sicut solent mutari urbium vel locorum sea fluminum nomina. Nam Tiberis quondam Albula dicebatur. Unde Virgilius 'amisit priscum Albula nomen;' et Italia prius Saturnia

would be no use in detailing such particulars as are handed down to us; it is always the same horrid tale of barbarous outrage and destruction. I will here only refer to one case, partly out of respect to our friend the Abbot Bonus, who was brought up there, though it was before his time, in the days of Abbot Leopard, who presided there from the year 899 to 912; and principally because, as I have just said, Mabillon found only two manuscripts at Nonantula.\* In the first or third year of Abbot Leopard, after a great battle on the river Brenta, in which many thousands of Christians were slain, the pagans advanced to Nonantula, killed the monks, burned the monastery, with many books (codices multos concremavere), and ravaged the whole place.

I pass over the irruption of the Saracens into Italy; but, though it is lamentable to carry on the history of desolation as the work of Christians, yet truth requires me to notice what may be called religious, or, more properly and emphatically, irreligious, wars. Happily the books which I have mentioned as furnishing illustrations relate chiefly to France, and we will not at present look elsewhere. Dean and Chapter of St. Theudere, near Vienne, says Martene, " nous comblerent d'honnêteté, et nous communiquirent, de la meilleure grace du monde, ce qui leur reste d'anciens monumens de la fureur des heretiques. Car ces impies brûlerent en 1562 toutes les chartes."+ "Nous fûmes de là à Tarbe, où nous ne trouvâmes pas grand travail, l'église cathédrale et tous les titres ayant été brûlé par les Calvinistes, qui, dans toute le Bearn et dans la Bigorre, ont laissé de funestes marques de leur fureur.": Pour l'abbaye de St. Jean [à Thouars], elle est beaucoup plus ancienne, mais les ravages qu'y ont fait les Calvinistes le siècle passé, en ont dissipé la plûpart des monumens." Grimberg I must reserve for another purpose, and here only mention that it had been destroyed and its library burned by the Huguenots; and as I do not wish to repeat the same cases, even for the illustration of different points, I here only mention the neighbouring monastery of Dilighen, of which Martene says-" Cette abbaye a éprouvé le même sort que celle de Grimberg. C'est à dire, qu'elle a été ruinée par les heretiques. Aujourd'hui on la rétablit, et on lui a rédonné son premier lustre;" except, of course, in one respect, for he adds, "L'église est fort jolie . . . . . la bibliotheque assez bonne, mais il n'y a que trèspeu de manuscrits qui ne sont pas de consequence." At another monastery, (near Ferte sous Jouarre, not far from Meaux.) Ruinart says, "Sperabamus nos ibi in archiviis aliquid forte reperturos . . . . . at monasterii chartas a Calvinianis penitus combustas fuisse nobis responsum . . . . supersunt in bibliotheca aliquot codices manu-

dicebatur; sicut idem poeta, 'et nomen posuit Saturnia tellus,'" &c. The letter, on the whole, is such as that I cannot but hope that the writer did command the respect of his age. Fleury refers for it to Dach. Spic. xii. 349, but in the folio edition it is at tom. iii. 368.

Of course I do not mean that they had none in the meantime. I hope under another head to shew that they had many, of whose fate fire and sword were guiltless. † I. Voy. Lit. 252.

<sup>‡</sup> Ib. P. ii, p, 13. 

§ Ib. p. 5. 

¶ II. Voy. Lit. 112.

scripti;" and, after specifying a good many works, he adds, "quæ non sunt magni momenti." Much the same injury had been suffered at the monastery of Fleury, where Mabillon found but a few relics of the vast collection which had been destroyed in the religious wars of the preceding century. † The effects of war were, indeed, too frequently visible; but not to tire the reader with repetition, -yet without repetition how can I impress on him the extent of the mischief? some other notices of the destruction produced by what may be termed general or common warfare shall be thrown into a note, and I will

proceed to speak of another cause of destruction.

II. I need not insist on the liability of manuscripts to be destroyed by fire, especially at a time when so many were kept in wooden buildings. Our travellers, however, continually furnish us with such notices as these, most of which are quite modern. At Rheims, "L'église cathédrale et l'archevêché ayant été brûlez dans le douzième siècle, toutes les archives furent pour lors consumées par le feu." 5-At Gemblour, "Nous passames la matinée à voir ce qui restoit de manuscrits de l'incendie generale du monastère." |- At the monastery of the Jacobins at Liege, "Il y avoit autrefois une assez bonne bibliotheque; mais il y a quelques années que tous les manuscrits périrent dans un incendie, qui consuma entièrement le monastère." —At Lucelle, "L'incendie qui consuma tout le monastère en 1699 nous priva du plaisir d'y voir une très-riche bibliotheque en manuscrits, que les flammes ont reduit en cendre, avec le religieux qui y étoit entré pour tacher de les sauver." \*\*-- "Ce que nous venons de rapporter nous fait voir que les six incendies qui sont arrivées à S. Wast, n'ont pas tout consumé, et nous font aisément juger des trésors immenses que nous y trouverions, si nous avions tout ce que les flammes nous ont ravi."++--The abbey of Loroy, "Qui ayant été entièrement brulée il y a environ quarante ans, n'a conservé aucun de ses anciens monumens.";‡

It. Alsat. 415.

<sup>† &</sup>quot;Penes quos quidam adhuc reliqui sunt ex innumera illa veterum librorum copia, quæ superiori seculo, furente bæresi, direpta est." It. Burg. 30.

Take the following instances-Of the abbey of Brunwillers, Martene says, "Comme le monastère a beaucoup souffert par les guerres, et qu'il a été sujet comme les autres aux revolutions, on ne doit pas être surpris s'il n'y a plus qu'un manuscrit des lettres de Ciceron." (II. Voy. Lit. 269.) "Le Roi Louis XIV. ayant soûmis Luxembourg à la force invincible de ses armes, l'abbaye de Musster éprouva une seconde fois le sort de la guerre, et fut entièrement rasée . . . . . après tant de revolutions on ne pouvoit pas s'attendre à faire des découvertes dans la bibliotheque. En effet, nous n'y avons trouvé que cinq ou six manuscrits." (II. Voy. Lit. 302.) St. Arnoul at Mets, "Cette abbaye . . . . . fut entièrement rasée, avec celles de Saint Clement, de Saint Symphorien, de Saint Pierre, et de Saint Marie, au siege de Mets formé par l'empereur Charles-Quint." (I. Voy. Lit. 112.) At Othmersheim, "Cette abbaye, étant exposée au theatre de la guerre, a perdu ses anciens monmens, et nous n'y trouvâmes rien qui dût nous arreter." (I. Voy. Lit. P. ii. 143.) La Chartreuse, by Liege, "Il y avoit autrefois beaucoup de manuscrits; mais le monastère ayant esté entièrement réduit en cendres dans les dernières guerres, ils ont tous esté consumes dans les fiammes. Il n'y a que les sermons de Jacques de Vitry, en quatre on cinq volumes, qui ayent échappé à l'incendio." (II. Voy. Lit. 183.) seconde fois le sort de la guerre, et fut entièrement rasés . . . . après tant de revo-

<sup>§</sup> I. Voy. Lit. P. ii. 79. II. Voy. Lit. 117. ¶ II. Voy. Lit. 182.

<sup>••</sup> I. Voy. Lit. P. ii. 141. †† II. Voy. Lit. 65. ## I. Voy. Lit. 36.

I do not wish to be tedious on this point, but I am irresistibly tempted, first of all, just to allude to the conflagration of the monastery of *Teano*, near Monte Casino, which was burned, as Leo Marsicanus says, "cum omnibus operibus suis," in the year 892, because among those opera it is said that the original copy of the Rule of St. Benedict perished, and then to give one or two anecdotes respecting what may be called accidental burning of monasteries, as contra-distinguished from those which took place in the wars. I give them not as proofs that such things happened, for that is naturally to be supposed, and is sufficiently attested by history, but as stories illustrative both of one

particular point and of one general subject.

Thieto, who was Abbot of St. Gall, in the year 937, was a strict disciplinarian; and this was very sensibly felt, not only by the monks, but by the school-boys. St. Mark's day being a holiday, some of the latter had got into mischief (quædam errata commiserant) which the monitors (censores scholarum quos circatores vocabant) reported to the masters. Sentence having been passed on the guilty, one of them was sent to the upper part of the building to fetch rods. By way of anticipatory revenge for his flogging, or as a desperate resource to avoid one, the boy took a brand from a fire and placed it under the dry wood which was next to the roof. This quickly took fire, and the flames, driven by the wind, soon seized the tower of the church. The monastery was almost entirely burned, and many books were lost (multi libri amissi) though they were in time to save The writer who relates the story, the church bells and furniture. adds, "that from this mischief, the monks of St. Gall took a great dislike to the scholars, and some thought that the school ought to be entirely given up, but he suggests that the loss which the monastery sustained by this occurrence was more than counterbalanced by the credit which it had gained through the scholars whom it had sent forth." +

If it had not happened in the same year, I should not have mentioned the burning of the famous monastery of Fulda, because I do not know how it happened, and cannot prove that the library was burned; and where there are cases enough of positive evidence, it is not in general worth while to notice that which is merely presumptive, however strong it may be; and of this monastery and its library I hope to find a fitter occasion to speak.

"Towards the evening of that day," says the historian of the monastery of Lawresheim or Lorsch, a few miles east of Worms) speaking of the 21st of March, in the year 1090, "after that, following the example of the carnal Israel, the people had sat down to eat and to drink, and risen up to play, it happened that, among other games, a disc, set on fire at the edge in the usual way, was whirled in the air by a soldier. Being driven round with great force, and present-

Mab. Ann., tom. iii. p. 263.
 † Mab. iii. Ann. 407.

Inter cætera ludorum exercitia discus in extrema marginis ora (ut solet) accensus, militari manu per aera vibrabatur;" qui aeriori impulsu circumactus, orbicutarem flammæ speciem reddens, tam ostentui virium quam oculis mirantium, spe-

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ing the appearance of a circle of fire, it forms a spectacle which pleases, not only the eye by its appearance, but as an exhibition of strength. This being whirled by some one who did not keep sufficiently fast hold, it flew, by his unintentional cast, on the top of the church. Sticking fast there, between the wooden tiles and the old beams, it set fire to the place. What need of many words? In the first place, the flame seized on the tower, which was made with admirable wood-work,\* and in which were the bells, and their ropes being burned they could not be used to give the alarm. It then seized all the upper part of the building, the towers, and the porches. length the dropping of the melted lead, with which all the roof was covered, rendered it utterly impossible to go in or get anything out. Then was the face of things miserable—so many excellent buildings, of the church as well as of the whole monastery—so many fine ornaments devoured by the sudden ravages of the flames, a few only saved with great exertion and risk, either snatched with the hand or broken away with the axe or hatchet from the very midst of the fire." +

I hope to give the reader another story somewhat similar, and more graphic; but, though I am not apprehensive of his thinking it tedious, it would extend this paper to an unreasonable length; and therefore, in the meantime, and before I proceed to speak of some other causes, I take the opportunity of briefly adverting to a point what cannot be fairly passed over. It is somewhat anticipating to say so, but the fact is, that there are so many manuscripts of some sorts in existence, that it has been very warmly contended by some learned men that a great part at least must be forgeries, because it is impossible that so many should have survived the perils to which such things have been exposed. On such an occasion as this, I must only just glance at what have been called the bella diplomatica, and my sole reason for referring to them at present is, to shew that those causes of destruction which I have already specified have been considered by learned men as sufficient to account for (indeed, I may say, to require) a greater scarcity of manuscripts than actually exists. "They say," says

elaculi gratiam exhibet." I do not quite understand this, but I suppose it must have been some kind of circular board or frame, spun on an axis, and presenting some such appearance as a Catherine wheel.

† Chron. Laur. ap. Freher. p. 81. Edit. 1600.

<sup>&</sup>quot;Castellum mirabili dolatura fabrefactum." I do not undertake to decide the precise meaning of dolatura in this place, and therefore translate by general terms only; but I suppose that we may in fact understand it to refer to those small, neat, wooden tiles (if I may use the expression, as I have done above, in translating tegulas, because the historian tells us that all the roof was covered with lead) which, in some parts of Europe, may still be seen forming the roofs or fronts of houses. I have seen a church made entirely of wood—that is to say, there was glass in the windows, and there might be iron nails, though I am far from being certain of that; but the body of the church, the upper part, which I know not whether to call turrets, or how to describe, and in fact everything, as far as I could see without entering it, were purely wooden. The upper parts of these turrets were capped with something like cupolas of these little oaken tiles. Some wind-mills, with a kind of domes, tiled with these small circular pieces of oak, with sails, and I believe everything of the same material, were the most picturesque buildings of the kind that I have ever seen.

[The church alluded to in the note forms the illustration to the present

Ludewig, "that since all the kingdoms of Europe have carried on so many wars, and Germany in particular has been subject to such intestine commotion, no doubt all ancient documents have thereby perished, which led to the forging of new and suppositions ones. But, as nobody doubts respecting the construction of manuscripts through these causes, so there were also means by which they might escape. For soldiers, intent on gold, and silver, and other things which they could turn to account, were, as they are now, careless about writings, especially considering the ignorance and contempt of letters which then prevailed among them. To this we may add, that even amidst the outrages of war, the soldiers were restrained by superstition from laying hands on the literary treasures of the bishoprics." He goes on afterwards to speak of fire, and represents his opponents as saying that there is scarcely to be found a city, a monastery, or a habitation of any confraternity of any kind which has not been more than once the subject of a conflagration, in which all its documents have perished. This, also," he replies, "is most true; for my own part, I declare that I have never been in any archives in Germany, though I have visited them without number, where the keepers have not attributed their deficiencies to fires which had destroyed those very documents which were most important. [He adds in a note, "The keeper at Mayence told the same story in 1705. When I inquired for their documents of ealier date than the period of Frederic I., he answered, 'that they had all perished when the castle and the court, which were of wood, were burned.' But," he goes on to say, "even in the most tremendous fires, the first care is commonly to preserve the public archives from destruction; nor do I hesitate to commend the prudence of the celebrated Maskowsky, Chancellor of Darmstadt, who, when the castle and principal palace were on fire, proposed and paid a reward to those who, at the risque of their lives, went into the lowest story, which was well arched, and brought the written documents out of the archives, which were thus saved like brands plucked from the burning. The same thing we may reasonably suppose to have been done in older times by prudent keepers."\*

I did not like to pass over this point without some notice; but the reader will at once perceive that there is an important difference between the case of which I am speaking and that to which Ludewig refers. Indeed, so far as our subject is concerned, I really have the suffrage of both parties in this diplomatic war in my favour. Those who contend that wars and fires must have destroyed the diplomas, charters, deeds, and other comparatively small and portable manuscripts of the dark ages, will readily grant that books were not likely to escape; and those who reply, as Ludewig justly does, that such documents would be kept with peculiar care, and saved first, and at all hazards, in case of danger, would not think of extending their

argument to such manuscripts as we are concerned with.

Relig. Manuscript. Prof. p. 84, 85.

# ST. ANNE SHANDON CHAPEL OF EASE.

[Omitted for want of space in the last Number, where a Plate of the Chapel was given.]

This edifice, which is now nearly completed, is from designs by James and George R. Pain, architects to the province of Cashel. It is in the form of a Greek cross, of the internal dimensions of 70 feet by 35, and is finished by a tower and spire 110 feet in height. The expenses of the building, amounting to 2,400*l*., are to be defrayed by private subscriptions, aided by a grant from the late Board of First Fruits. A considerable sum is still required.

The chapel, calculated to contain 800 persons, is situated in one of the most extensive and populous parishes in the city of Cork, where the mother church is not capable of accommodating half the protestant

population.

It is a gratifying circumstance, that since the accession of the present bishop\* to the see of Cork, six additional licensed places have been opened for divine worship, and four new churches have been built, or are in progress of erection. The number would be considerably greater, but for the straitened means of the clergy, and the inability of the ecclesiastical commissioners, from want of funds, to grant the necessary aid.

A. C.

# PROTESTANTS CANNOT CONSCIENTIOUSLY BE PRESENT AT THE CELEBRATION OF MASS.

(Bishop Davenant's Seventh Determination.)

TRACTS AGAINST POPERY, NO. V.

BELLARMINE † himself has most justly observed, that if all the other controversies were disposed of, yet protestants and papists could never be reconciled, because the latter hold their mass to be the highest act of divine worship, while we consider it awful idolatry. Our present object, however, is not to lay open the impiety of the mass, but to shew that protestants, who abhor this impiety in their minds, cannot be present, even in body, at the celebration of these masses. And this argument is directed against those who have the folly to think that no danger nor sin can arise from outward communication with those who are guilty of what we consider idolatry, provided the mind detests their superstition. But, in truth, every one who acts thus violates the integrity of an honest conscience, and sins in more than one respect.

First, he sins against himself, in wounding his own conscience, by an unlawful and impious hypocrisy, and defiling and contaminating his soul. For the mind of a well-informed protestant at once declares, that the mass of the papists is not an expiatory sacrifice for the

† Tom. i. de Laic. lib. iii. cap. i. 19.

<sup>·</sup> Formerly Provost of Trinity College, Dublin.

living and the dead, but a sacrilegious violation of the sacrifice once offered through Christ; but the very act of attendance in a popish temple, and of association with those who adore the mass, is, to all public appearance, a declaration, that he hopes for expiation of sins by that mass, and that he approves of it as a lawful act of sacred worship. Besides, the mind of the protestant declares, that the wafer, which is elevated by the officiating priest, is not Christ the incarnate (lit. the God-man, θεάνθρωπον,) Son of the living God; but the act of prostration and adoration proclaims to all there present, that under the illusive \* appearance of the bread, God himself is worshipped and acknowledged. I call this discordance of outward actions with the internal sentiments of the mind most rank hypocrisy, and a lie, just as intolerable as if such a man were to testify his approbation of the popish mass in express words; for truth essentially requires that a man should appear, as far as his outward demeanour is concerned, to be what he really is; and it is a violation of this truth, when a man, by outward signs, signifies the contrary to that which he holds in the secret recesses of his mind; and this simulation may be called "an acted lie," (mendacium in factis,) as Thomas Aquinas has justly observed. † He, therefore, who in his mind abominates the masses of the papists, and yet retains this external participation in these rites, is so much the more to be condemned, because what he does insincerely he yet does in such a manner, that the people may believe him to be acting with sincerity, as Augustine ‡ writes about the philosopher Seneca.

Secondly, if any one of our people attends the masses of the papists, he sins against the brethren, especially the weaker ones; for he puts a stumbling-block in their way, by inviting and alluring them, through his example, to indulge in this practice, by which their consciences must necessarily be defiled. And how great a sin this is, these words of Christ will shew :- "Woe unto that man by whom the offence cometh." (Matt. xviii. 7.) Nor can it be denied, that a scandal is created by such an act, especially to the weaker brethren; for a scandal means only any impropriety of conduct, or of language, which gives an occasion of falling to another. Now this conduct gives a colour to the weaker brother to suppose that the mass is not an impious and idolatrons act, and thus prefaces the way for his apostatizing to the papists. Those, therefore, who assume the liberty of joining themselves to the papists, in the external celebration of the mass, although they may be mentally averse from the superstition of papists, violate that precept of the apostle-" Abstain from all appearance of evil." (1 Thess. v. 22.) Nor will it avail to excuse them if they aver that they have no intention of testifying, by this act, their approbation of what is done, in celebrating the mass, and, far less, of inducing their weaker brethren to think that the sacrifice of the mass is lawful and agreeable to God;

Sub vacua panis specie, under the empty show of bread. The Roman-catholic doctrine is, that the accidents of the bread remain without its substance.

† Aquin. ii.; 2 Quæst.iii.; Art. i.

† Aug. de Civ. vi. 10.

because, in the case of scandal, we must judge, not from the secret intention of the agent, but from the plain quality of the action. It is the quality and the nature of that act to lead the weak into this error, and to allure them to sin; wherefore, whatever was the intention of the agent, the action itself is chargeable with scandal. As, therefore, every one is bound to abstain from any action which he is not compelled to perform, whereby scandal may be justly feared to be given to the weak,\* how much more is a man bound to abstain from being present at the mass, to which there is nothing to constrain him to go, and by which the minds, both of the weak and of the strong, are justly scandalized?

Thirdly, those lukewarm protestants who frequent masses sin against the papists themselves, whom this hypocrisy confirms in their errors and idolatry. Indeed, when they see our people attending their masses, they immediately imagine, in themselves, that not only these masses, but all the other dregs of papistry, are approved ofmore especially since the mass is held to be a kind of symbol, or token, by which Romanists and protestants are distinguished. Let them, therefore, answer me, and shew how they can conscientiously confirm those in their superstitious rites, whom they are bound with all diligence to recal from these dark and ignorant doings. For that apostolical command is urgently incumbent upon us:-- "Have no fellowship with the unfruitful works of darkness, but rather reprove them.' (Ephes. v. 11.) Now, judge how admirably such persons act up to this precept. The apostle forbids us to have communication with unlawful works; these people gratuitously thrust themselves into them, and join those whom we judge guilty of idolatrous practices, actually while occupied on their offensive deeds. The apostle commands us to reprove such works; these persons not only seem, by their silence, to consent to them, but, by conforming to these superstitious rites, to approve and to praise (if not in words, yet in deeds,) the very act of idolatry. By this hypocrisy, they render the papiets more obdurate in their pernicious errors. They sin, therefore, against the charity which we owe to our very enemies; and this it is impossible to do, without injury to the conscience.

Lastly, they sin directly against God. For religion, which binds us to God, binds us to the profession of our religion; and as it prohibits any concealment of the true religion, so it forbids, more imperatively, any pretended assumption of a false one; and thence it is, that God himself acknowledges those only as his true servants who have no fellowship with idolaters, even in the mere external act of worship. "I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." (1 Kings, xix. 18., Engl. Trans.) If they had bowed their knees before an idol, with the worshippers of Baal, although in their hearts they had despised that idol, doubtless God would not have reckoned them among his people; for every man is bound perpetually to this

Gerson, part ii. Reg. Moral.

profession of religion—namely, to associate with the pious and the orthodox, and to separate from idolaters and heretics. (1 Cor. x. 21.) For since God is the creator of the body, as well as of the soul, and Christ is equally the redeemer of both, it is meet that we should yield to God the homage of the body as well as of the mind, and adhere to Christ, in body as well as in mind. (1 Cor. vi. 20.) Wherefore, it is vain for those who join themselves in idolatrous worship to the servants of the devil, and of Antichrist, to allege that they are still in allegiance to God and Christ. Tertullian says, with elegance, as well as with piety, "It is profaneness in any man to lie about his religion; for by the very fact of pretending that he worships one thing when he worships another, he denies the real object of his worship; and inasmuch as he has denied him, he does not worship him."\* All these points might be illustrated by the examples of holy men, drawn alike from scripture and from ecclesiastical history. But time will not allow us to engage in this part of the argument.

Since, therefore, protestants, who are present at the idolatrous sacrifice of the mass, defile their own souls by an act of hypocrisy; injure the weak brethren, by putting a stumbling-block in their way; ruin the papists, by confirming them in their impious practices; and, lastly, dishonour God, by halting between the true and the idolatrous worship of him, we must conclude, that protestants cannot conscientiously

be present at the mass.

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# ANTIQUITIES, ETC.

# HYMNS OF RICHARD ROLLE.

The following old English hymns are, I think, worthy of a place in the "Antiquities" of the British Magazine. They are not Wycliffe's, but they are probably from the pen of one of his disciples; or perhaps from that of Richard Rolle, the celebrated hermit of Hampole. I have transcribed them from a very curious volume, preserved among Abp. Ussher's MSS. in the library of the university of Dublin. (C. 5, 7.) It is a small quarto, written early in the fifteenth century, and contains some pieces of Richard Rolle, particularly his Treatise of Love, his Prayers or Meditations on the Passion of our Lord, and his poem called "The Pricke of Conscience," which, in the present

<sup>\*</sup> Apolog.

† These prayers are a different series from those published some time ago in the British Magazine, with the notes, which render them so highly interesting to all lovers of old English. By a curious slip of the pen or of the printer, they are attributed, through several successive numbers of the Brit. Mag., to Robert Rolle, although the true Christian name appears in the title prefixed to the first of these prayers, Brit. Mag. Vol. iv. Sept. 1833, p. 261. Richard Rolle was an Eremite of the order of St. Augustine, and lived near Doncaster, in Yorkshire, A.D. 1340. Some of his works have been published in the Bibliotheca Patrum. Lugd. 1677. tom. xxvi. p. 609. His tract De emendatione peccatoris was published separately, Paris, 1510, 4to; and his Opuscula, Colon. 1536, fol. He is sometimes corruptly called Pampolitanus.

volume, is entitled Speculum hujus vitas. It contains also a treatise, which appears to be the tract attributed to Wyckliffe by Bale and Lewis, under the title De dilectione,\* beginning, In quolibet homine peccatore. The present copy is in English, and begins thus:—

"In uche a † synful man and womman that is bonden in dedly syne, byn three wrechednes, the whoche bregen hem ‡ to deth of helle."

This piece occupies fifteen pages of the MS., and is followed by a treatise thus entitled in rubric:—

"Diliges dmn deŭ tuŭ. M. xxij", two the first commaŭdmētes. Aft' Seynt richard."

What St. Richard is here meant I do not know, unless it be Richard of Hampole, of whom Henry Wharton tells us, "Sancti titulum apud populares suos post obitum sortitus videtur. Habetur enim MS. in Bibliotheca Cottoniana [sub effigie Tiberii A. 15]. Officium S. Richardi Hampolæ Eremitæ, in quo de vita et miraculis ejus agitur." Two the first commandments I suppose means "the first two commandments." § Lewis mentions a Homily on Matt. xxii. 37, which is attributed to Wycliffe in a MS. preserved in Sidney Sussex College, Cambridge; but the introductory paragraph quoted by Lewis || does not appear in the Dublin copy, which begins with the following words:—

"Thou shalt love thi lord God w' al thi hert, w' al thy souls, w' al thi thout. To love God w' al thi hert is nought elles but that thi hert be nough louyg ne worschypyg no thing that may be, so muche as hym, and to kepe hys comaudemêtes."

This tract occupies twenty-three pages. Dr. Lyon, in his catalogue of the MSS. of Trinity College, Dublin,¶ conjectures that John Peckam, Archbishop of Canterbury, may have been the author of this piece, but he does not state the grounds of his conjecture; it does not appear to coincide with any of the tracts attributed to that prelate by Bale and Cave.

But I must not digress any farther from my promised hymns; they are introduced in a devotional tract, which Dr. Lyon says is probably by Richard Rolle, with which the volume begins. It is a kind of meditation or instruction on the passage, Ego dormio, et cor meum vigilat; and it may, perhaps, be interesting to quote the paragraph which immediately precedes the first of the following hymns:—

"Resistite diabolo et fugiet a vobis, for myche helpe it the bysy preyer of an ryghtwisse man to Jhu o'st, whose m'cy helpe and grace gretely vs nedes.; and that thou be neuer ydel, but thou be ay oth [either] spekyng of God or worchyge some good werke and profytable, and pricipally that thou have him ay in thi mynde, and

<sup>\*</sup> This work is mentioned by Mr. Vaughan among the treatises of which he says we know nothing but the names. So much for his boasted researches in the library of Trinity College, Dublin.

† Uche a, each one, i. e. every.

<sup>†</sup> Hem for them, and her for their, are very common in English of the fourteenth and fifteenth centuries: we shall see many instances of it in the following poems; and the pronunciation still survives,—we often say, bring 'em, take 'em, for bring them, take them. § See Appendix ad Cavai Hist. Litter. || Lewis, p. 216. |

Dr. Lyon's catalogue has never been printed; it exists in his own autograph

<sup>¶</sup> Dr. Lyon's catalogue has never been printed; it exists in his own autograph MS. in Trinity College library.

†† Helpe, for helpeth. 

‡‡ Nedes, active; somewhat in the sense of behoves.

thëkyng on his harde passyon that he suffurd for makynde, how he that was kynge of alle kynges weped water wt sore teres and sykynges [sighings] for the harde peyne that he schuld goo unto and suffer; and for the noye (a) and the sorowg (b) that he schuld have, alle hys body swatte wat and blode and so dude neuer creatre in this world, safe onely he; for neuer man mygt suffer so muche peyne as he dude for the love of manes soule; and that grete loue schulde stur vs to have grete sorowg and mynde of his passyon syngyng this mournyge songe.

### CANTUS.

Thu grete love mened (c) the (d)

To suffur the peyne on thi feyre bode Of that wicked lede and bolde, for grete sorowge it is a lord to se of his disceyple betrayed to be, As Judes, lord, the solde To the iewes ihu that the duden bete,(e) that her(f) schourges duden mete As fast as thei knouthen dynge (g)ber peynes than were unmete, for of hym thei token non hede, but defouled him with spittyng; hard thei duden him thring (A) to apyler of stone, with thornes thei crouned hym kynge; hard was that prykkyng, that he suffurd than of hem. Alas my dere swetyng, with her hard throngynge, (i) Grete peyne was the thane on; Swete ihū thei demed (j) the honged for With falshede and with wrong, And to a cros of tree ful fast thei neyled With yrnen neyles (k) strong.

Thu bothe hande and fote of the Were nayled to a tree, And therled (1) was thi feyre side, thow hongest al one on rode, (m) by rone (x) we spotel and blode, that semely was and whyte, thi feyre body was defouled there, And grymly stongen (o) with a spere, for deel now may I wepe Ihū thi flesche thei deiden to tere, (p)that pyte it is throf to here, With  $w\bar{o}\bar{u}des(q)$  and depe n fyue places lord with outen moo (r) the stremes of blode runen the froo, as water fro a welle : Alas, lord, why dude thei soo, thi feyre body so muckel (s) woo, more than man may telle. Thu ful of pyte thou suffurst hem mekele, (t)To spitte in thi fayre face; Gret peyme it was to see the nayled to an tree, With outen gutt (\*) or trespasse, Now may I have mournyge, N and of care may I syng,

(d) The for thee: this spelling is very common.
(e) The duden bete, thee did best. So also se for see.

(f) Her for their, hem for them, are very common in MSS. of this period, and the pronunciation is still retained; we still familiarly say, bring 'em, take 'em.

(g) The word knowthen I cannot explain, nor am I sure that I have read it correctly; dynge, or ding, means to dash with violence.

(h) Thring appears to signify bind; to appler, to a pillar.
(i) Her hard throngynge, their hard binding.
(j) Demed, judged, condemned, sentenced.

(1) Therled, pierce J. (A) Yrnen, iron; neyles, nails, dissyllable.

(m) Rode, or road, the cross; alone, wholly, entirely.

(n) By ronnen, perhaps for beronnen, (i.e. berun,) the reduplicate intransitive form of run, used here in the sense of besmeared,—"berun with spittle and blood." The form is still used in such words as bethink, betroth, besprinkle, befall.

(p) Thei deiden to tere, perhaps for they did tear. (o) Stongen, stung, wounded. (q) Woundes appears to be here a trissyllable; perhaps it was written woundes, or somundes, a line being over both o and n.

(r) Moo, or mo, more. (t) Hem mekele, them meakly. (s) So in Scotland to this day muchle for much. (a) Gutt, probably the same as Quyte, (Wicliffe, N. T., 2 Thes.) quit, reward, desert, merit. Hence our word requite.

<sup>(</sup>a) Noye, trouble, anguish; hence the word annoy.
(b) The character here represented by g, very closely resembles the italic z, and denotes the aspirated or quiescent gh, of which our language still retains the use, as in bought, through, sigh, &c.; the word sorrowg, therefore, is in pronunciation the same as sorrough, sorrow (c) Mened, led, constrained.

Of peyne gif (a) I take hede, To see the iewes so dyng, (b) hit is a rewthful (c) thing, hym that is angel brede; ffor sorowg now may I wepe, ffor my loue that is so swete, Of loue gif I be trewe, ffor he suffurd woudes depe,

Now may I teres (d) lete, for more loue neur man knewe. Thu, bothe hende and free, lorde full of pyte, thurg (e) thi holy grace, Graute me that I may se the lord in maieste, in thi joyful place. Amen.

CANTUS IJUS.

hü receyue my hert, for my desire thou art, And to thy loue me bring, that I may gostly se the brygtenesse (f) of the, for I coueyte thi comyng; thou make me clene of syne, And let me neuer fro the twynne (g)for the chauges my hew, thy grace be me with inne, that I thi love may wyne, & se thi face ihū. To blisse that neuer schal blyne, Ihu heue & erthe hast wrought, And my thougt to the bynde, To have the moste in mynde, that manes soule dere hast bougt.

Di louer make me to be, coueyte nougt but the, this world for the I flee, thou art that I have sougt, thi face whā schal I see? With outē ende to be, In ioy that thou hast wrougt. Make my soule brygt & clere, thi loue chauges my chere, How long schal I be here? When may I come the nere? thi melodye to here, that is ay lastyge; than mygt I in reste be with oute ende wt the, And of joy euer to synge.

Then follows a paragraph in prose, of which I shall only quote the concluding words:-

" — thane schall ihu be al thi delygte, al thi desyre, al thi ioy, al thi solace & comforte. So that of hym schal eu be thi songe in desyrable longyg of soule, and in ioyful thougtes of hym al thi reste, thane may thou sey safely, I slepe & my herte wakes, and synge this song of loue.

Thu for the mourne I may, as turtel that longeth both nygt & day, for her loue is loue hyr froo; (A) for aft the lorde me longeth ay, And that is al my myrthe & pley, Where I sitte or goo;

thrfore lord thou rewe (i) on me, And helpe me sone that I may see, the feyerhe (A) of thi face, w angelys that byn brygt & clethere, (1) and holy soules that thou bougtes dere, Into holy place.

Although I have already occupied too much space, I must beg the favour of a few lines more, to mention that the same volume from which I have transcribed the foregoing poems contains a copy of the sermon, alluded to by your correspondent "R. S. B.," \* on the text Redde rationem villicationis tuce, which John Fox has attributed to R.

(d) Teres, dissyllable; tears.

(a) Reve (sometimes spelt muche, but with th mute) have pity; also, to grieve.

(b) Reve (sometimes spelt muche, but with th mute) have pity; also, to grieve.

(c) Rever (sometimes spelt muche, but with th mute) have pity; also, to grieve.

(d) Feyerhe, or Feyerhood, probably fairness.

(1) Clethere for clear: th was quiescent, as appears from the rhyme.

Brit. Mag. for February, p. 138.

<sup>(</sup>a) Gif for if. The aspirated g in the beginning of a word was probably pronounced y, a pronunciation still retained in some provincial dialects of England, as rate for gate; ayenst for against, &c. This sound of g is still preserved in the German language, and is represented as nearly as possible by y.

(b) Dyng, use with violence. (c) Rewthful, pitiful, rueful: th probably quiescent.

<sup>(</sup>e) Thurg, through. (f) Brygteness, trissyllable. (g) Twynns, (twayne) divide, separate, become two.
(A) There is apparently some error of the scribe in this line: perhaps the second

Wimbledon, and which Lewis supposed to be more probably "one of Dr. Wycliffe's tracts." The Dublin copy of this sermon agrees exactly, so far as I have compared it, with that which John Fox has printed,\* except that the MS. enables us to correct some trifling verbal inaccuracies, which may have been typographical errors, in the printed copy. The author's name is not given in this MS., which is written in a different hand from the rest of the volume, although of the same period, and occupies eighteen closely written pages. Many separate editions of this sermon have been printed besides that of 1582, mentioned by "R. S. B.," for its strong denunciations of the Pope and popery rendered it very popular among the reformers of the sixteenth and seventeenth century; + but all those editions are now rare.

Т.

# DEVOTIONAL.

# FROM THE PARISIAN BREVIARY.

It may seem necessary to make some apology for anything that appears to countenance popery, in the present state of things. Far be it from any of us to give reasonable ground of offence to any, and so to do prejudice to the cause of the holy church. But let it be remembered, that whatever danger we may be in, from that quarter, must be from the effects of ultra-protestant and rationalistic opinions, for it is very evident how they are and ever must be the most powerful instrument in the cause of Romanism. On the contrary, that our only protection and strength, and the only true defence against the corruptions of Rome, must be found in maintaining the ancient catholic and primitive church, which is not a mere cold form of right doctrines, but a living and vital body, with the devotional spirit of early piety circulating in its veins. On these grounds we claim for ourselves, and are thankful to acknowledge, in the church of Rome, whatever she has retained of primitive piety and truth.

## ON THE FESTIVAL OF LAZARUS, MARTHA, AND MARY.

THE HOSTS OF CHRIST. Duplex Minus.

# IN THE PIRST VESPERS.

Ant. Jesus entered into a certain village; and a certain woman named Martha received him into her house....Luke, x.

nim into her house.—Luke, x.

Ant. She had a sister, called Mary, which also sat at Jesus' feet, and heard his word.

But Martha was cumbered about much serving.—Luke, x.

Ant. Martha came, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her, therefore, that she help me.—Luke, x.

Ant. Jesus answered, and said unto her, Martha, Martha, thou art careful and troubled about many things. But one thing is needful.—Luke, x.

Ant. Mary hath chosen that good part which shall not be taken away from her.—Luke, x.

Acts and Mon., vol. i. p. 712., ed. 1631.

<sup>†</sup> See these editions enumerated by Lowndes, Bibliographer's Manual, nom. Wimbledon. Also Strype, Annals of the Ref., vol. iii. 287, fol.

## Capitulum. Heb. 13.

Let brotherly love continue. Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.

r. If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.—v. Wisdom layeth hold of them that seek her; he that loveth her loveth life, and my Father, &c. - John, xiv.; Eccles. iv.

# The Hymn.

As Jesus sought his wandering sheep, With weary toil opprest, He came to Martha's lowly roof, A loved and honoured guest.

Blessed art thou, whose threshold poor Those holy feet have trod, To wait on so divine a guest, And to receive thy God.

While Martha serves with busy feet, In reverential mood,
Meek Mary sits beside the Judge,
And feeds on heavenly food.

Yea, Martha soon herself shall sit, The eternal word to hear, And shall forget the festal board, To feast on holier cheer.

Sole rest of all who come to thee. O'er all our works preside, That we may have in thee, at last, The part that shall abide. - Amen.

v. Mine eyes look upon such as are faithful in the land, that they may sit with me,-r. Whose leadeth a godly life, he shall serve me.—Ps. ci.

Ant, at the Magnificat. Jesus loved Martha, and her sister, and Lazarus. John, ii.

#### AT THE NOCTURNAL OFFICE.

## The Hymn.

Sing the Redeemer's saving might!
The crowd aghast at the dread sight, A buried man burst forth to light, Again to run Our weary round of day and night, And see the sun!

He whose blest roof to Christ supplies Shelter and kindly ministries, Deep in the rock he buried lies Buried and gone!

Corruption's prey, hid from our eyes In the cold stone.

Worship, and leve, and faultering fear, And hope awake—Hadst thou been here, We had not mourned a brother's bier; And well we know Whate'er thou sakest God will hear-Yea, even now.

Lord, art thou weeping for thy friend, Whom death again to life shall lend? Or doth it not in pity rend
Thy heart in twain To think so many have an end, Nor rise again?

# IN THE FIRST NOCTURN.

Ant. A certain man was sick, Lazarus, of Bethany, the town of Mary and her sister Martha.-John, xi.

Ant. It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother, Lazarus, was sick.—John, xi.

Ant. His sisters sent unto Jesus, saying, Lord, behold, he whom thou lovest is sick.—

John, xi.
v. The Lord comfort him when he lieth sick upon his bed; r. make thou all his bed in his

## The Responsories after the Scripture Lectios are as follow: -

After the 1st Lect. r. When Jesus heard that he was sick, he said,\* this sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.—
v. The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul.\* This sickness is not unto death, &c.—John, ii.; Deut. xiii.

lieth, say they, he shall rise up no more; but I go that I may, &c ... John, xi.; Pa. xli.

After the 3rd Lett. r. Then said Jesus unto them plainly, Lazarus is dead; and I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless, let us go unto him. ——v. He was beloved of God, so that, living among sinners, he was translated. Lazarus is dead, &c. —John, xi.; Wisd. iv.

#### IN THE SECOND MOCTURN.

Ant. When Jesus came, he found that he had lain in the grave four days already..... John, xi.

Ant. Many of the Jews came to Martha and Mary to comfort them concerning their brother. -- John, xi.

Ant. Martha, as soon as she heard that Jesus was coming, went and met him, but Mary sat in the house.—John, xi.

v. Mine eyes fail for thy word, \_\_\_\_\_\_. saying, when wilt thou comfort me? \_\_Ps. exix.

## SERMON OF THE ABBOT S. BERNARD.

#### LECTIO IV.

Let not bodily exercise alone be found in us, which profiteth little, but godliness rather, which is profitable unto all things and spiritual exercise. A woman named Martha received Jesus into her house, and she had a sister, named Mary. They are sisters, and, as is meet, both dwelling together. The one is taken up with much serving; the other is intent on the words of the Lord. The adorning of the house is Martha's, but the fulness is Mary's. For in a heart open to receive him, and empty of all things else, there is fulness. But to whom shall we attribute cleansing? For, in a house where the Saviour is received, there must be cleansing, and adorning, and fulness. If it seems good to you let us assign this to Lazarus. Forasmuch as the house is common to him with his sisters, in the rights of brotherly union. He it is who, when he had been dead four days, and when it was said of him, "by this time he stinketh," the voice of divine energy raises from the dead, so that it would not be unsuitable that he should sustain the character of the Penitent. Let the Saviour enter the house, and often visit the same, which the penitent Lazarus cleanseth, which Martha adorneth, and Mary filleth, being given up and devoted to divine contemplation.

# LECTIO V.

Martha receiveth the Saviour into her house on earth; Mary considereth rather how she may be received by him into that house, not made with hands, eternal in the heavens. Mary is silent, and Christ speaketh for her. "Mary," he saith, "hath chosen that good part which shall not be taken away from her." That one thing which is needful. That one thing which the prophet so earnestly desired. "One thing," saith he, "have I desired of the Lord, which I will require." But let us consider, my brethren, how these three things are arranged in the order of charity: the serving is Martha's, contemplation is Mary's, and repentance is the part of Lazarus. The soul which is perfect will have in itself the union of the three; yet each of these may more particularly appertain to different persons, that some should be given up to sacred contemplation, others should be engaged in a brother's service, while others, in the bitterness of their souls, recollect the years that are past, like them that are wounded and lie in the grave. The part and duty of each is plain—that Mary should think of God with piety and sublime affections, Martha of her neignbour with kind services and compassion, Lazarus of himself with self-absencent and lowliness of heart.

r. Jesus saith unto Martha, Thy brother shall rise again. Martha said unto him, I know that he shall rise again in the resurrection at the last day.——p. In the hand of the Lord is the soul of every living thing, and the breath of all mankind.\* I know that he shall rise again, &c.—John, xi.; Job, xii.

#### LECTIO VI.

They to whom no dispensation is intrusted, no service committed, they must all ait down either at the feet of Jesus, with Mary, or with Lazarus, within the precincts of the tomb. What if Martha be careful and troubled about many things, yet to thee, on whom no such necessity is imposed, one of two things is needful: either that thou be not troubled at all, and have thy delight in God, or, if thou art unequal to this, that thy trouble and care he not about many things; but (as the prophet speaketh of himself) about thyself alone. But it is

requisite that Martha, too, should be admonished, that what is chiefly required among stewards is that one be found faithful. This fidelity will consist in her not seeking the things which are her own, but those which are Christ Jesus'; so will her intention be pure and single, in doing not her own will, but that of the Lord; so will her conduct be rightly regulated. Let Mary take care that she may have a heart, without distraction, to see how gracious the Lord is. Let her take care that it be with a devout spirit and a tranquil mind, that she sits at the feet of Jesus, setting him ever before her, seeing him, and receiving instruction from his mouth, whose aspect is full of delight, and full of grace his words. Rejoice thou, and give thanks, Mary, who hast chosen the good part! Blessed are the eyes which see what thou seest, and blessed are the ears to which it is given to hear what thou hearest! Yes, blessed art thou who perceivest the gentle whisperings of the divine voice, in that silence in which it is good that man should wait for his God!

r. Jesus said unto her, I am the resurrection and the life. Believest thou this? She saith unto him, Yea, Lord, I believe that\* thou art the Christ, the Son of the living God, which should come into the world.—v. Thou, O Lord, hast power of life and death, thou leadest to the gates of hell, and bringest up again.\*—Thou art, &c.—John, xi.; Wisd. xvi.

#### IN THE THIRD MOCTURN.

Ant. Martha went her way, and called Mary, her sister, secretly, saying, The Master is come, and calleth for thee.—John, xi.

Ant. Mary, as soon as she heard it, arose quickly, and came unto him.—John, xi.

Ant. The Jews which were with her in the house, and comforted her, when they saw Mary that she rose up hastily and went out, followed her.—John, xi.

v. O come hither and behold the works of the Lord——r. What wonders he hath wrought upon the earth.—Ps. xlvi.

Lectio from the Gospel according to St. John.

LECTIO VII. Cap. xi.

Now a certain man was sick, named Lazarus. Et reliqua.

Homily of St. John Chrysostom.

Many, when they see good men fall into some calamity, such as sickness, poverty, or the like, are troubled at it, and do not consider that this is very consistent with their being friends of God. For Lazarus was a friend of Christ's, and he was sick; the very words of those who went were—"Behold, he whom thou lovest is sick." And the evangelist relates that he had loved his sisters also, and yet he permitted Lazarus to die. Let us never be offended, or take it ill, if men of piety and the friends of God fall into sickness. "Behold, he whom thou lovest is sick!" They wished to excite the pity of Christ; for as yet they thought him to be man, as their words would indicate—"If thou hadst been here he would not have died." And what is Christ's reply? "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby." Observe how, again, he speaks of his own glory, and that of the Father as the same—"This sickness is not unto death." When he had stayed there two days, he sends them with this answer. On this account we may wonder that the sisters, when they heard that it was not unto death, and perceived that the event was otherwise, were not offended. But they drew near unto him, nor did they think that he had not spoken the truth.

r. When Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, \*Lord, if thou hadst been here my brother had not died.—v. My tears have been my meat day and night; while they daily say unto me, where is now thy God? \*Lord, if thou hadst been here, &c.—John, xi.; Ps. xlii.

#### LECTIO VIII.

Many of the Jews were present to comfort Mary and Martha. This the evangelist mentions in confirmation of Lazarus' death. But why does Martha come to meet Christ without her sister accompanying her? She wishes to see him apart, and to mention what had occurred. But after that Christ had given her a good hope, she then goes and calls Mary, and she finds her in the height of her grief. She it is of whom He had said, "Mary hath chosen the good part." How is it, therefore, you will say, that Martha now appears the more zealous. It is not that she is so, but that the other had not been acquainted with his coming; for Martha was the weaker sister. For when she had heard such and so many things, she still says, "By this time he stinketh, for he has been buried four days." But Mary, before she heard anything, or spoke anything of this sort, at once believing, says, "Lord, if thou hadst been here my brother would not have died." Behold the great philosophy of the women, notwithstanding the weakness of their minds; for, on seeing Christ, they do not break forth into grief, and wailing, and groans, as we are wont to do when we see any of our acquaintance coming to condole with us; but they immediately revere their

Lord. For they both believed in Christ, though not aright; for they did not as yet perfectly understand, neither that he was God, nor that he did these things by his own inde-

pendent authority and power, both of which he taught them.

r. Jesus, when he saw her weeping, and the Jews also weeping which came with her, he grouned in the spirit, and was troubled, and said, Where have ye laid him? They said v. Man dieth and wasteth away, yea, man giveth up unto him, \* Lord, come and see. the ghost, and where is he? \* Lord, come and see. John, xi.; Job, xiv.

#### LECTIO IX.

He came, therefore, to the sepulchre, and saith, Take away the stone. Why did he not call him while yet absent, and bid him arise? Or why did he not now, before the stone was removed, call him forth?—for he who could move the dead body by his voice, and shew him alive, much more could he have moved the stone by his word; he who could cause that one who was wrapped and bound in grave-clothes should walk, with much more case could he have removed the stone. Why did he not so? That he might make them all witnesses he have removed the stone. Why did he not so? That he might make them all witnesses of the miracle, lest they might say, as they did of the blind man, this is he, this is not he. Their own hands, and their coming to the sepulchre, might be a testimony to them that it was the same. If they had not come thither, they might have thought either that it was a phantom, or that it was another person that they saw. But now they had come to the grave and removed the stone, and loosed the bands, and his friends, who brought him out of the grave, recognised him. His sisters were there, and one of them said, "by this time he stinketh, for he hath been dead four days." Now all these things were abundantly sufficient to have retained the most unbelieving as witnesses of the miracles. Therefore, also, he sham to remove the stone shawing that he himself would raise him. Therefore, also, he to have retained the most unbelieving as witnesses or the masses.

Therefore, also, he them to remove the stone, shewing that he himself would raise him. Therefore, also, he asked—" Where have ye laid him," that they who said—" Come and see," and they who said—" That he had raised. That led him thither, might acknowledge that it was the same person that he had raised. That the voice and the hand might bear testimony, the voice that said... "Come and see" the 

all times; and a brother is born for adversity. \* Behold how he loved him.—John, xi.;
Prov. xvii.

#### AT THE LAUDS.

Ant. Jesus cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, take away the stone.—John, xi.

Ant. Martha saith unto him, Lord, by this time he stinketh, for he hath been dead four days.—John, xi.

Ant. Jesus saith unto her, said I not unto thee, that if thou wouldst believe thou shouldst see the glory of God ?-John, xi.

Ant. Jesus cried with a loud voice, Lesarus, come forth. And he that was dead came forth.—John, xi.

Ant. He came forth bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him.—John, xi.

Capitulum. Esek. xxxvii.

Thus saith the Lord God, Behold, I will open your graves, and cause you to come up out of your graves. And ye shall know that I am the Lord.

The Hymn.

Open is the rocky tomb, And a voice is in the gloom; And a sound is on the ear; And the dead that sound doth hear! For God himself is near. Amasing sight! the spirit now Hath his former seat I trow; For the dead doth stretch his hands Through his swaddling bands, Darkly groping for his way. In the light of living day Now forth he stands With a stare, Survivor of himself and heir.\*

His bonds about him broken lie. And away old Death doth fly, Glad to resign his victory. O Lord, this earnest of thy sway Gives prelude of thy judgment day. Thee we pray,
When we shall reagn our breath,
Save us from the second death, From the second death us save! So may we, rising from the wintry grave, Through everlasting spring, The Father, Son, and Spirit sing. v. Thou hast delivered my soul from death.——r. That I may walk before God in the light of the living.—Ps. lvi.

#### AT THE SECOND VESPERS.

The five Antiphones are here omitted; they are taken from the norrative as before, from the supper at Bethany, in the 12th chapter of St. John.

## The Capitulum. Rev. iii.

Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

# The Hymn.

Lo, Christ hath gone to Bethany, And Simon hath prepared the board; Amid that blessed company, There let us stand and see the Lord.

What doth the busy Martha seek? Is that the dead doth sit and eat? But where is Mary—she so meek? She leaneth o'er her Saviour's feet.

Hanging her locks, in holy fear, She opes the odorous 'nard, 'tis she; O'er his blest head, and far and near, 'Tis fragrant with her piety.

Oh, let not whispering Envy blame, Nor Avarice in Wisdom's guise, The anointing of the dying Lamb, For his approaching obsequies,

Where o'er the earth, from clime to clime, The Messenger of Peace shall call, So far shall bear recording time, Meek Mary's blest memorial. &c. &c. &c. &c.

v. Thy garments smell of myrrh, aloes, and cassia.——r. Whereby they have made thee glad.

Ant. at the Magnif. Come, ye blessed of my Father, inherit the kingdom prepared for you: for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in.—Matt. xxv.

#### The Prayer.

Grant, we beseech thee, O Lord, that we, walking with Lazarus in newness of life, may, with Martha, feed thee in thy members, and, with Mary, may be fed by thee in the meditation of thy word, who livest and reignest with God the Father in the unity of the Holy Spirit, one God, world without end. Amen.

# SACRED POETRY.

## THE COUNTRY PASTOR.

# THE CHURCHMAN'S SUNDAY.

Sweet day, let not the clouds of earthly care
Come over thy calm brightness—let reproof,
And pale remorse, and sadness stand aloof;
Let nought of worldly strife or ruder air
Ruffle or rend the mantle thou dost wear;
The robe thou wear'st is all celestial woof.
Come from the grave with Jesus. Heaven's blue roof
Seems nearer earth, and all earth hath of fair
Is fairer: On thy calm and glassy floor
We sit, in commune sweet, thy riches blest
Recounting, and forget that we are poor.
Let us be bright to meet thee, angel guest,
With contemplations of enduring rest;
And with thee listen at the heavenly door.

## THE CHURCHMAN IN SOCIETY.

CLEANSE, thou, the fount whence our affections flow,
That we may joy to speak of what is good;
And to see good in all things, in sad mood,
Or buoyant, that sweet secret still to know
Of cheerfulness, from sights of sin and woe,
To turn our checquer'd talk to healthier food.
Yea, blest Self-discipline, though sternly wooed,
Hath smiles, and gladsome is her pipe, though low,
Her tuned pipe, sounding 'mid scenes forlorn:
For discipline is love, whose light hath made
All like herself. With love fresh hues are born,
Which, wheresoe'er we stand, present a shade
Lovely and new, on bough or twinkling blade,
A thousand rainbows 'mid the tears of morn.

# DEATH OF THE CHRISTIAN.

As once, to him who his adventurous keel
Urged through Atlantic waves,\* (a man, I ween,
Full rich in evidence of things unseen,
Which to his soaring reason made appeal!)
The wished-for region did itself reveal,
Not by its towering hills, or forests green—
For still an ocean wide did intervene;—
But odours on his rapt sense 'gan to steal
Wafted from that new world, more sweet than aught
In that he left behind; and now he felt,
With what delight! that he on truth had built:—
So, he who long his heavenward course hath held,
Finds, as he nears the port, his voyage fraught
With sweetest sense of things yet unbeheld!

## SONNET.

ON SERING THE PORTRAIT OF MR. JOHN HUNTER, BY SIR JOSHUA REYNOLDS.

"--- what a great architect Life is."-ABERNETHY'S LECTURES.

From what omniscient Soul all Nature flows!

How first each form of use and beauty dwell
Invisible, within the sacred well

Of Life mysterious!—Lo! Hunter rose,
To whose clear mind Creation's powers disclose
Their secret working in Life's shadowy cell,
And each constructive thoughtful movement tell:
Thus, Reynold's pencil Heaven's calm student shews!
No quick, impatient, restless form designed,
But upward raised in still and reverent thought,
The watchful pupil of creating mind;
One who, in every change of matter, sought
God's living awful workmanship to find,
Proud by celestial guidance to be taught.

<sup>·</sup> Columbus.

# Lyra Apostolica.

Γνοΐεν δ', ώς δή δηρον έγω πολέμοιο πέπαυμαι.

NO. XXXVI.

1.

And wouldst thou reach, rash scholar mine, Love's high unruffled state? Awake! thy easy dreams resign; First learn thee how to hate.

Hatred of sin, and zeal, and fear,
Lead up the Holy Hill;
Track them, till charity appear
A self-denial still.

Feeble and false the brightest flame,
By thoughts severe unfed;
Booklore ne'er served, when trial came,
Nor gifts, where faith was dead.

# 2. - ORIGEN.

INTO God's word as in a palace fair
Thou leadest on and on; while still beyond
Each chamber, touched by holy Wisdom's wand
Another opes, more beautiful and rare;
And thou in each art kneeling down in prayer,—
From link to link of that mysterious bond
Seeking for Christ; but oh, I fear thy fond
And beautiful torch, that with so bright a glare
Lighteth up all things, lest the heaven-lit brand
Of thy serene Philosophy divine
Should take the colourings of earthly thought,
And I, by their sweet images o'erwrought,
Led by weak Fancy, should let go Truth's hand,
And miss the way into the inner shrine.

3.

πολλά τά δείνα, κούδεν άνθρώπου δεινότερον πέλει.

Man is permitted much
To scan and learn
In Nature's frame;
'Till he well-nigh can tame
Brute mischiefs, and can touch
Invisible things, and turn
All warring ills to purposes of good.
Thus, as a God below,
He can control,
And harmonize, what seems amiss to flow
As severed from the whole
And dimly understood.

But o'er the elements
One Hand alone,
One Hand has sway.
What influence day by day
In straiter belt prevents
The impious Ocean, thrown
Alternate o'er the ever-sounding shore?
Or who has eye to trace
How the Plague came?
Forerun the doublings of the Tempest's race?
Or the Air's weight and flame
On a set scale explore?

Thus God has willed
That man, when deftly skilled,
Still gropes in twilight dim;
Encompassed all his hours
By fearfullest powers
Inflexible by him.
That so he may discern
His feebleness,
And e'en for earth's success
To Him in wisdom turn,
Who holds for us in Keys of either home,
Earth and the world to come.

# CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

# ON CONFIRMATION AND THE MEANS OF GRACE.

SIR,—It is a great happiness when those who are desirous of ascertaining the truth, though differing, for the present, in some slight degree, respecting it, are enabled to conduct their inquiries with that calmness and Christian spirit which can alone reasonably look for a happy result. It is a great misfortune to the clergy, that their necessary habit, inseparable from their office, of speaking authoritatively to those whom they instruct, has a tendency to make them indisposed to bear contradiction, and resentful, as though a personal slight had been offered, or intended, when any one ventures to question the accuracy of their views. This is a temptation, against which the attention of all of us should be directed, especially at the present time, when, a spirit of inquiry and examination being abroad, it must necessarily happen that, for a time at least, we shall have a good deal of argument and discussion. That this caution is not needless, will be admitted, I conceive, by all the readers of your Magazine.

It is therefore with the greater satisfaction that I venture to question the accuracy of "\Phi's" views on confirmation, because the tone

and temper of his letter is of that modest and quiet kind which gives the best hope of promoting the cause of truth. I trust that nothing will fall from me which shall seem to him at variance with that tone. Before I proceed, I would beg leave to observe, that if the individual writers in the Magazine would recollect that their very names are unknown to their respective opponents, they would probably see how absurd it is to write in answer as if some personal disrespect were intended. We deal with one another's abstract propositions and arguments, not with their personal character, which is utterly unknown to us. Unless this point be attended to, the usefulness of the Magazine will be very materially diminished; for persons will give up discussion if they find that by engaging in it they only provoke the peevishness of some other, or are under the temptation of having their own excited. But to proceed. I conceive that "o" has underrated confirmation, and that he has mistaken the authorities which are to guide the clergy. Let us deal with the last first, as we often depend upon it. He says, that "the only two sources of authority are the Scripture for the catholic church of Christ, and the Rubric and service for the church of Christ in England." He has omitted the witness of the primitive church, as explanatory and declaratory of the sense of Scripture. That this has ever been held an authority in the catholic church, "o" cannot need to be informed; and that the English branch of the church has recognised the same, not only by the expressed opinions of her individual writers, but by the collective voice of her synods, is equally certain,—the very reviewers and compilers of the rubric and service having declared so, as may be seen in the canons of Archbishop Parker, in the convocation of 1571. "Let preachers take heed that they never teach anything from the pulpit, to be religiously held and believed by the people, except what is agreeable to the doctrine of the Old and New Testament, and which the Catholic fathers, and ancient bishops, have collected out of the same doctrine." The framers and reviewers of the rubrics and services having avowedly and authoritatively set up this standard, it does not admit of reasonable denial that the rubrics and services are to be interpreted by it: and that, if in any case they appear to fall short of that standard, (which I see no reason to think, in the present case,) that failure is contrary to the intention of those who framed them, and ought not to be abided by. That which is authoritatively appointed concerning doctrine in general, by the canon above cited, is stated expressly concerning the services of the church in the preface to the Book of Common Prayer. I have taken this line of argument, because it brings the matter to the shortest issue; the opinions of Tertullian, Cyprian, Augustine, Nazianzen, Basil, Theophylact, and others, being too plain, and decided, and uniform, to admit of any question as to whether "the catholic fathers, and ancient bishops" regarded confirmation as "a special mean and instrument" (to use "W. D.'s" excellent

<sup>•</sup> Many thanks to "Alpha," for giving this salutary caution, in which he has anticipated the Editor.

description) "of communicating to the faithful the gift of the Spirit.

But I must not let "," or any other, suppose that the true doctrine of confirmation rests only on the authority of the primitive fathers. No, those holy men were not inventors of novelties, like the degenerate Romans, but witnessed to those things which were taught in the Holy Scriptures; and when they applied to the rite of confirmation the term of "sealing with the Spirit," they were but using the language in which the apostle Paul had spoken of it; 2 Cor. i. 22; Ephes. i. 13, and iv. 30; as the church had received and taught.

If "W. D.'s" opinion on confirmation is thus sustained, by inquiry at one of the two sources of authority which "\overline{\Phi}" admits, I am sure there is nothing in the rubric and service of the church of England to contradict it. For what is the language of all the rubrics that touch upon it? Do not they all agree in representing, not that persons should confirm themselves, according to the common practice, but be confirmed; not as if it were something to be done by them, but something to be received by them? And what that something is, if it be not grace, I must own myself at a loss to understand. And if a solemn service, to be administered to each person but once in his life, in which special grace is prayed for, for each person, by the apostle, or chief pastor of the church, with imposition of hands, be not "a special means of communicating the gift of the Spirit to the faithful," all language is unintelligible, and all religious service an imposture.

But "" seems to be afraid that, by this means, we shall raise it into a sacrament. Indeed, as considered as a necessary and supplemental part of baptism, that very term is used to it by St. Cyprian and others; but then their notion of a sacrament was vague and undefined. According to the English and Roman definition—for in that the churches are agreed—there is (I conceive) no fear of such a result; at least, in catechizing my children, I have fancied no difficulty in drawing the distinction; and if "  $\Phi$ " were to ask them in what respects confirmation differs from the sacrament, they would answer him-1st, Because it has "no outward and visible sign." 2ndly, Because we have no proof that it "was ordained of Christ himself. "• seems (if I do not mistake) to think that there is an outward sign. I am at a loss to find it out. In baptism, water, which cleanses the body, is an outward visible sign of the grace which cleanses the soul. In the eucharist, bread and wine, which strengthen the body, are outward visible signs of the body and blood of Christ, which strengthen the soul; but I know not what benefit the imposition of hands is capable of conferring upon the body, that it should be a visible sign of any corresponding benefit conveyed to the soul. At any rate, it cannot be shewn to have been ordained of Christ himself; which is a sufficient mark of distinction, even without the other.

I will add two testimonies of divines of our church, to convince "\phi" that this exposition of the doctrine of confirmation has not been cunningly sought out by "W.D." or myself, but has been the received opinion of our church. It would, I conceive, be easy to cite twenty instead of two; but I will content myself with these, which will be deemed unexceptionable: Bishop Taylor, in the seventeenth century, and Bishop Wilson in the eighteenth; and as neither of them is two hundred years old, they will, I hope, be thought sufficiently

modern to answer the purpose.

Thus Bishop Taylor speaks:—" Confirmation is the consummation and perfection, the corroboration and strength, of baptism and baptismal grace." Again,—"In confirmation we receive the Holy Ghost, as the earnest of our inheritance, as the seal of our salvation." To which purpose he cites Nazianzen:—"We therefore call it a seal, or signature, as being a guard, or custody, to us, and a sign of the Lord's dominion over us." Again, "The Holy Ghost is promised to all men, to profit withal; that is plain from Scripture. Confirmation, or prayer and imposition of the bishop's hand, is the solemnity and rite used in Scripture for conveying that promise; and the effect is felt in all the sanctifications and changes of the soul; and he that denies these things hath not faith, nor the true notices of religion, or

the spirit of Christianity." In his "Treatise on Confirmation," vol. xi., next hear the apostolic Wilson:—" The effect and blessing of confirmation. It is to convey the inestimable blessing of the Holy Spirit of God, by prayer, and the imposition of hands of God's ministers, that he may dwell in you, &c." "Confirmation is the fulfilment of baptism. The Holy Chost descends invisibly upon such as are rightly prepared to receive such a blessing, &c." This is reprinted in the Oxford Tracts, 42. But if this is so,—if the sacred Scriptures, if the records of the church, primitive and catholic; if the rules and formularies of our own branch of that church, and the voices of its divines, all join in bearing harmonious witness to the truth of the doctrine of confirmation, for which I am now contending,-how comes it (perhaps "" will ask) that so few tracts are now to be found, teaching this truth? Alas! need he ask the question? If the sacraments themselves have not escaped dishonour, how can it be supposed that the subordinate means of grace should fare better? The subtle machinations of our enemy, in regard to the sacraments, making use of unhappy men, who will have cause to rue through time, and it may be through eternity, the success of their blind and infatuated attempts to rob the Christian church of her glory, her consolation, and salvation, have been forcibly alluded to by your correspondent "Laicus Londinensis," to whom the thanks of the church are due, for his plain and calm exposure of our danger. Surely, if he that shall break one of the least of Christ's commandments, and shall teach men so, shall be called the least in the kingdom of heaven, theirs can be no common guilt and danger who seek to invalidate the fundamental ordinances of his religion, to shake the faithful of Christ's little ones, and teach them to regard his own appointed means of heavenly grace, and spiritual communion, as little better than bare (and if bare, then, unquestionably, superstitious) signs. May God forgive them, and awaken them to a sense of the fearful hazard of immortal souls which they are thus occasioning; while they themselves are walking by sight, and not by faith, disbelieving the grace of the sacraments, because they cannot see with their eyes the

operations of the invisible Spirit! And may the extremity of their error afford a useful warning and lesson to the young, both clergy and laity, that they attempt not to break the harmony of Christian truth, by advancing one portion of it to the obscuring and injury of the rest! For these very men, who are trying to root out faith in the appointed ordinances of religion, are the same who have sought, in their own conceits, to extol faith in the abstract, as though, where it is present, it superseded the necessity of anything else. They would make the whole of religion consist in faith, or, at the most, in faith and repentance. Happily, the danger of their error scarcely equals its absurdity; which our blessed Lord's Prayer will enable us easily to expose. If a wedding garment will fill a hungry belly, then it may be admitted that faith and repentance (expressed in the parable by that figure) will feed a hungry soul. But if a wedding garment does no more than qualify a man to partake of the bridegroom's bounty, at his appointed feast, then it must be maintained, that faith and repentance do no more than qualify men to be partakers in Christ's grace, at his appointed ordinances. "If thou believest with all thine heart," said St. Philip, to the eunuch, "thou mayest"—what? dispense with the ordinances of religion, and obtain salvation without them? No; but be baptized, and so receive the grace of it. "Repent," saith St. Peter, "and"—what? despise the ordinances of grace? No; but "be baptized, every one of you, and ye shall receive the gift of the Holy Ghost." "Arise," said Ananias to Paul, "when he was brought to a state of faith and repentance, and"-what? think yourself sure of salvation, by reason of your faith? No; but "be baptized, and" (so) "wash away your sins." "Let a man examine himself," (as to his faith and repentance,) saith St. Paul, "and so"—what? let him despise the eucharist? No; but "so let him eat of that bread, and drink of that cup," which is the food of heaven, and nourisheth to eternal life.

I think I hear those who have so turned their attention to preaching as to think the ministration of the word the only ordinance of grace, objecting that, by this scheme, no room is left for it. How so? Does not faith come by hearing?—and repentance, also? It was by the ministration of the word that the eunuch was brought to that repentance which made him desire grace, and to that faith which made him believe that it was to be obtained by the use of the appointed means. It was by the ministration of the word that St. Peter awakened repentance, and faith, in the hearts of the multitude; and if the ministration of the word be necessary for the first awakening these feelings, it must needs be profitable always to revive and rekindle them. By instruction from God's word, men are brought to a conviction of sin past, and the desire of forgiveness, and to a fear of sin future, and a desire to escape it: this is repentance. By instruction from the same word they are brought to believe that this pardon. and assisting grace, has been purchased for them by the Son of God, and may be obtained by the use of his appointed means: this is faith. When this hath led them humbly to make use of those means, then hath faith wrought with "their" works, and by works hath faith been made perfect, and the Scripture is fulfilled, which saith, "not of Abraham only, but of every child of his in faith and obedience. He believed God, and it was counted to him for righteousness." And thus we see the meaning of that saying, "how that by works a man is justified, and not by faith only;" while "the word," "faith," "repentance," and the "means of grace," have each their due and

allotted place in the scheme of human salvation.

"o" says, that if the common opinion of confirmation "be wrong, it is time we should be better informed." It is, indeed, time that we should avail ourselves of the information so copiously afforded by the records of the church, to defend and maintain the faith which was once delivered unto the saints, in all points, as our church has received and taught it. If the devices of the adversary are such, that while the establishment is assailed from without, the church is being betrayed from within,—and there is danger (to speak in the mildest way) lest the arsenal, which we had stored for the defence of the truth, be employed to undermine and suppress it,-it is indeed time that every one, who knows what the doctrines of the catholic church really are, should lend his aid, however feeble, to help to maintain them. It is time that, with regard to the Society in Lincoln's-inn Fields, some decided steps were taken, that they who have to defend the catholic faith may know whether they are to count that powerful engine with them, or against them. Happily, their eventual success will not be dependent upon the answer, but their method of carrying on the contest must needs be, in some degree, influenced by it.

In the meantime, if the following Tract on Confirmation, which has been drawn up in consequence of "W. D.'s" letter in the Magazine, will be of use to him, or any others, it shall be printed in the cheapest form, and offered for sale at the lowest price that will cover the cost, at the publishers of the Magazine.

ALPHA.

## TRACT ON CONFIRMATION.

1. What is confirmation?—Ass. One of the appointed means of grace in the Christian church.

2. What grace is conveyed in it?—A. When rightly received, it assures and seals those who have been baptized, imparting to them an increase of the grace of the Holy Spirit.

3. In what respects does it differ from a sacrament?—A. First, Because it has no outward visible sign. Secondly, The Scriptures do not say that it was ordained of Christ himself.

4. By whom then was it ordained?—A. The first mention in Scripture is, that it was practised by the Apostles.

5. In what does it consist?—A. In the laying on of hands, accompanied with

prayer, by the chief pastors of the church.
6. But did not miraculous effects frequently follow from the exercise of this rite

by the first Apostles?—A. They did so.
7. How then do we know that it was a rite to be continued in the church, when

miracles had ceased?—A. St. Paul speaks of it as one of the foundation principles of Christianity, which cannot be supposed to be temporary.—Heb. vi. 2.

8. Does he speak of it on occasions when we have reason to suppose miraculous effects did not follow?—A. Yes! He speaks of it in reference to the whole church at Epheaus; and we have reason to conclude from what he says, (1 Cor. rii. 29,) that all the members of a church, even at that time, were not endowed with miraculous gifts.

9. Repeat the passage to which you refer?—A. " In the which, after that ye believed, ye were sealed with the Holy Spirit of promise."—Ephes. i. 12.
10. Why do you suppose that by the word "sealed," he here alludes to confirma-

tion?-A. Because it is the word used to express it in the primitive church.

11. Have we undoubted evidence that this rite was retained in the church, after the death of the Apostles?—A. The clearest and most convincing. The universal prevalency of it was such that St. Jerome, speaking of this ordinance, says, "do you demand where we find our authority for it? I answer, in the Acts of the Apostles. But although we could produce no positive authority of Scripture, yet the consent or practice of the whole world, in this respect, would have the force of a command.

12. What is to be thought of such persons as affect to despise this rite, and refuse to receive it?—A. They dishonour the ordinances of the Holy Spirit; disturb the order of the church; they shew disrespect to the spiritual rulers; and are forgetful of the example of their Lord, who, when he persisted to receive the baptism of John, said "Thus it becometh us to fulfil all righteousness."

13. What injury do they suffer hereby?—A. They deprive themselves of the grace and blessing which they might have received; and they render themselves in-admissible to the Holy Eucharist.

14. What blessing may those look for who rightly receive this holy ordinance?-

A. An increase of the grace of the Holy Spirit, as I said before.

15. Do they thereby become entitled to any new privilege?—A. Yes; to the communion of the body and blood of Christ in the Holy Eucharist, to which persons unconfirmed are not admitted.

16. Do they thereby become engaged to any new duty?—A. Yes; to the duty of partaking in the Holy Eucharist, the highest and most essential act of religious worship, and the chief means of grace.

17. Is confirmation necessary for those who have been baptized when grown up, as well as for those who received infant baptism?—A. It was so administered by the Apostles; and has ever been required by the Christian church.

18. What is required of them who would rightly receive this ordinance?—A.

Repentance and Faith.

19. What do you mean by repentance?—A. A conviction of past sin, and a desire for forgiveness: a fear of sin for the time to come, and a desire to overcome and escape it.

20. What do you mean by faith?—A. Belief that the pardon and assisting grace which we thus need, has been purchased for us by the death of the Son of God, and may be obtained by those who will seek them in the appointed means.

21. How are these dispositions ordinarily produced in the mind?—A. By instruc-

tion drawn from the word of God.

22. Is anything more required of those who have been baptized in infancy?—A. Yes; that they openly engage to fulfil the duties required of them by the Christian

covenant, to which they were then unconsciously admitted.

23. What are those duties?—A. First, to avoid all sin, and everything which is displeasing to God, whether suggested by the devil, or the wishes of the body, or the love of the world. Secondly, to believe all God's declarations to men, as contained in his holy word, especially his gracious promise of pardon for what is past, and assisting grace for the time to come, for the sake of Jesus Christ, to those who will seek for these graces in his appointed ways. Thirdly, to obey all God's commandments, and to discharge the duties to God and man which are therein set forth.

24. Can a man perform these things?—A. He can do none of them by his own strength, but by the help of the Holy Ghost he can do them so as to please God, and

find acceptance before him through Jesus Christ.

25. How is the help of the Holy Spirit to be obtained?—A. Chiefly by partaking in the Holy Eucharist; but, in subordination to that, by private and public prayer, and devout meditation on sacred things, and the practice of piety and charity, and the reading and hearing God's holy word, and the advices drawn from it.

26. Are you then resolved to endeavour to perform what is required of you, and to seek in the ways just mentioned for the assistance of the Holy Ghost that you may be able to do your duty?—A. I am so resolved, and have thus determined, with the help of God.

#### PRAYER FOR ONE ABOUT TO RECEIVE CONFIRMATION.

ALMIGHTY FATHER, who calledst me in baptism, and receivedst me for thine own child, by adoption and grace, perfect, I beseech thee, the good work which thou hast begun in me: dispose me in this holy ordinance to receive thy Heavenly favour, and seal to me thy mercy by an increase of thy Holy Spirit; that, with his mighty aid, I may do what of myself I cannot—avoid sin, and keep thy commandments: that the thoughts of my heart, and the words of my lips, and my outward actions, may be acceptable in thy sight: that I may be worthy to partake in the communion of the body and blood of thy son, Jesus Christ, in the Holy Eucharist; that I may walk in thy fear, and in the belief and hope of thy mercy all the days of my life, and at length be received into thine everlasting kingdom, through the same Jesus Christ, our Lord, to whom, with thee and the Holy Ghost, be honour and glory, dominion and power, henceforth and for ever. Amen.

# OBSERVATION OF THE RUBRICS.

Mr. Editor,—These are days when grievances are not likely to remain undiscovered or unuttered; and among other reforms in the church, likely to render much more efficient both her general arrangements and the comfort and usefulness of her clergy, we have heard much of reform in her liturgy. Now I would not say that it is incapable of improvement; but I would not willingly touch a service or a prayer, as to doctrine, sentiment, or expression, except it were to obviate certain perplexities which harass the mind of some of her lessinformed members, because they are apt to think the church says what assuredly she does not mean to say. A great advantage would indeed arise, were the admirable, but superabundant materials of our morning service distributed over the day, in order that servants and others, who do not or cannot attend in the morning, might sometimes hear the commandments, and join in the litany, and have the opportunity to receive the Lord's supper. All this requires merely an alteration of recent custom, with the sanction of episcopal authority and recommendation, to be in many respects advantageous. It would be a return to the practice of better times; it would not require the alteration of a prayer or rubric; it would relieve the feeling of lengthiness in our tripled morning service; it would present much greater variety, in a mode which would tend to greater edification; and I have the surest ground to think, that it would increase both our congregations and our communicants.

I know you do not much admire liturgical reform; but what I have stated above may not seem to deserve the name, in any objectionable sense of the word. Whether I may ever trouble you, or any one else, with practicable suggestions on the subject alluded to above, I will not at present determine. But I do not see so bright a prospect of benefit resulting in practice from such modification and adaptation of our full and comprehensive materials for the guidance of our devotions as I should wish to anticipate, even though I think it is required by the present exigences of the church; and I will give my reasons.

The clergy do not at present apply the contents of the liturgy to the best advantage: they are wofully ignorant of the *rubrics*. Now, as the entire body of them might be got up for examination much more

easily than the second book of Euclid, this argues some inattention. I wish I could venture to say, that I believe the majority have paid due attention to those little matters, the neglect of which is sometimes unseemly, sometimes less edifying, but in all cases not better than according to due order. Now, if convocation were to issue a new book of common prayer, in which every excellence was combined, and in which not the most punctilious ritualist could suggest an amendment, still, if the next generation of clergy were to be as little versed in the rubrics as many now are, in practice its beauty would be grievously impaired. I will briefly enumerate some of the little grievances which the liturgy and rubrics might specify, in a petition to the bishops or to both houses of convocation.

1. About five of the introductory sentences are read frequently, the rest very rarely. Now, how appropriate for the Sundays in Advent, and those of Lent, would be that from Matt. iii. 2, "Repent ye," &c. The value of all, and the importance of rendering them all familiar to our congregations, will be seen from Dean Comber's classification

of them.

2. Does not the direction at the end of the absolution, "The people shall answer here, and at the end of all other prayers, Amen," seem to suggest that the mental prayer, for a space, of all assembled, to which the conclusion of the absolution exhorts us, was not meant to be discontinued. See Palmer's Origines Liturg., p. 107. Here I speak doubtfully; rather as suggesting a query, whether such a silence for a few moments in that place might not be solemnizing and profitable, before the commencement of the Lord's prayer.

3. Although there is no direction to announce the day of the month and the Psalms, yet we are expressly directed how to announce the lesson. We are nowhere directed to say, "The first lesson appointed for this morning service is ——." I have known a clergyman suppose that, because another had said "Here beginneth such a chapter of such a book," he must have read some other lesson than that ap-

pointed.

4. Why are the Benedicite and Benedictus, in many churches, rarely, if ever, used? The former I always read after the first chapter of Genesis instead of chanting the Te Deum, and have the Benedictus always chanted on Sacrament Sundays. In a large county town I quite astonished the vicar, for whom I took the desk on Trinity Sunday, by asking if I should read the Benedicite after the first lesson. He scarcely appeared to remember that it was in the morning prayer; but it was read that day, to his great and unexpected satisfaction.

5. Why do so few ministers say Amen at the end of the general confession, the Lord's prayer, and the creed? Do they not remark that it is printed, or ought to be, in the same type, and not in italics; because it is a continuation and close of the same jointly-repeated prayer, and not a responsive Amen, in those cases?

6. Why do so many congregations kneel down before the minister has first pronounced, with a loud voice, "The Lord be with you," &c.?

7. Why are the collects at the end of the communion service never introduced "after the collects of morning or evening prayer, or litany,

by the discretion of the minister?" The first, second, and fourth would be very suitable for the first and last Sunday in the year; the first and third for sick societies, or the commencement of any public work.

8. Why do clergymen often forget to observe the proper use of the collects? I do not allude to the question what is to be used on a saint's-day, &c., but to the fact, that many overlook the change arising from the varying number of Sundays after Epiphany and Trinity, and have perhaps scarcely observed the directions given before and after the collect for the first Sunday in Advent, and after those for St. Stephen's day, Ash Wednesday, and the last Sunday after Trinity. I remember a clergyman reading the collect for the Nativity on New-Year's-eve, when the congregation was specially assembled for worship on the last evening of the year, and that for the Circumcision would have been peculiarly appropriate. In another church, so frequent has been the blundering, of course from mere inattention, about the collects, that a layman offered to supply the vestry and desk with clerical almanacs, if the clergy would promise always to look what Sunday it was.

9. Why are the beautiful prayers "for those to be admitted to holy orders," in the Ember weeks, so seldom heard? I have actually written above them in the church book the four times of the year at which they are ordered to be used; and I always find that ordinations have taken place in some of the dioceses. And I hope I am not very blameable in always using them whenever I know of one in my own diocese, and in specially requesting the prayers of the congregation when a labourer is to be ordained for our own parish. As our ordinations are distant in place from many of our parishes, it was intended that our parishioners should be thus present in spirit. Might not a greater interest in the clergy, and a greater blessing from God upon them, be expected, if the duty of prayer for them were not neglected at these seasons? The church, at least, is guiltless.

I could enlarge upon many other matters in relation to the celebration of the communion, and several other of the offices of the church; but not being quite sure whether the above remarks may meet your approbation, I will pause for the present; and if you should deem the present letter suitable for insertion in your Magazine,

I will gladly, at a future time, extend the enumeration.

Believe me, yours very truly,

F. V. H.

## MAKING THE RESPONSES.

Sir,—I have often seen it remarked by those who write either in defence or in eulogy of our church, that one of the great beauties of our liturgy is, that the people are not only allowed, but required to take a vocal part in the public devotions. And yet it is surprising in how few churches this is done. For my own part, being bred up from childhood in a parish in which so full a body of voice rose

throughout the church that the voice of the clerk was barely distinguishable, and having always felt how cheerful a thing it was to attend divine worship in my parish church, I cannot describe the damp and chill it cast over me when I first attended divine worship in a church in which that practice was not observed. It appeared like being debarred of a rightful privilege, for I durst not venture to raise my voice amidst a general silence. I was, however, told by my tutor that it was my duty to conquer what he called a false shame, and give the Almighty the public honour which the church ordained, whatever I accordingly did so, and have continued the others might do. practice of responding, in a voice more or less audible, wherever I was. Sometimes this led to unpleasant remarks; but I remember particularly that, upon one occasion, on entering church in a strange place, not a voice was heard in the part of the church in which I took my seat; but I had not been there ten minutes when there had arisen by degrees a general murmur all around me—all being willing to take their part, but none having resolution to make a beginning. Ever since I have been in orders, I have directed my attention to the subject, and have spoken to my congregations from time to time, sometimes at length, sometimes more incidentally, and always with some degree of success. But it is only in my present parish, and recently, that I have arrived at anything like a complete accomplishment of my wishes. The plan I have adopted is the same pursued by the vicar of the parish I have alluded to. Besides repeated addresses on the subject, I trained my Sunday-school children to respond aloud. It is true that there are some harsh voices amongst them, and there are some who are occasionally too zealous; but they supply a great desideratumviz., a body of voice to support those who are too diffident to like to hear their own voices. Most persons, however, after a time, become indifferent upon that subject. But my great triumph has been getting my singers to join in a body, and in something of a chanting tone. It supplies a kind of rude music, it encourages others to raise their voices a pitch higher, and it adds a cheerfulness to our worship which makes us all feel that it is pleasanter than formerly to be in the house of God; and the feeling that we are not alone in our approaches to the throne of grace makes our prayers and praises more hearty and more delightful. If any other of your correspondents have any questions to ask, or any objections to make, I shall be ready to reply. I remain, Sir, yours, &c., J. B-

Leigh, March 15th, 1836.

## SERVICES IN LENT.

SIR,—Permit me to call your attention to an absurdity which has forced itself into my notice. I happen to reside in a parish where the

The Rev. Samuel Hey, brother of Hey, of Cambridge, Vicar of Steepleashton, Wilts, a man absolutely revered through all that neighbourhood for his primitive and apostolical habits, and manners, and appearance, his strict attention to his duty, his striking manner of performing his public offices, and his close adherence in his own person to old-fashioned church-of-England principles and practices, without any of the spirit of party.

only regard that the clergyman vouchsafes to the season of Lent, is the reading prayers on the morning of Ash Wednesday, and also on Good Friday, when a sermon follows them. The church, except on Sundays, and for the performance of parochial duties, remains, as at other times, closed. Nevertheless, in each of the Sunday's sermons, we are regularly edified by a string of allusions to "this time of humiliation," "the season of fasting ordained by the church," &c., &c. Now this method of proceeding would, in every-day matters, be deemed farcical; nor do I see why it should gain greater credit when adopted in religious observances. Either the keeping Lent is a worthless ceremony, an infringement of Christian liberty, a relic of popery, or else an wholesome and salutary discipline; if the former, let it be wholly neglected, or observed just so as to escape ecclesiastical censure; let it be dealt with as I have described; but let it not, while practically scorned, be obliquely recommended and extolled; if the latter, he surely is not clear of guilt who, through carelessness or sloth, omits to give the people committed to his charge every opportunity of benefit-This kind of conduct, either with regard to Lent, or any other fast or festival of the church, must disgust thoughtful men, afford an excellent topic for ridicule to the profane, and be passed unheeded only by the merest triflers.\*

### EFFECT OF LIBERAL PRINCIPLES PREDICTED.

MY DEAR SIR,—The clergy of the present day are not the only ones who have foreseen the effects which liberal principles would produce. I have just, by chance, hit upon what might almost be called a prophecy of the excellent Bishop Lancelot Andrews. I found it in Chalmers' "Biographical Dictionary;" but not perhaps where any one of your readers would look for it. It is under the article, "Matthew Wren." This man may be heard of in the chapel of both Peterhouse and Pembroke, Cambridge; his introduction to Andrews may be found in Wilson's "Merchant Tailors' School," p. 142, and in the "British Critic," vol. v. (1816) p. 390. He became chaplain to Andrews; and in the same capacity attended "baby Charles," as his father, if I err not, used to call him, in his unhappy matrimonial voyage to Spain. Chalmers says, p. 314—" After his return to England, he was consulted by the Bishops Andrews, Neile, and Laud, as to what might be the prince's sentiments towards the church of England, according to any observations he had been able to make. answer was, 'I know my master's learning is not equal to his father's,

<sup>&</sup>quot;" H. F." is surely not a little hard on his pastor. The duties of Lent are, self-examination, repentance, humiliation, mortification, fasting. These are to be recommended by the pastor, and practised by the people is private. Prayers on Wednesdays and Fridays (in those small parishes where this is not the case throughout the year) would surely be desirable. There is a great demand for more sermons, but surely the benefit of this holy season cannot be done away by there being no more sermons than usual, if those which are preached are appropriate to the season. The desirableness of more must depend on circumstances.—En.

yet I know his judgment is very right; and as for his affections in the particular you point at—the support of the doctrine and discipline of the church—I have more confidence of him than of his father, in whom you have seen better than I so much inconstancy in some particular cases.'" Neile and Laud examined him as to his grounds for this opinion, which he gave them at large, and, after an hour's discussion of the subject, Andrews, who had hitherto been silent, said, "Well, Doctor, God send you may be a true prophet, concerning your master's inclination, which we are glad to hear from you. I am sure I shall be a true prophet. I shall be in my grave, and so shall you, my Lord of Durham (Neile), but my Lord of St. David's (Laud), and you, Doctor, will live to see the day, that your master will be put to it, upon his head and his crown, without he will

forsake the support of the church."

Everybody knows that Laud took precedence of Charles, in being "put to it upon his head." The Bishop of Ely (as our "Doctor" had then become) had eighteen years in the tower for reflecting upon Andrews' discerning the signs of the times; if he had not employed every minute of them in a way which so much exceeds all that, in my wildest presumption, I have ever thought it possible for me to do, that I have always been inclined to doubt the fact, did not the writings which he contrived to have constantly conveyed to a place of safety (in a manner by stealth, Walker, p. 21,) still exist—several of them in print and reprint, to shew me that a human being may employ any length of time to the honour of God, and the benefit of his creatures, under the most adverse circumstances that can be conceived. Second only to this is my wonder at seeing him, with a mind as unbroken as that of another prisoner—the Prometheus of Æschylus—reject the counsel given him by his nephew, Christopher Wren, almost in the words that the tragedian puts into the mouth of Prometheus-"Adulate the liberal that is at present in power," (Ownte Tor sparourta, 936 Butler, 973 Blomfield,) and this, not as the sarcasm goes in the poet-"Make it your constant practice" (ae). This unconquerable man waited till the Protector's death occasioned bigotry and illiberal principles again to stalk abroad, rather than do one single act of homage to him. Yours, FRANCIS HUYSHE.

### EXPEDIENCY.

DEAR SIR,—I heartily concur in an opinion expressed in your January number, (p. 67,) that "it is not very advisable for one periodical to consider how another deals with particular books." But, of course, in laying down this rule, you do not mean to prohibit the discussion of the opinions or doctrines maintained in periodicals any more than you would wish to prevent the consideration of them as they are maintained in any other works.

Without more preface, then, let me offer some remarks on a passage

in the last number but one of the "British Critic," (p. 241,) to the effect following:—The reviewer is speaking of a sermon of the late Mr. Saunders, from which he quotes this passage — abridged, but not

garbled, by myself.

The preacher had been saying, that concessions had been made on the ground of expediency, which are working fatally. "Expediency," he proceeds, "is the watch-word of the many, and also of the few. \* And under this plea of expediency, what evils have not been perpetrated? — what injustice not committed? Alas! so it has been ever since the day that an unjust judge sat to administer according to the law, and condemned the innocent contrary to the law; and consigned the adorable Saviour to the harpy fangs of a lawless and depraved multitude, with this ominous sentence — 'It is expedient that one man should die for the people.'"

On which the reviewer breaks out — "So, because the word in this text happens to be συμφέρει, it is expedient—the same word, by the way, which is used by our Saviour where he says, 'it is expedient, συμφέρει, that I go away,'—Mr. Saunders, misled perhaps by an idle annotation, has the preposterous weakness to 'quote scripture,' as against the doctrine of all expediency, from the pulpit of St. Paul's. Why, he might as well denounce any other principle whatever, because the term which expresses it has been prostituted to the purposes of wicked men; he might as well make our Lord, as Caiaphas, the author, or advocate, of the tenet which he abominates from the expressions of the New Testament."

I will confess that this criticism, proposed in this tone of confidence, struck me with much amazement; and, as the general subject involved is one of no small interest or importance, I am anxious to give it a chance of fair discussion in your pages, if any considerable doubts shall be supposed to hang over it. I will endeavour carefully to abstain from the politics of the question, and look only to the point of sound appre-

hension of scripture.

Does the reviewer, then, in the above passage, mean to contend that, because our Lord has used the word συμφέρει to the effect described, no argument can, therefore, be derived from any other use of this same word in scripture? Such notion, followed out, would go the length of virtually maintaining that doctrines must depend more on the use of special words than upon context and connexions of thought. The bias of the speaker's mind, the evident or the presumable intention, with which he uses such or such words, becomes, in such a view, of no consideration or importance whatsoever. Our Lord has used a certain word, and Caiaphas is represented as having used the same; therefore, seeing our Lord has used it in a good sense, no inference can lie from any sense in which a wicked man has prostituted the same term.

I should be extremely sorry to misrepresent any writer; but if I do not so in deducing this consequence from the reviewer's proposition, that proposition will at once be felt to be a startling one.

The fairest way of bringing the matter to an issue, without any appearance of unworthy cavil, will be, to take three several places of

'degree in which the word συμφίρει is used in the New Testament, (three being quite sufficient,) and then to estimate the power of each to yield us any inference at all. Of such three places, two, of course, are fixed already.

- 'Βγὼ τὴν ἀλήθειαν λίγω ὑμῖν, συμφίρει ὑμῖν ἵνα ἰγὼ ἀπίλθω. 'Βὰν γὰρ μὴ ἀπίλθω, ὁ Παράκλητος οὐκ ἐλεύσεται.—John, xvi. 7,
- 2. Πάντά μοι έξεστιν, άλλ' οὐ πάντα συμφέρει.—1 Cor. vi. 12.
- Υμεῖς οὐκ οἰδατε οὐδίν οὐδὶ διαλογίζεσθε, ὅτι συμφέρει ἡμῖν, ἵνα εἰς ἄνθρωπος ἀποθάνη ὑπὸρ τοῦ λαοῦ.—John, xi. 49.

I quote the fewest possible words, and omit the English versions, for brevity's sake. The same Greek word is rendered by *expedient* in all three, and that is enough.

Now, without going the length of "quoting scripture as against the doctrine of all expediency," is there not a doctrinal (or, at the least, an axiomatic?) inference to be derived lawfully from every one of these three places? Not, however, from the words ouppéper or expedient, but from the sentiment conveyed, and the apparent animus of the speaker. The word, thus influenced, appears to pass through three several gradations. In our LORD's own use of it, its force extends to beneficial. A doctrinal inference results, that Christ's departure to his Father was for our great positive good. The speaker's tone is altogether that of tenderness and of affectionate sincerity and earnestness, and leaves no doubt as to the drift of his assertion. St. Paul's employment of the same word does not reach so high a sense as this, but may be taken at advisable. Here also the intention of the writer is obviously in accordance with Christian integrity; and may we not, with full propriety, deduce from what he says a general rule for circumspect employment of our Christian liberty?

But what is Caiaphas's mind in his recorded use of still the same word? Certainly the thing he counsels is neither beneficial nor advisable in the same sense with that of Christ or his apostle; but something answering, as nearly as possible, to expedient, in the modern sense (as it may be called) of that abused word. Had the reviewer taken up a different position, and, standing on the ground that Caiaphas "spake not of himself," shewn only any plausible reason for refusing the common interpretation—viz., that this unconscious prophecy of the high priest was uttered, quatenus himself, purely on grounds of worldly policy—there might have been some colour for his sharp rebuke of Mr. Saunders. But as he has not done this, nor can that common acceptation of the words be easily set aside, I more than doubt the justice of his authoritative criticism, and must take leave to think that we may draw correctly from those words — I will not say a doctrinal, but, at the least, an axiomatic inference (deserving to be settled as a principle within our minds), that it is highly perilous to sanction, even thus far, a tone of principle and conduct so very near to "doing evil that good may come." Here is a bold, bad man persuading others to the condemnation of an innocent person, under that false pretence which bold, bad men will never want—the good of the majority. This conduct is recorded in the Scriptures "written for our learning." The end of such dishonest counsel is recorded also. It is not to the purpose to contend that from that counsel has resulted actually the greatest benefit ever bestowed on man. That mode of arguing, pursued to its inevitable consequences, would claim our apprebation for this very Caiaphas—nay, even for Judas Iscariot. If Caiaphas here spoke, then, upon principles of a mere worldly policy, did he, or did he not, enforce a doctrine equivalent to modern expediency? And if he did, wherein is it a culpable thing for any earnest Christian minister to point to his example and the fruits of it, as holding out a solemn warning of the unsoundness of that worldly no-principle which he commended? And why should we not lift up the voice of admonition against the dangers consequent on any "other principle whatever," of which the operation is displayed to us, in scripture, in a like manner, as capable of such an easy "prostitution to the purposes of wicked men?" I do not see how this is "quoting scripture, as against the doctrine of all expediency?" And what did Mr. Saunders do more?

I ask this question, Sir, with much earnestness, because (to own the truth) the reviewer in question appears to me to have assumed a tone, not only not excusable as respects Mr. Saunders, but highly calculated to discourage—not to say mislead—more inexperienced and modest brethren in the clerical office. If it were known to be the inclination of the day to yield too little honour to expediency as a rule of conduct, either in public or in private life, his sensitive concern for its authority and prevalence might be less wondered at; but, as things are, it does not appear to me quite becoming to vent censures, with such surpassing scornfulness as in the present instance, upon such ill-considered and untenable foundation.

I am, dear Sir, yours truly. R. B.

### ROMAN-CATHOLIC CONTROVERSY.

Mr. Editor,—I wish to offer one or two observations regarding the Romish controversy. It seems to me, that if we once prove the idolatry of that church, we go tolerably far to knock the whole system on the head. Now I am prepared to prove, in a very few words, the idolatry of that church, out of the mouth of her living head and high priest, Pope Gregory XVI., who, in his "Encyclical Letter to the Romish Hierarchy," says-" We will implore, in humble prayer, from Peter, prince of the apostles, and from his fellow apostle, Paul, that you may all stand as a wall." If this be not as direct worship of the creature, forbidden in the last chapter of the New Testament, as ever was uttered, then I defy any man to shew what is. This Encyclical Letter is to be found translated in the "Protestant Journal" of Feb., 1833; it is also to be found in the "Roman-catholic Laity's Directory" for the same year. With regard to the Pope being antichrist, that is quite a distinct question. It by no means follows that because idolatry and superstition are mixed up with the Christianity of the Romish church, that therefore the Romish church or the popedom is antichrist. That the popedom is not antichrist, is, in my humble opinion, most satisfactorily proved by Mr. Faber, in his "Sacred Calendar of Prophecy," who, I think, likewise proves very conclusively that it is the man of sin foretold in the Second Epistle to the Thessalonians; and to this learned work I take the liberty of referring your readers.

A LAYMAN.\*

## BOSSUET'S EXPOSITION.

SIR,—I state on the authority of a letter now lying before me, from a priest of the church of Rome, that it is the determination of himself and his brethren to use every means in their power of "opposing and subverting" our "law establishment." This ingenuous avowal only comes in aid of every protestant's observation and experience. And a due sense of our responsibility ought surely to lead to the inquiry-What course should be pursued in order to counteract the efforts of these vigilant and unscrupulous adversaries of the sacred cause which we are solemnly pledged to uphold? Now my humble suggestion is, that some able polemic should draw up a popular examination of the tenets advanced in Bossuet's "Exposition of the Doctrine of the Catholic Church." I specify this work because it is recommended by Dr. Murray, in his "Address to Protestants," as containing an accredited statement of the real differences, in matters of faith, between the reformed churches and his own. I am convinced that a manual, such as I recommend, would be found serviceable as an antidote against the subtle poison of popery; and, if written with plainness and perspicuity, so as to be generally intelligible, with such an union of temperance and firmness as to speak the truth in love, and so comprehensively as to embrace every material point in the argument, would easily supersede the many ill-digested and obsolete publications which are at present circulated under the sanction of high authority. By giving monthly as much space to this important discussion as you have often devoted to the learned lucubrations of Mr. Huyshe, my object would soon be attained; for I conceive that the refutation might be compressed into as narrow a compass as the Bishop of Meaux's Treatise.

I throw out this suggestion as one means amongst many of meeting the question on tangible grounds; but write anonymously, that I may thus escape the personal charge of presumption in putting myself forward as the adviser of my clerical brethren. Admitting, as we all must needs admit, that, as men of honour and common sense, we can no longer blink the question whether popery is or is not on the advance in this country; and then calling to mind the tenour of our Ordination vows, that we will use all faithful diligence to banish and drive away such doctrines as we believe in our consciences to be contrary to God's word, can we remain lukewarm and indifferent to the spread of this most pestilent heresy, alike destructive of civil and religious liberty, and perilous to the eternal interests of all who are

The excellent writer is of course aware that the Romanists, when taxed on this subject, always profess that they only implore the saints to offer prayers to God for them.—En.

instrumental to its aggrandizement? Truth is too high and holy a matter to be compromised by worldly policy.

Relying upon your hearty co-operation in the spirit of this com-

munication, which I place entirely at your disposal,

I am, Sir, very faithfully yours, CLERICUS.

## MR. STANLEY AND DENS'S THEOLOGY.

Sir,—I feel much obliged to a correspondent in your last number, signing himself "T. E.," for turning the attention of your readers to a supposed erroneous statement made by me in a note (p. 12) of a pamphlet entitled "A few Observations on Religion and Education in Ireland," as it enables me to state my authority for asserting, that the approbation of the work mentioned in Coyne's Dedication was limited, by his own confession, to the eighth volume.

In page 6 of a list of books published by him, "Dens's complete Body of Theology" is advertised as just published in eight volumes. "This additional volume," it is stated, being "now for the first time annexed to the present edition," &c. &c.; which "supplementary matter"—viz., that in this eighth volume—"has been added with the sanction and approbation of his Grace the most Rev. Dr. Murray."

I beg leave further to add, that, when at Dublin, to prevent any mistake on this point, I called at Mr. Coyne's shop, and was there informed that it was to this limited approbation of the eighth volume, and that only, that the sentence "ejus cum approbatione" referred.

In your Magazine for September, 1835, p. 329, the question was put, "What is to be said for the disgraceful suppression of the dedication to Dens's Theology in the copies sold to Mr. M'Ghee?" That no delay might take place in a reply, a letter was inserted in the Globe, Sept. 15th, stating, on the authority of Mr. Timms, the great Orange bookseller of Dublin, who himself sent the fifty cepies to England in which the dedication was omitted, that the story of this asserted disgraceful suppression was wholly and entirely false. In the same letter, the subject of "the limited approbation" of Dr. Murray was also discussed, and an explanation given similar in substance to the above.—I remain, your obedient servant,

EDWARD STANLEY.\*

With every possible deference to Mr. Stanley, it must be observed, that Mr. Coyne expressly dedicates the second edition of Dens to Dr. Murray, as undertaken with his approbation. (See the dedication in the last number.) Surely it is not open to Mr. Coyne sow to say, that he meant something else than that which he said. Mr. Coyne's situation is evidently an awkward one, and no one can wish to press hard on him; but the facts cannot be changed, and every one will judge of them for himself. With respect to the correspondence in the Globe in September last, it is so impossible for any but those who take it in to refer to it without a large sacrifice of time, that it is to be regretted that Mr. Stanley did not state to what Mr. Timms's declaration went. The fact that the dedication was cut out of many copies is certain. The writer was desired to procure a copy for a friend, which was without the dedication; and the fact that there was such a dedication was not known at the first meeting at Exeter Hall, if the writer's recollection serves him. Certainly it was not known when the subject was first stirred, and its discovery made a great sensation.—En.

## NOTICES AND REVIEWS.

The Life and Character of John Howe. By Henry Rogers. London: W. Ball. 1836. Syo.

JOHN Howe is one of those beautiful examples of a Christian temper. united with great but evenly-balanced powers, that, scanty as the materials for this life are, they can never be read without deep interest. Mr. Rogers has made as much of these scanty materials as probably could be made, in this handsome volume, and has added to them some very interesting letters of Howe to Baxter. He pledges himself, at the commencement, not to write such a life in a sectarian spirit, and has redeemed his pledge very fairly, with the exception of a few hard words, such as ferocious bigotry, &c. &c. There is a passage too of two or three pages, very early in the book, against Laud, which recites the regular common-place parrot-stuff about dreams and ceremonies, and convicts Mr. Rogers, beyond all question, of speaking of a man not one word of whose writings he has ever read, Mr. Rogers read Laud's conference with Fisher. He has displayed powers and feelings which will enable him to appreciate that great book, and will prevent his again indulging in these common-place remarks against Land.

It is a very remarkable thing that a man like Howe, with a mind alive and open to everything else in the Gospel, seems to have utterly forgotten that unity is ever recommended there to the disciples of Him who gave it. In all his reasonings he is gentle, kind, and reasonable enough, on the supposition, (1) that all men were like himself in bearing and temper, and (2) that unity is of no sort of value. The judging one form of worship better than another seems to be quite ground enough, in his eyes, for separation. Nay, he expressly holds that one man's having a taste or gust for extempore prayer, and another for composed forms, at once accounts for, and justifies, their forming and continuing in different bodies. After the toleration act was passed, ... i. e., when conscience could not be said to be forced-Howe, who over and over again says that the differences were small, and who occasionally conformed, ought to have considered the evils of separation. He had practical proofs of them at once from the furious and outrageous quarrels which shook the nonconformists to pieces the moment that their outward bond of joint resistance to the coercive laws was removed.

An Historical and Descriptive Account of China. By Hugh Murray, Esq., and others, (in three vols.) Vol. I. Edinburgh: Oliver and Boyd. 1836. (Edinburgh Cabinet Library, Vol. 18.)

THERE are few parts of the world about which one is more anxious than China, an empire the civilization of which is of such remote antiquity, and which has never gone beyond the point which it reached ages ago—an empire which jealously excludes strangers, and

yet which admitted Christian missionaries, and where, under some form or other, probably a very degraded one, Christianity exists. But the works on China are very costly or very repulsive from their length. The present, the various parts of which are done by gentlemen of eminence in the several departments, promises to be neither so short as to be superficial, nor so long as to be tedious. From the first volume one gets a better idea of the face and nature of the country than from any preceding one. There is a very good sketch of the history of China, and a very clear account of the introduction of the missionaries into China; and their history is brought down to 1736. In the succeeding volumes it is to be hoped that it will be continued, and perhaps some more exact account given of their mode of teaching, and the degree of purity in which they delivered the doctrines of the Gospel.

Index Librorum Prohibitorum a Sixto V. Papa, confectus et publicatus:
at verò a Successoribus ejus in Sede Romana suppressus. Edente
Josepho Mendham, A.M. Londini: apud Jac. Duncan. 1835.
4to.

EVERY suppressed work is an article of curiosity: but the one here reprinted and republished is likewise an article of value and importance. It is no common production: it proceeds from the pen of a supposed head of Christendom, and he none of the least strongly marked in the succession of papal sovereigns. It is, in one word, an index of prohibited books, by Sixtus V., and partaking of all the vigour and eccentricity which characterize the author. But the great peculiarity of it is, its suppression, which has been so nearly complete, that the very knowledge that such a book ever existed is but faintly and imperfectly discoverable, even in the works of such writers as have made similar productions the object of their peculiar search and consideration. The contents of the work sufficiently divulge the cause. The criticisms, particularly the rules, are so bold and independent, and the prescription or censure of some of the works of Romish authors themselves, and especially of Robert Bellarmine, were at the time so offensive to individuals in authority, that little wonder need be excited by the desire and determination to suppress it, or by the execution of the design, as far as it was executed, when the acceptable decease of the author afforded the opportunity. He had suffered this kind of literary execution before, in the well-known suppression of his immaculate vulgate, and in the less certain suppression of his Italian Bible. His Index came in the third place to share the same fate. But these, and many other circumstances relative to the interesting document now preserved from destruction, must be sought in the proper place in Mr. Mendham's Literary Policy of the Church of Rome, where an account, more extended than is anywhere else extant, of the Papal Indexes is to be found; and likewise in the preface to the present republication. The work, as nearly as could be effected by modern type, is a fac simile of the original, even to the typographical errors, and the execution is highly creditable to the

printer. The artifice employed by the next pontifical editor of an index, Clement VIII., to impress upon the reader the persuasion, that Sixtus had completed no index, is made as clear as day, both by the title and the prefatory matter of his own; and the whole case furnishes a consolatory proof to protestants, that accusations of variations against them do not come with the best grace, even from the heads of the Roman church. It should likewise be borne in mind, that indexes from the highest authority in that church are a criterion, and a kind of manifesto, of the doctrine, held as well as repudiated, by the rulers of Italian catholicity at the time. That doctrinal changes in that community are not impossible, these very indexes proclaim. One is glad to observe, that a curiosity is active and in progress respecting such documents as the present; for if we are to defend ourselves effectually against assailants, it must be chiefly by documentary evidence.

A Conspectus of the Hampden Case. By the Rev. John Miller, M.A., late Fellow of Worcester College, Oxford. London: Rivingtons. 1836.

This pamphlet is one of no common importance. Mr. Miller's judgment on any matter, and more especially on a matter of such vital interest as this, will be looked to, by every one who knows his name, with great anxiety, as the judgment of one of whose powers of judging, whose integrity, whose calmness, and whose wisdom it is not easy to speak in the terms which they deserve. He tells us that it is his deliberate opinion that what has been done by the residents at Oxford has been rightly done—that it ought to have been done—that the occasion is one which has not been equalled, in importance to the church, by anything since the days of James II.; and that in cases like this the church, in this eventful crisis, must speak. This plain and bold line of conduct, from one who cannot be accused of passion or of prejudice, will surprise some and irritate others—the conciliators and conceders; but it will encourage many who want encouragement to come forward and do their duty. Thanks for doing his duty Mr. Miller does not require, but thanks are eminently due to him for thus coming forth from his quiet retirement, and exposing himself to obloquy, and they can be offered most effectually by carefully weighing and diligently spreading the sentiments conveyed in his pamphlet.

Life of Archbishop Laud. By Rev. C. W. Le Bas. (Theological Library, Vol. XIII.) Rivingtons. 1836. 12mo.

THESE are times when a Life of Archbishop Laud must possess the very deepest interest, and when very many will be truly grateful to Mr. Le Bas for having set before them the prominent events of that great prelate's life, and the leading features of his character, with so much clearness and within so short a compass. They who dislike Laud will not, at all events, be able to complain of Mr. Le Bas's having

overlooked his faults. He has stated them most fully, freely, and impartially. This course is probably the best, though the reviewer, as an honest admirer of Laud, would be inclined to defend him on several points. His was a situation of tremendous difficulty, and he had an unrelenting and most savage enemy to contend with,—unscrupulous, active, thirsty for power, thirsty for blood, and never satisfied till it had drunk deep at both fountains. This, indeed, Mr. Le Bas has stated, and his book is written with a power and in a spirit which must do good, even in these days.

The Works of W. Cowper, Esq.; with a Life, by R. Southey, Esq. (Vol. III.) London: Baldwin and Cradock. 1836. 12mo.

This very valuable and interesting life is now brought to a close. It is a life which one never reads without deep interest and deep pain; and it is almost superfluous to say that it has never been told with so much feeling as by Mr. Southey. He has incorporated the extraordinary letters to Mr. Teedon, published by Messrs. Gauntlett, and noticed in this Magazine, as a more fearful expression of cureless misery than can elsewhere be found.

It is to use a common phrase, but it is the simple truth, that warm thanks are due to Mr. Southey, for the service which he has thus

rendered to English literature.

An Introduction to writing Hebrew, containing Exercises for Translation; with an Hebrew-English Lexicon, from the German; with References to Stuart's and Lee's Grammars. Oxford: Talboys. 1836. 8vo.

It is very satisfactory to see so many working books for studying Hebrew. It is superfluous to point out the use of translation into the language we are learning, or the great convenience of being provided with exercises regularly arranged to practise the learners in all parts of grammar, which is the case with the present publication. By containing a short English-Hebrew Lexicon, it enables the learner to go to work with no other book besides a grammar.

Select Prose Works of Milton. Vols. I. and II. With a Preliminary Discourse, and Notes, by J. A. St. John. London: Hatchards. 1836.

This is a very nicely printed and judicious selection of the prose works of Milton, as one of a regular series of the prose works of all our great writers—no small undertaking. It is, however, one from which the public will profit in many ways. A cheap selection from the prose works of our early writers certainly cannot be read without great improvement. The book, however, would be far more valuable without Mr. St. John's discourses. They are written in a sort of would-be poetic style; and are violent to the last degree. Milton was quite perfect, it seems! His treatise on divorce is entirely right,

-and its doctrine just! The puritans were the most perfect Christians we can ever expect to see on earth! All this, with sundry declamations about freedom and oppression, only let the reader into the profound secret that Milton was a great man, and that Mr. St. John admires him, and agrees in his principles, right or wrong. What does one want with this? What does one learn from it? A just and discriminating criticism of a great author, from one qualified to give it, is a delightful companion to his works. But this fashion of letting no great man's works appear without a preface and criticism, of whatever kind, is really a very idle one. The whole value of the criticism depends on its quality.

The Scriptural Catechism, for the Use of Sunday Schools. By R. Orford, Esq. London: Simpkin and Marshall.

MR. ORFORD is evidently a very serious, zealous, and active Christian, deeply interested in improving the young people in his neighbourhood. In this book he has brought together, from many valuable writers, a great deal of good and useful instruction, and elder children might profit by much of it. For younger ones it would perhaps be too long. Here and there, too, a little clearness is required, as, for instance, on baptism.

A Tour round Ireland in 1835. By John Barrow, jun., Esq. London: Murray. 1836. 8vo.

MR. BARROW's former tours to Ireland and to the north of Europe were so agreeably written, and so full of pleasant and sensible observation, that they will secure a ready and anxious perusal for this volume, which contains a great deal of lively description and amusing anecdote, with some of the most truly graphic sketches which any book has for a long time exhibited. The account of Achill, with the long letter in the appendix, is full of interest.

Random Recollections of the House of Lords, from 1830 to 1836. Small 8vo. Smith, Elder, and Co.

This most impertinent and, in design, mischievous volume would not fall properly within the scope of notice in this Magazine, did it not affect to include "personal sketches of the leading members" of the illustrious assembly to which it does such gross injustice, and, among them, to several of the members of the episcopal bench. The following samples will pretty sufficiently prove the title of these "Recollections" to the epithet of random:—

1. The Archbishop of Dublin's "hair is dark, and he generally has a profusion of it." [It was flaxen, and rather remarkably scanty.] "He has entered his sixty-second year, but most persons would conclude, from his general appearance, that he was at least seven or eight years younger;" (p. 382;) and they would conclude rightly. The Archbishop is of the same academical standing with Sir Robert Peel,

who was born February 5th, 1788. His Grace is probably forty-

2. The Bishop of Exeter (per contra) " is in the meridian of life, being only about his forty-fifth year." (p. 383.) Dr. Philpotts took

his M.A. degree April 18th, 1798.

3. Of the Archbishop of Canterbury, this writer is pleased to say (p. 378,) that "his undiminished zeal in favour of the hierarchy insures his regular attendance in the house, (on all questions relating to the church,) although the weight of eighty-one years presses upon him." The Archbishop took his M.A. degree July 11th, 1791. The general age of taking such degree is twenty-four or twenty-five.

It is true, these absurdities are, in themselves, of small consequence; but nothing can be worse than the whole tone of this flippant and worthless volume. Instead of un-taxing newspapers, it would be far better to have all such "knowledge" well taxed.

The Life of John Jebb, D. D. Bishop of Limerick, with a Selection of his Letters. By the Rev. Charles Forster, B.D. In 2 vols. London: Duncan and Cochrane. 1836.

BISHOP JEBB's character is too deeply venerated, and Mr. Forster too highly esteemed, for any recommendation of this book to be needed. It sets before us the private history of one whose public character for piety, learning, and ability, has long been known; and, in doing so, presents a picture of the life of a Christian scholar and student, the calm peace of which is in delightful contrast with the present busy and distracting condition of things. As a relation and a friend, Bishop Jebb here shines as brightly as he does as a scholar; and what is yet more valuable, they who had not the privilege of seeing Bishop Jebb after his illness, will learn from Mr. Forster's accurate and most interesting account, how a Christian could suffer, and turn his suffering into a blessing to himself and others. The whole of the biography is written in a spirit of good feeling and good taste, which do the highest honour to Mr. Forster; of whom no one can justly make any other complaint, than that he is too kind to those whom he favours with his esteem. The second volume contains a selection of Bishop Jebb's letters, not only exhibiting his character in the most delightful view, but giving his opinions on many subjects of great importance. This volume is indeed one of real value; as everything which Bishop Jebb said on a subject, of either religion or literature, was said only on reflexion and study; and the deliberate opinions of such a man deserve to be well weighed by others. He would have been the first to wish that they should be subjected to the fullest examination and investigation. His letter on Mr. Miller's Bampton Lectures is, in this view, one of very deep interest. The reviewer's impression, at the moment, is, that Mr. Miller's view can be successfully maintained against the bishop's objections; which, nevertheless, deserve full consideration. letter in which they are contained is one of the most striking proofs of the power of mind of the writer, considering the brief space in which it was written, and the fulness and vigour of thought displayed. If it induces more persons to read the admirable work which it criticises, the bishop himself would have heartly rejoiced.

Private Prayers. Compiled by the Rev. W. F. Hook, M.A., Vicar of Trinity Parish, Coventry, &c. London: Rivingtons. 12mo. 1836.

Mr. Hook observes in his preface, that these prayers are chiefly derived from ancient sources, and follow very much the order adopted in our Liturgy—confession, the Lord's prayer, praises, intercession, thanksgiving, and benediction. They certainly breathe the spirit of ascient piety, and bear about them signs, which cannot be mistaken, of their connexion with primitive times. On this account, (for which hearty thanks are offered to the excellent compiler,) and on the ground of their real excellence and soundness, they are heartily commended to general use, with the remark, that they who use them should try the experiment of using them for a considerable time before they decide on their merit.

Here and there is an expression which, however sanctioned, the reviewer would like to see changed, because the mind is sadly given to wander; and therefore, all which can excite the imagination should be avoided in prayer; as, for example, the epithets, the many-winged cherubim, and the six-winged seraphim.

The Manner of Prayer. By W. Walford, late Tutor in the Academy at Homerton. London: Jackson and Walford. 12mo. 1836.

This is a melancholy book. The author speaks of a desolating affliction, to which he has been exposed, and of the near approach of his own dissolution. Under these circumstances, it is most natural, indeed, to find that prayer should occupy his thoughts; but, in a general inquiry into the best mode of discharging this solemn duty, entered on under such circumstances, who would have expected that they should so little have softened the author's feelings, that in p. 8 of the introduction there should not only be an attack on the book of Common Prayer, brought in by sheer violence, but that the author should at once, in violation of all charity and decency, first express his surprise that clergy should give their "unfeigned assent and consent" to the book, and then declare, that when they have got over this "apparently insurmountable barrier," it is very natural that they should frequently extol it? Thus he at once insinuates a doubt whether they can be sincere; and then again insinuates, that their praise of it is simply because they have swallowed this camel, and then wish to make the best case for themselves that they can. There is then in the body of the work a very long passage in a still worse temper, (from p. 166-193.) Thus, in pp. 188—189, it is insinuated, that parliament, and parliament alone, can alter the Liturgy; and that dissenters would never admit such authority, as the persons composing the legislature are not fit for the purpose. If Mr. Walford has written this in sincerity, he is only one among the thousand instances of writers, who take upon them to censure our church, in the most profound ignorance of all which concerns her. Every one who does know anything of the matter is aware, that all which parliament has to do with the matter is, that after the proper church authority has effected whatever revision and alteration is proper, the King, and the two branches of legislature, give the force of law to what has been so effected. not interfere in effecting it; and Mr. Walford may be assured (if he really does not know it already,) that no true churchman could dream of allowing anything of the kind. It is curious to find papists and dissenters always combining now. The reproach, that ours is a parliamentary church, is a favourite one of both; yet both know, or might know, that this is a mere invidious mode of stating that the church and state are connected. What power supports and keeps up the Roman-catholic church in France, at this time, but the state? Let Louis Philippe now persuade his deputies that some form of protestantism is better than popery; and probably the papists in France will understand that theirs is now just as much a parliamentary religion as ours; and if Louis XIV. had settled the same point a century and a-half ago, they would then have found, when he turned them out of their churches, that, whatever their rights might be, they were maintained in their possession of those rights by the secular arm, and not by their own. To return to Mr. Walford, and his spite to the book of Common Prayer. It does not, he says, secure uniformity, for he has known clergy of every shade of opinion, from ultra-calvinism down to the lowest unitarianism, (as to the latter, Mr. W. must know that dishonest men cannot be kept out of any body, but that no honest unitarian could possibly remain in the church,) to say nothing of the numbers of openly irreligious, profane, and intemperate, &c. &c. As the morality of certain ministers has nothing whatever to do with uniformity, these revilings are only a means for Mr. Walford to discharge some of his bile against the church of England. The reason for it appears at pp. 172-175, and turns out to be the exclusiveness of the episcopal communion, and that episcopal clergy will not exchange pulpits, &c. &c. with dissenters. This is (happily) a stumbling-block which never can be removed (not as Mr. Walford may think, or chuses to think, from the established church of England only, but) from any episcopal church, and is doubtless the reason why the sects in America hate the episcopalians almost as much as they do here. All this is very much in the course of things, and is not worth disputing about; but to find such things dwelling on the mind of a man descending to the grave, and dictating to him such uncharitable sentiments, is a sad proof of the bitterness of sectarian prejudice.

The Doctrine of Atonement and Sacrifice, &c. By J. Whitley, D. D. of Trinity College, Dublin. London: Duncan. 1836. 8vo.

This book is, in the main, an exposition of the anti-forensic scheme. Dr. Whitley says, very truly, that it is a very partial and erroneous view, to look at sins as merely transgressions of a given law—separate

and distinct acts, for which the offender must compensate, aut per se aut per alium—and to overlook sin as a ruling and reigning evil in our nature, antecedently to all law. He then charges writers on the atonement, and in no measured terms, with holding only the erroneous view; nay, with thinking that sin is very much the transgression of the moral part of the Jewish law; and instead of looking to outward sacrifice, as the substance by which they were to explain the shadow, (the Jewish sacrifices,) taking these sacrifices, which were compensations for particular offences against the law, as the models of our Lord's sacrifice. Thus, they represent it as offered in order to reconcile God to man, when offended by the transgression of his law; whereas, it was offered, according to Dr. Whitley, only to reconcile man to God, to overcome this evil principle of sin, reigning in his nature, and to introduce a new and living principle of righteousness. That principle can only be introduced—the evil principle in our nature can only he overcome—by the Holy Spirit's coming to dwell in our hearts, the disease being wholly past our cure. This great benefit it is, which, according to Dr. Whitley, has been wrought for us by the sacrifice of our Lord on the cross. In short, it was offered, not to make atonement for actual transgressions, but to overcome the evil which led to them. Not justification, but sanctification, was the object. It is with great regret, that one witnesses these partial views of the truth, offered under the appearance of putting down others charged with this very fault of being partial.\* Beyond all question, Dr. Whitley has stated (and often with great force and justice, in his exposition of Scripture) most truly, that sanctification of an evil and corrupt nature was a great object of the atonement; but it is not true that it was the sole object. They, and they only, who look at it as at once a release from the penalty and the power of sin, conceive of it adequately, or comprehend the Scripture view of it. True it is, that, by one large and active party, justification alone is looked at, and sanctification, as an object of the atonement, set aside, almost or entirely. But these errors are not to be charged on the Christian world at large, nor on many of our great writers on the atonement. The fundamental misfortune in this book seems to be, that it has arisen out of an apologetic view. Dr. Whitley's favourite notion is, the restoration of the Eastern church. This was the great theme, at least, the final view, of his former work; and, at page 382 of this volume, he starts off to his favourite subject. Looking, then, to the conversion of infidels to the faith, he seems to have studied the Mahometan objections to Christianity (see p. 6, note) on the ground of vicarious atonement, the innocent punished for the guilty, &c. &c. These objections he sets himself to remove, by certain deeper views of sin, repentance, &c., for which he thinks writers on the atonement have substituted certain other "false and frivolous notions."

This is strikingly shown in pp. 101—103, where Dr. W. says, "that in looking to sacrifice, an equivalent to justice is the only thing looked at by most writers; while its efficacy to cleanse the sinner from his sin, to purify the unclean, &c. is overlooked." Be it so. Then, to compensate for this, Dr. W. wholly overlooks its character as an equivalent.

Taking up the argument, then, where Magee leaves it off, (see summary, pp. 3-6,) and taking the positive analogy which Butler suggests, instead of sweeping away the infidel objection by the destructive force of Butler's great argument, he sets himself to destroy the objection, by destroying, as it appears to the writer, one main view of the orthodox doctrine of atonement. The apologetic character of Dr. Whitley's speculations appears, as at the beginning, so at the end. (See p. 355.) Views of the Gospel, more intelligible, more attractive, more in unison with every man's reason and sense of things, are to be put forward, being solid and sober sense, experimental and incontestable verities, and practical realities, that speak for themselves, (p. 357,) to be rested on "broad and obvious fact." (p. 360.) leads to such statements as that, (comp. p. 376,) the suitableness of temptation for our blessed Lord could not be in the way of satisfying the law (p. 368); that "sufferings merely in themselves could never take away our sins." (p. 369.) In summing up the argument in the Epistle to the Romans, (p. 376, &c.) accordingly, having shewn the world to be all under sin, Dr. W. does not go on to argue that therefore all must be justified by the atonement which God has provided, but (p. 378) goes off to the moral miracles which are wrought by the Gospel, which, as in early ages, must be the answer to the candid inquiries, and honest doubts, of those who now question the truth and virtue of Christ's atonement, and who are now hesitating to admit the benefit or the necessity of his death and sacrifice. These are the evidence, the proofs, of the grace and benefit of the atonement. But what, meanwhile, has become of that atonement itself, faith, simple faith, in which, as revealed in Scripture, and taught by the church, a stumbling-block to Jew, and foolishness to Greek, is found, when received by the Christian, who is baptized into this faith, to be the power of God unto salvation to every one that believeth?" The doctrine, that "Christ died to reconcile the Father to us, and to be a sacrifice for actual sins of men," is entirely set aside. The reconciliation (see sec. x.) is, as was said before, of man to God, not of God to man, (the orthodox doctrine being misrepresented, p. 288, as though writers like Magee had not sufficiently guarded against the idea, that the Father did not love his creatures no less than the Son loved them.) The idea of (propitiatory) sacrifice and satisfaction is resolved into the offering up of ourselves, of which our great High Priest set us an example, and which, through his grace, as members of his body, we also must do; and the notion of actual sins, as transgressions and violations of positive law, is lost altogether in the power and dominion over ourselves of the evil principle within us. Meanwhile, there is a great deal of very valuable reflection upon the power of sin, as taught in Rom. vi., as a bondage, &c. of our death to sin, through our incorporation into Christ by baptism, &c.; of our following Christ in suffering, (as in the Hebrews, &c.) All this is very valuable against the low resting in a mere forgiveness of past sins, as though the Gospel did not lead us to holiness; as though the Epistle to the Romans ended with chapter v. So also of the actual destruction of sin, and its power, by Christ's sufferings; of his triumph over the powers of darkness, &c.

But meanwhile, the forensic view of man's condemnation and justification, as guilty before God, and to be justified at his bar only through the propitiation which he has appointed for sin, as set forth in the first portion of the Epistle to the Romans, (ch. i. to v.) seems to be fairly swept away. In short, what is wanting in Dr. Taylor's scheme, as set forth by Magee, seems wanting here. The interpretations of his party are built up again, together with the objection (about our being reconciled to God, not he to us) "which lays the whole stress on our obedience," and in which, as Magee says, "we discover the secret spring of this entire system, which is set up in opposition to the scheme of atonement." This is an imperfect expression of perhaps an imperfect view of Dr. Whitley's book. It doubtless deserves a more attentive examination to estimate fairly its truths and errors; and one is afraid of erring on the side of exaggerating errors, or liability to erroneous inference, from parts of a system, in parts of which there may be much truth set forth. But as far as the primary subject of the book is concerned, it would seem that the "difficulties of atheists and infidels" are removed, by removing the stumbling-block of "the doctrine of atonement and sacrifice," as set forth in the first four chapters of the Romans, maintained in our second article, and defended by Magee, and those who preceded him. But, like Mr. Knox's view of Romans and Hebrews, Dr. Whitley's speculations seem to require a good deal of sifting, to separate the valuable and positive truth from the negative and destructive apologeticism.

Sketches of Germany, and the Germans. By an Englishman, resident in Germany. London: Whittaker. 1836. 2 vols. 8vo.

This book may be safely recommended to all, travellers especially. It is not, like Prince Puckler Muskau, a collection of scandalous and indecent anecdotes, nor, like Mr. Von Raumer, a melange of very common-place theories, cooked up from common books of German law and politics, and as unlike the practical condition of things as possible, and of the most incredible blunders and misstatements, (for example, those about Eton,) but is a pleasantly and well written account of things which it would be open as well as interesting to an intelligent mind to observe, and to an honourable one to relate. The reviewer has gone over much of the ground mentioned by the author, and can bear witness to the general accuracy of his descriptions of places and things, as well as (generally) to the sound and right tone of his feelings and principles.

Remarks on the Government Bill for the Commutation of Tithe. By the Rev. R. Jones. London: Murray.

This pamphlet is most strongly commended to all persons interested in the *details* of the tithe bill. Mr. Jones, with his wonted powers, has shewn the futility of most of the objections to it, and defended both the *scheme* and the *provisions* of the bill with an ability with which the opponents of it will find it difficult to grapple. At the same

time, he has exposed some of the common objections to tithes, and shewn the preposterousness of many of the complaints against the bill, in a manner so temperate, and at the same time so complete, that the authors of these complaints and objections can never forgive him. The poor corporation of Doncaster makes a most sorry figure in his hands. The pamphlet is one of very great interest altogether, as it throws light on several problems as to agriculture which have puzzled persons less skilled in one of the two points, practice or theory, with both of which Mr. Jones is so perfectly conversant.

Conversations at Cambridge, &c. London; John W. Parker. 1836. 12mo.

This is one of the books which puzzles a reviewer, by its fragmentary character. Where a writer gives his opinion on a hundred subjects, in essays of half a page long, one can give no general character of all his speculations as matters of opinion. Of the present volume, however, it may be said, that it shews ability, taste, and great knowledge of our early and sound English literature, and a wholesome religious feeling. It will probably attain a second edition, and then the author is counselled to leave out the "Macauley's Juvenilities," and not to do a common-place clever man like Mr. Bulwer (who wishes, without any power of doing it, to play the metaphysician and philosopher) the honour, or Cambridge the dishonour, of counting him among her worthies. The "Lost Student" may be also omitted with advantage.

History of the Reformation. By the Rev. H. Stebbing, A.M. Vol. I. (Dr. Lardner's Cabinet Cyclopædia.) Longman and Co. 1836. 12mo.

THERE is so much good feeling and good sense, as well as clear indication of attentive study of the subject, in all which Mr. Stebbing writes, that one is always glad to find him employing his pen. To write the history of the Reformation in Germany in a short form is a very hard task to impose on any man. It wants as many years to condense such a subject, so as to convey the spirit and lose as little as possible of the life of the history, as it does to study the subject itself. And then the mass of readers is little able to appreciate this kind of toil or ability, which makes no show in bulk or apparatus of quotations, &c. &c. Mr. Stebbing, however, has taken great pains to give as much as possible of what is most important and interesting; and the book altogether does him great credit.

The Physical Theory of another Life. By the Author of the "History of Enthusiasm." &c. London: Pickering, 1836. 8vo.

A BOOK, even with this unpromising title, by the author of the "Natural History of Enthusiasm," is sure to sell rapidly and widely; and when once the public become acquainted with it, the subtlety,

the beauty, the ingenuity, and the apparent truth of many of the speculations in it, will give it, with readers fond of speculation, all the interest and charm of a romance, with perhaps a belief of the tolerable probability of a great portion of it. A large part of the book, it must be observed, rather opens to us new views of what is, than mere speculations as to what may be—views hardly less new than they are interesting and valuable. The author justly says, too, that if we cannot attain certainty as to the mode of our future existence, it is well to have the thoughts called off from devotion to the things of sense, and fixed on that state to which we are passing.

His speculations respecting *memory* appear to the reviewer to be most questionable, and to cast much doubt on the rest. Such use of it as he supposes is not consistent with a happy state. In p. 109, there is an almost incredible misrepresentation of Scripture.

Mature Reflections and Devotions of the Rev. R. Hill, A.M., in his Old Age. By the Rev. E. Sidney, A.M. London: Baldwin and Cradock. 1836. 12mo.

THERE is a great deal that is good in many of Mr. Hill's observations, both in sense and feeling; but a great deal of the volume is very common place.

The Christian Atonement; or the Principle of Substitution Illustrated. By the Rev. Joseph Gilbert. London: W. Ball. 1836. 8vo. (Congregational Lectures, No. III.)

AFTER the long discussion of Dr. Whitley's work on the same subject as this, it will not be necessary to enter at length into Mr. Gilbert's. It is only just to him to say, that if the reader will not be offended by a style repulsive often by its obscurity and still oftener (before Mr. Gilbert is warmed by his subject) by coarse phraseology and words, he will find this book exceedingly well worth a careful peru-There is a great deal of sound and powerful thinking in it, a great deal of justice and truth in the views which it contains. Mr. Gilbert maintains distinctly the orthodox view of the Atonement, that Jesus Christ became, in relation to the condemning sentence of the law, actually our substitute, and that his death was a real expiation for our sins—that he died not only to reconcile man to God, but God to man. In the third lecture, he shews, very ably, that the very notion of a substitute is wholly incompatible with that of vengeance, which would never admit of any suffering but that of the offender himself, or some one whose suffering might give pain to him—and that the objections commonly made on this subject have therefore no meaning. In the fourth, he goes on to shew the value of moral administration, and that it is as supreme moral governor only that God requires or could accept substituted suffering. In the fifth he gets rid of many objections of various kinds, arising sometimes from obscure views in objectors to the doctrine, sometimes from vague or false ones in its advocates. But this lecture is very confused. The stream of argument, like the Rhine, has flowed down, strong and clear, so far, but then it breaks into a quantity of minute channels, and which is the main stream one cannot make out. In the sixth, however, Mr. Gilbert resumes his argument more clearly, and shews, well and ably, that Satisfaction is simply a provision which shall, in the view of wisdom and practical effect, be adequate to maintain that MORAL ORDER in which Holiness delights, and to the maintenance of which Justice is bound. This is his great object and argument, and the reviewer is inclined to think that he argues here clearly, and therefore that his view is deserving of great attention. But Mr. Gilbert should remember that it is not a new one. He should have remembered, too, to do justice to his predecessors. Archbishop Magee, in particular, has dwelt at great length on the point insisted on by Mr. Gilbert—that the Father shewed as much love to the world as the Son.

In conclusion, one cannot but regret to see a man like Mr. Gilbert studiously avoid all reference to writers of the English church; with the exception of Stillingfleet, he appears not to know of the existence of the many great men who have treated this and kindred subjects. Or does Mr. Gilbert think that he can keep them out of notice? Does he hope that "though he cannot blot the sun out of heaven, he may raise a smouldering smoke which may hide him from men's eyes?" Who will be the losers? It will hardly be credited that in producing Bishop Butler's celebrated doctrine as to the uses of Anger and Resentment, he refers, not to Butler, but to Dr. Thomas Brown! (p. 442.) The reviewer thinks that Mr. Gilbert's notion that Satisfaction was necessary on account of moral beings in other worlds to whom the scheme of moral order was to be vindicated, is very questionable. Surely we can find sufficient reason here.

Mr. Coneybeare's Lectures have arrived at a second edition, which is very satisfactory, as they contain much valuable matter in a small space. At the same time, they require to be read with caution. Mr. Concybeare (if one may take the liberty of making the remark on a gentleman entitled to the highest respect) labours under a very common disease in these liberal days-viz., over-candour. Take, as an example, his anxiety to give up all disputed texts without weighing the evidence. Does he not think, for instance, that, in 1 Tim. iii. 16, (where he has wholly omitted the fact that almost all the MSS. have the reading which he sets aside!) the fact that the substituted reading makes all but downright nonsense ought to have any weight? And, again, vigorous protest must be made against the setting either Dr. Pye Smith or any one else upon a pedestal and worshipping him as an infallible authority. Dr. Pye Smith is a highly respectable man and scholar; but it is a little too much to let his doctrine settle everything, because it is candid to allow a dissenter his full meed of praise. Will Mr. Coneybeare say that this reverence for Dr. Smith arises from a complete and critical examination of Dr. Smith's criticisms and scholarship?

The second volume of the complete edition of Dr. Chalmers' Works

has appeared, completing the portion which treats of Natural Theology. There is no time nor space for a complete review; but a second perusal of the first portion of the work has confirmed the reviewer in his opinion of the great value and importance of it.

There are two parts of Observations on the English Universities published, (Fellowes,) on which it is much to be regretted that no space for remark can be found now. But such a book must not be left unnoticed; and if it is not noticed very kindly, one can only say, that if people will make scandalous charges and absurd observations, they cannot complain of that being proved against them.

#### PAMPHLETS.

Sufferings and Persecutions of the Irish Protestants, (Nisbet,) 12mo., is a very valuable collection of documents. If a second edition is called for, the writer would do well to add yet more. An Argument, drawn from Scripture, to prove that the Ministry of the Gospel should be entirely Gratuitous, (Groombridge,) is a wise recommendation that no persons should be ministers but those who earn their own bread by some worldly trade or profession, or can live by their own means. The author, after compassing sea and earth for every argument he can muster, very wisely declares that he will answer none which are not brought from Scripture. As Scripture was not written to be filled with arguments against mad or foolish people, he is quite safe. Maynooth, in 1834. By E. F. O'Beirne, late Student there. (Dublin: Carson, &c.) The extracts from the Commissioners' Reports, which are found in this pamphlet, are curious, and give one no favourable notion of the teaching at Maynooth; but Mr. O'Beirne does not write in a style or temper likely to gain attention with right-minded men, nor is a student exactly qualified to sit in judgment on the abilities and learning of his teachers, or the system of discipline pursued.

## MISCELLANEA.

### MR. GOULBURN'S SPEECH ON THE MARRIAGE BILL.

MR. GOULBURN said that the noble lord (Russell) had stated that this bill would be of benefit to the dissenters of England, and would relieve them from the conscientious objections which they entertained to the obligations which the law at present imposed on them with respect to marriage; and so far as the bill now before the house tended to effect that object, he (Mr. Goulburn) had no hesitation in saying that it should have his most cordial support; but, while he acknowledged that they were bound to take care of the dissenters, and to afford them all possible relief on the one hand, he thought they should be equally careful not to impose additional burdens on the members of the church of England; and if the bill was to be allowed to remain in the state in which is was at present, he should be prepared to satisfy the house that it would impose upon the members of the church of England obligations which they could not conscientiously comply with as members of that church, and from which they were now, and always had been, exempt. If he should succeed in satisfying

the house upon this point, he was sure he would receive the support of gentlemen of every shade of political and religious principle in opposing the measure. He therefore proposed, in the observations he was about to make to the house, to confine himself to this question—whether the bill now before the house did not give enormous facilities for effecting clandestine marriages, and the opportunity to every man, whether a dissenter or whether a member of the church of England, to enter clandestinely into the marriage contract, a circumstance, of all others, the most essential to the peace and welfare of families. With this view of the subject, he was anxious, as far as his limited means of information would permit, to lay before the house what protection he considered the present law to afford against clandestine marriages, to see how far that protection would be effected by the bill now before the house, and to shew how utterly inadequate were the provisions of this bill, as he viewed them, to prevent clandestine marriages amongst all classes of his Majesty's subjects. the present law there were certain protections against clandestine marriages for instance, those of bans and licences. The protection afforded by bans was this:—they must be published three several times in the parish in which the parties had resided for a certain period; they therefore had the fact published -be it more or less efficiently, he would forbear at the present moment to inquire—in the presence of those who had a chance, at least, of being acquainted with the parties, or either of them, who were hereafter to enter into the matrimonial contract. The bans alone, as regarded the publishing of the intentions, in rural districts were a certain, at least a tolerable certain, protection, and in other places they were, as far as they went, also a protection, inasmuch as there might be persons, within the period of their publication, to make known the fact to parties acquainted with those who formed the subject of those bans. Another protection afforded by the present law was the necessity that it imposed of having the marriage ceremony celebrated in the church if the parish, in a place accessible to all, in a place known to all, through the medium of the bans, and where every one who pleased might be present at the time of the celebration of the marriage. Another protection of the existing law was, that the marriage ceremony must be performed by or with the consent of the clergyman of the parish. His next point was, that the marriage ceremony must be celebrated between the hours of eight and twelve o'clock in the forenoon, which was also a security against clandestine marriages. Another form connected with the present law was, that the marriage must take place within three months after the publication of the bans. It was no small security either that the marriage must be celebrated in the church of the parish and by the established minister of the parish, or (with his permission) by a minister acquainted with the parties to be united, and who therefore had means of judging or ascertaining whether it was attempted to effect a clandestine marriage or not; and last of all, which he (Mr. Goulburn) thought by no means one of the weakest protections, which, in fact, he would call one of the strongest protections, against the celebration of clandestine marriages, was the obligation imposed on the parties themselves who were about to enter into the matrimonial state, of having the awful sanction of a religious ceremony performed, before the contract could be legitimately sealed. Having thus briefly enumerated the various modes of protection which he considered the existing law to afford against clandestine marriages, his next object was to see what the effect of the proposed measure would be; and the house would perhaps be not a little surprised when he informed it that by the present bill every one of these protections were shaken. The parties were not even bound to have the bans published; the celebration of the marriage was not confined to the parish in which either of the parties resided, but might be performed in any parish in England to which they thought proper to go; it was not, in fact, necessary to have it performed in a church at all, or in any recognised building, but, as he should be able to shew when they came to discuss the bill, might take place wherever those who might be supposed to be interested in any case, and who, in case a

clandestine marriage were contemplated, might be supposed to be doubly so. could not possibly anticipate or expect to be chosen for the performance of such a ceremony. The noble lord, by this bill, intended, too, to withdraw the limits of time for the celebration of the marriage contract, and allow it to take place at any hour. After this bill was passed into a law there would be nothing to prevent a member of the church of England from being married in any part of the country, by any person not being a minister of the established church, in any place not recognised as a place of religious worship, and without any kind of protection against the clandestine performance of the marriage contract. The existing protection being withdrawn, what security did this bill give? Why, that on notice of marriage being given, a caveat might be entered by a parent or guardian without being liable to costs; but that notice must be quite ineffectual in a case where a married man should take it into his head to marry a second time, inasmuch as his first wife could not enter a caveat under this bill without being subject to the costs. The bill, then, in his (Mr. Goulburn's) opinion, was a dangerous innovation of the law, and one against which the house ought to guard. After looking at the first clause of the bill, he wished to know whether it was intended that clergymen of the established church should be prohibited from publishing bans?

Lord J. Russell..—No. Mr. Goulburn.—The noble lord said no. Therefore, it would appear that members of the church of England would be compelled, in addition to the publication of bans, to give notice to the registrar. Was that intended by way of relief, or as something to render this bill more acceptable to the churchman? Was it not imposing an additional burden and expense upon him? (Hear.) There were many other objections which he had to urge against this bill, but he should reserve them for a future opportunity, his present object being chiefly to shew its weakness as a law to prevent clandestine marriages. Indeed, it would give persons an opportunity to do that legally, or at least without rendering them liable to punishment, which could not now be done without a direct violation of the law. The bill even went to remove the solemn obliga-tion of an oath, which was at present indispensable, in the case of persons marrying by licence, the party applying for the licence being compelled to swear that there was no lawful impediment to the marriage. This formed the ground of another serious objection to the measure. (Hear.)

## LAYING OF THE FOUNDATION STONE OF THE NEW SCHOOL IN THE VILLAGE OF BOWNESS, WINDERMERE.

(From the Westmoreland Gazette.)

WE have, in former Numbers, said, that John Bolton, Esq., of Storrs, was about to erect, at his sole expense, two separate schools in this village for boys and girls, open to the two townships of Applethwaite and Undermillbeck. Mr. Bolton, at present residing in Liverpool, could not, from age, having completed his 80th year, and the very precarious state of his health, undertake so far a journey to preside over the ceremony, and therefore deputed his long-tried and sincere friend, William Wordsworth, Esq., Rydal Mount, to represent and officiate for him; the arrangements being under the direction of the Rev. R. P. Graves, curate, and the trustees. Mr. Wordsworth was introduced to the meeting by the Rev. R. P. Graves, as the representative of Mr. Bolton; and standing near the place where the corner stone was, he briefly addressed the assembled throng—compressing into a very narrow compass what he had intended to say, had the weather been more propitious. Mr. W. has kindly furnished us with the substance of what he wished to convey to his hearers, as follows:-

"Standing here as Mr. Bolton's substitute, at his own request, an honour of which I am truly sensible, it gives me peculiar pleasure to see, in spite of this stormy weather, so numerous a company of his friends and neighbours upon this occasion. How happy would it have made him to have been eyewitness of an assemblage which may fairly be regarded as a proof of the interest felt in his benevolent undertaking, and an earnest that the good work will not be done in vain. Sure I am, also, that there is no one present who does not deeply regret the cause why that excellent man cannot appear among us. The public spirit of Mr. Bolton has ever been remarkable both for its comprehensiveness and the judicious way in which it has been exerted. Many years ago, when we were threatened with foreign invasion, he equipped and headed a body of volunteers, for the defence of our country. Not long since, the inhabitants of Ulverston (his native place, I believe,) were indebted to him for a large contribution towards erecting a church in that town. His recent munificent donations to the public charities of Liverpool are well known; and I only echo the sentiments of this meeting, when I say that every one would have rejoiced to see a gentleman, (who has completed his 80th year,) taking the lead in this day's proceedings, for which there would have been no call but for his desire permanently to benefit a district in which he has so long been a resident proprietor. It may be gathered from old documents, that upwards of two hundred years ago this place was provided with a school, which, early in the reign of Charles II., was endowed by the liberality of certain persons of the neighbourhood. The building, originally small and low, has long been in a state which rendered the erection of a new one very desirable; this Mr. Bolton has undertaken to do at his sole expense. The structure, which is to supersede the old school-house, will have two apartments, airy, spacious and lofty, one for boys, the other for girls, in which they will be instructed by respective teachers, and not crowded together, as in the old school-room, under one and the same person; each room will be capable of containing at least one hundred children. Within the enclosure there will be spacious and separate play-grounds for the boys and girls, with distinct covered sheds to play in in wet weather. There will also be a libraryroom for the school, and to contain books for the benefit of the neighbourhood; and, in short, every arrangement that could be desired. It may be added, that the building, from the elegance of its architecture, and its elevated conspicuous situation, will prove a striking ornament to the beautiful country in the midst of which it will stand. Such being the advantages proposed, allow me to express a hope that they will be turned to the best possible account. The privilege of the school being free, will not, I trust, tempt parents to withdraw their children from punctual attendance upon slight and trivial occasions; and they will take care, as far as depends upon themselves, that the wishes of the present benefactor may be met, and his intentions fulfilled. Those wishes and intentions I will take upon me to say, are consonant to what has been expressed in the original trust-deed of the pious and sensible men already spoken of, who in that instrument declare that they have provided a fund 'towards the finding and maintenance of an able schoolmaster, and repairing the school-house, from time to time, for ever; for teaching and instructing of youth within the said hamlets, in grammar, writing, reading, and other good learning and discipline meet and convenient for them; for the honour of God, for the better advancement and preferment of the said youth, and to the perpetual and thankful remembrance of the founders and authors of so good a work.' The effect of this beautiful summary upon your minds will not, I hope, be weakened, if I make a brief comment upon the several clauses of it, which will comprise nearly the whole of what I feel prompted to say upon this occasion. I will take the liberty, however, of inverting the order in which the purposes of these good men are mentioned, beginning at what they end with—' The perpetual and thankful remembrance of the founders and authors of so good a work.' Do not let it be supposed that your forefathers, when they looked onwards to this issue, did so from vanity and love of applause, uniting with local attachment; they wished their good works to be remembered principally because they were conscious that such remembrance would be beneficial to the hearts of those whom they desired to serve, and would effectually promote the particular good they had in view. Let me add for them, what their modesty and humility would have prevented their insisting upon, that such tribute of grateful recollection was, and is still, their due; for if gratitude be not the most perfect shape of justice, it is assuredly her most beautiful crown—a halo and glory with which she delights to have her brows encircled. So much of this gratitude as those good men hoped for, I may bespeak for your neighbour, who is now animated by the same spirit, and treading in their steps. The second point to which I shall advert is, that where it is said that such and such things shall be taught 'for the better advancement and preferment of the said youth.' This purpose is as honourable as it is natural, and recals to remembrance the time when the northern counties had, in this particular, great advantages over the rest of England. By the zealous care of many pious and good men, among whom I cannot but name (from his connection with this neighbourhood, and the benefits he conferred upon it) Archbishop Sandys, free schools were founded in these parts of the kingdom in much greater numbers than elsewhere. The learned professions derived many ornaments from this source; but a more remarkable consequence was that till within the last forty years or so, merchants' counting-houses, and offices, in the lower departments of which a certain degree of scholastic attainment was requisite, were supplied in a great measure from Cumberland and Westmoreland. Numerous and large fortunes were the result of the skill, industry, and integrity, which the young men, thus instructed, carried with them to the metropolis. That superiority no longer exists; not so much, I trust, from a slackening on the part of the teachers, or an indisposition of the inhabitants to profit by their free schools, but because the kingdom at large has become sensible of the advantages of school instruction; and we of the north consequently have competitors from every quarter. Let not this discourage, but rather stimulate us to more strenuous endeavours, so that if we do not keep a-head of the rest of our countrymen, we may at least take care not to be left behind in the race of honourable ambition. But after all, worldly advancement and preferment neither are, nor ought to be, the main end of instruction, either in schools or elsewhere, and particularly in those which are in rural places, and scantily endowed. It is in the order of Providence, as we are all aware, that most men must end their temporal course pretty much as they begin it; nor will the thoughtful repine at this dispensation. In lands where nature in the many is not trampled upon by injustice, feelingly may the peasant say to the courtier-

The sun that bids your diamond blaze To deck our lily deigns.

Contentment, according to the common adage, is better than riches, and why is it better? Not merely because there can be no happiness without it, but for the sake, also, of its moral dignity. Mankind, we know, are placed on earth to have their hearts and understandings exercised and improved, some in one sphere and some in another, to undergo various trials, and to perform divers duties; that duty which, in the world's estimation, may seem the least, often being the most important in the eyes of our heavenly Father. Well and wisely has it been said, in words which I need not scruple to quote here, where extreme poverty and abject misery are unknown—

'God doth not need
Either man's work or his own gifts; who best
Bear his mild yoke, they serve him best; his state
Is kingly; thousands at his bidding speed
And post o'er land and ocean without rest;
They also serve who only stand and wait.'

Thus am I naturally led to the third and last point in the declaration of the ancient trust-deed, which I mean to touch upon :—" Youth shall be instructed in

grammar, writing, reading, and other good discipline, meet and convenient for them, for the honour of God." Now, my friends and neighbours, much as we must admire the zeal and activity which have of late years been shewn in the teaching of youth, I will candidly ask those among you, who have had sufficient opportunities to observe, whether the instruction given in many schools is, in fact, meet and convenient? In the building about to be erected here, I have not the smallest reason for dreading that it will be otherwise. But I speak in the hearing of persons who may be active in the management of schools elsewhere; and they will excuse me for saying, that many are conducted at present so as to afford melancholy proof that the instruction is neither meet nor convenient for the pupils there taught, nor, indeed, for the human mind in any rank or condition of society. I am not going to say that religious instruction, the most important of all, is neglected; far from it; but I affirm, that it is too often given with reference, less to the affections, to the imagination, and to the practical duties, than to subtile distinctions in points of doctrine, and to facts in scripture history, of which a knowledge may be brought out by a catechetical process. This error, great though it be, ought to be looked at with indulgence, because it is a tempting thing for teachers unduly to exercise the understanding and memory, inasmuch as progress in the departments in which these faculties are employed is most obviously proved to the teacher himself, and most flatteringly exhibited to the inspectors of schools and casual lookers on. A still more lamentable error, which proceeds much from the same cause, is an overstrained application to mental processes of arithmetic and mathematics; and a too minute attention to departments of natural and civil history. How much of trick may mix with this we will not ask, but the display of precocious intellectual power in these branches, is often astonishing; and, in proportion as it is so, may, for the most part, be pronounced not only useless, but injurious. The training that fits a boxer for victory in the ring, gives him strength that cannot, and is not required to be kept up for ordinary labour, and often lays the foundation of subsequent weakness and fatal disease. In like manner there being in after life no call for these extraordinary powers of mind, and little use for the knowledge, the powers decay, and the knowledge within drops off. Here is then not only a positive injury, but a loss of opportunities for culture of intellect and acquiring information, which, as being in a course of regular demand, would be hereafter, the one strengthened and the other naturally increased. All this mischief, my friends, originates in a decay of that feeling which our fathers had uppermost in their hearts—viz., that the business of education should be conducted for the honour of God. And here I must direct your attention to a fundamental mistake, by which this age, so distinguished for its marvellous progress in arts and sciences, is unhappily characterized—a mistake, manifested in the use of the word education, which is habitually confounded with fuition or school instruction; this is indeed a very important part of education, but when it is taken for the whole, we are deceived and betrayed. Education, according to the derivation of the word, and in the only use of which it is strictly justifiable, comprehends all those processes and influences, come from whence they may, that conduce to the best development of the bodily powers, and of the moral, intellectual, and spiritual faculties which the position of the individual admits of. In this just and high sense of the word, the education of a sincere Christian, and a good member of society upon Christian principles, does not terminate with his youth, but goes on to the last moment of his conscious earthly existence—an education not for time but for eternity. To education like this, is indispensably necessary, as co-operating with schoolmasters and ministers of the Gospel, the neverceasing vigilance of parents; not so much exercised in superadding their pains to that of the schoolmaster or minister in teaching lessons or catechisms, or by enforcing maxims or precepts (though this part of their duty ought to be habitually kept in mind), but by care over their own conduct. It is through the silent operation of example in their own well-regulated behaviour, and by

accustoming their children early to the discipline of daily and hourly life, insuch offices and employment as the situation of the family requires, and as are suitable to tender years, that parents become infinitely the most important tutors of their children, without appearing, or positively meaning to be so. This education of circumstances has happily, in this district, not yet been much infringed upon by experimental novelties; parents here are anxious to send their offspring to those schools where knowledge substantially useful is inculcated, and those arts most carefully taught for which in after-life there will be most need. This is especially true of the judgments of parents respecting the instruction of their daughters, which I know they would wish to be confined to reading, writing, and arithmetic, and plain needlework, or any other art favourable to economy and home-comforts. Their shrewd sense perceives that hands full of employment, and a head not above it, afford the best protection against restlessness and discontent, and all the perilous temptations to which, through them, youthful females are exposed. It is related of Burns, the celebrated Scottish poet, that once while, in the company of a friend, he was looking from an eminence over a wide tract of country, he said, that the sight of so many smoking cottages gave a pleasure to his mind that none could understand who had not witnessed, like himself, the happiness and worth which they contained. How were those happy and worthy people educated? By the influence of hereditary good example at home, and by their parochial schoolmasters opening the way for the admonitions and exhortations of their clergy; that was a time when knowledge was perhaps better than now distinguished from smatterings of information, and when knowledge was more thought of in due subordination to wisdom. How was the evening before the Sabbath then spent by the families among which the poet was brought up? He has himself told us in imperishable verse. The Bible was brought forth, and after the father of the family had reverently laid aside his bonnet, passages of Scripture were read, and the poet thus describes what followed:-

Then kneeling down to Heaven's Eternal King,
The saint, the father, and the husband prays;
Hope springs exhulting on triumphant wing,
That thus they all shall meet in future days:
There ever bask in uncreated rays,
No more to sigh or shed the bitter tear;
Together hymning their Creator's praise,
In such society, yet still more dear;
While circling time moves round in an eternal sphere."

May He who enlightened the understanding of those cottagers with a know-ledge of himself for the entertainment of such hope, "who sanctified their affections that they might love Him, and put His fear into their hearts that they might dread to offend Him,"—may He who, in preparing for these blessed effects, disdained not the humble instrumentality of parochial schools, enable this of ours, by the discipline and teaching pursued in it, to sow seeds for a like harvest! In this wish, I am sure, my friends, you will all fervently join; and now, after renewing our expression of regret that the benevolent founder is not here to perform the ceremony himself, we will proceed to lay the first stone of the intended edifice."

## CHURCH LIVINGS.

Copy of a letter from the Rev. Charles Simeon, of Cambridge, on the subject of purchasing livings with a view to secure a gospel ministry in the respective churches:—

"I had got to the length of my tether, as you will readily imagine with 21 livings in my possession. But being strongly urged to purchase the living of Bridlington with 6,000 souls, I broke my tether and bought it ....... After having purchased it, five of those who had urged me to it, knowing how ill able

I was to bear the expense, sent me 100% each, and two 50% each, and one anonymously 40l., and left me not above 140l. to pay. I felt this a call from God to know nothing of tethers, but to go to the utmost extent of my power, now that the corporation livings are on sale......Accordingly I devote to this blessed work 2,500l. and I send to a variety of places this proposal:—Collect amongst you one-half, and I will give the other half—or, if three persons will subscribe three-fourths, I will give one fourth, and the first presentation. Thus on the first plan my pittance will go as far as 5,000l., and on the second plan, as far as 10,000l. And then I say to any persons, Help me to enlarge my pittance; because every 100l. will, on the first plan, be equal to 200l., and on the second plan to 400l. If I could get from others 1,000l., it would not spare me one penny, but would enlarge my efforts to the amount of 4,000%. But behold, I have begun with Derby, and, (with the exception of Mr. Evans, who wishes to enlarge my sphere of operation,) I have got but 1001., and that is from Mr. Cope. So that I shall have to sacrifice for that one place nearly one-half of my pittance, whereas I expected that the religious people there would gladly meet me half way. On receiving his letter I was almost ready to weep. Truly, for the most magnificent church in the county, there is only one person found to meet my offer of fixing the gospel there in perpetuity, or to give a shilling towards it, and thus all my glorious plans and prospects are defeated..... I had pledged myself to purchase the great living at Northampton at any price. But the vicar has written me word that the corporation intend to get, if they can, an act of Parliament to enable the bishop of Lincoln to add to it a valuable sinecure in the town; and in return for that, to have the nomination vested in him. Whether this will go forward I do not know. If it do, my intentions with respect to it will be frustrated. But should that be the case, I have my eye upon all the provincial towns, to spend all I can in securing the gospel to them.......I have actually sent to Bath my proposals, and if they be accepted, (Bath will sell for at least 5,000l., having five churches under it,) I shall have my poor pittance swallowed up by that alone. I wrote thither under the full persuasion that the people of Derby would meet me half way, instead of only giving one solitary hundred towards it.......What to do I know not. (All that I purchase will be committed to my trustees, as all my twenty-two livings are.) I think I must secure Derby, because of the immense importance of it. I will have four or five other places if I can get them, and get the means of fulfilling my engagements. Pray do for me all you can with any of your friends who are able to assist in this good cause. Any sums may be placed to my account at Smith, Payne, and Smith's, London. Oh that there were amongst religious people more zeal for God, and morelove to immortal souls! In all my livings I have no personal interest whatever. If I had never done more than purchase Cheltenham, I should be already well repaid for all the pains I have taken, and all the labour I have expended."

[This letter well merits preservation.—Ed.]

## DR. CONQUEST'S PRIZE.

THE Hon. and Rev. Baptist Noel, and Dr. Pye Smith, after much prayer, and great labour and anxiety, have awarded the prize of one hundred guineas, affered by Dr. Conquest, for the best essay on the love of money. It will be published early in June, by Ward and Co., under the title of "Mammon; or, Covetous ness, the Sin of the Christian Church." One of the adjudicators says of it, "It is incomparably the best essay! I have seldom, if ever, read so interesting a work; it possesses peculiar charms of language and illustration." Three others are designated as "the composition of minds of a superlative order." Both the adjudicators express an earnest desire that they also may be published. Dr. Conquest received altogether one hundred and forty-three essays, forty-one of which were written by clergymen of the church of England, thirty-one by dissenting ministers, fifteen by females, and fifty-six by laymen.

[This is really worth inserting.—E..]

DOCUMENTS.

APPENDIX (A.) TO SECOND REPORT OF THE CHURCH COMMISSIONERS.

No. 1.—PROPOSED ARRANGEMENT OF ARCHDRACONEIDS.

	Diocesse. Archdegeonries.	ROUGH (Leicester, from Lincoln.	•	(Colchester )	Wilte	•			•	•	York. East Riding.	Durham.		Chester. Shrewsbury or Salop, from Lichfield.	•	Richmond, from Chester.	,
s are new.]		Petersorough	ROCHESTER		SALIMORY	Worcester	Sr. AsArn and	BANCOR	Sr. DAvid's	LLANDAFF	Your	DUBBAN	CARLISTS	Central	MANCHESTE	RIPON	
[Those in Ralics are new.]	Archdencouries.	Contembury. Rochester, from Rochester	Middleerx. London.	Surrey.	Wells,	Taunton.	Chicherer.	Huntingdon   from I food	Sudbary, from Norwich.	Exper. Totnes. Cornwall.	(Bernstaple.) { Gloucester. (Sirencester.	Salop.	Stafford.	Lincoln.	(Nottingham, from York, (Norfolk.	Suffolt.	Oxford. Serkshire, from Sarum. Preckinghamshire, from Lincole.
						•			1		•		•	•			•
	•	•	•	•		ı	•	•	I	•	•	•	•	•		•	•
	Diocestes.	•	, <b>.</b>	,	3	_	•		ı	•	1	•	•	•			•
	Ã	CANTERBURY	Голгом -	WINCHESTER	BATE and WELLS	Beimot	Canonicates	R.r.	i	Exercis -	GLOUGESTER	Hermord	LICHTORY	LDf00LH		Norwich	Oxford .

No. 2.—Number of Benefices in each Diocess with a Population of 300 and upwards, requiring Augmentation; and the Sums necessary to augment them, according to a Supposed Scale, founded upon the Population; distinguishing those Benefices which are in Private, from those which are in Public, Patronage.

Collected from the Ecclesiastical Revenues Report.

	300 and under 500 Population, raise to £150 per annum.							500 and under 2000 Population, raise to £200 per annum.						
DIOCESE.	T	otal.		Private onage.		Public onage.	7	Potal.		rivate onage.		Public onage.		
	No.	Sum.	No.	Sum.	No.	Sum.	No.	Sum.	No.	Sum.	No.	Sum.		
ST. ASAPH	13	£530	3	£221	10	£809	24	£1,911	8	£767	16	£1144		
BANGOR	10	653	5	346	5	307	33	2,677	13	1215	20	1462		
BATH AND WELLS	26	1599	19	1157	7	489	51	3,579	20	2113	22	1466		
BRISTOL	13	707	11	565	2	142	18	1,291	9	741	9	550		
CANTERBURY	15	790	9	488	6	233	47	3,008	13	877	34	2131		
CARLISLE	15	1124	9	626	6	498	36	2,884	18	1300	18	1584		
CHESTER	61	4089	43	2815	18	1274	152	18,945	106	9617	46	4128		
CHICHESTER	13	835	9	533	4	302	45	2,681	18	1014	27	1667		
ST. DAVID'S	61	3813	29	1854	32	1959	127	10,457	90	1817	107	9640		
DURHAM	11	768	5	366	6	395	30	2,433	14	1210	16	1223		
<b>ELY</b>	12	704	4	300	8	404	28	2,050	6	391	兹	1659		
EXETER	19	1149	9	564	10	585	81	5,066	48	2661	38	2405		
GLOUCESTER	25	1609	10	560	15	1049	30	2,703	11	962	19	1741		
HEREFORD	9	546	3	213	6	333	26	1,801	11	1111	15	690		
LICHFIELD & COVENTRY	54	8788	36	2579	18	1209	194	10,594	90	7564	34	3030		
LINCOLN	96	5597	59	3541	87	1986	148	10,917	74	5844	74	5073		
LLANDAFF	12	794	7	507	:5	227	28	2,475	12	1078	16	1402		
LONDON	14	857	12	672	3	185	61	3,923	36	9461	25	1462		
NORWICH	51	2981	82	9077	19	904	104	8,906	50	<b>3938</b>	54	4970		
OXFORD	14	809	9	531	5	. 278	39	2,871	15	1012	94	1859		
PETERBOROUGH	5	238	8	238			83	1,868	21	1231	19	647		
ROCHESTER			'		[ <b></b> ˌ		6	259	3	198	3	64		
SALISBURY	17	956	7	269	10	687	40	2,527	12	893	200	1705		
WINCHESTER	16	1004	7	196	9	808	54	5,095	16	1530	38	3656		
WORCESTER	14	784	6	360	8	874	21	1,638	10	796	11	842		
YORK	70	4599	38	2268	32	<b>933</b> 1	178	15,821	96	7579	92	7742		
TOTALS	666	41,058	386	28,848	280	17,210	1864	123,878	744	60,031	820	62,842		

<sup>\*</sup> Under the head of Public Patronage are included all Benefices which are in the gift of the Crown—of any archbishop or bishop or other dignitary or officer of the church—of any corporation, ecclesiastical or lay—and of any rector whose patron comes under either of these descriptions.

# SUPPOSED SCALE.

Where the Population is 300 and under 500, the Benefice to be raised to £150 per annum. 500 and under 2,000, ditto ditto 200 ditto 2000 and under 5,000, ditto ditto 300 ditto 5000 and upwards, ditto ditto 400 ditto

	200	0 and 1	ande £3	r 5000 00 per	Popu anni	lation, im.	50	00 Pop	ulati	on and 00 per	upv	ım.	Ivtal No. requiring Augmentation in each Diocese.	Total of Sums	In Private		In Public	
	Total.			In Private Patronage.		In Public Patronage.		Total.		In Private Patronage.		In Public Patronage.		required in each Diocese.	Pat	ron <b>age</b> ,	Pat	ronage.
	No.	Sum.	No.	Sum.	No.	Sum,	No.	Sum.	No.	Sum.	No.	Sum.	No.	Sum.	No.	Sum,	No.	Sum.
	11	£740		£	11	£740		£		£	••	£	48	£ 3,181	11	£908	87	£9,198
	7	845	<i></i>		7	845	8	572	•••		8	572	58	4,747	18	1,561	35	3,186
'	18	1455	8	872	5	583	6	794	4	636	2	158	96	7,417	60	4,778	36	2,039
	13	1946	8	767	7	479	4	949	1	102	3	140	47	3,486	26	2,175	21	1,311
	12	1684			13	1684	2	344	9	344			76	5,706	24	1,709	53	3,997
	7	1175	8	592	4	593	4	1097	••		4	1097	62	6,280	30	2,518	33	8,762
	80	12,371	50	7575	30	4796	55	11,449	27	5661	28	5788	348	41,854	226	25,868	122	15,986
	6	472	5	322	1	150	1	100	1	100			65	4,088	83	1,969	89	2,119
	25	3470	8	1317	17	9153	6	1300	2	413	4	887	219	19,040	59	5,401	160	13,689
•	18	2388	6	1018	12	1870	30	2022	6	915	14	2007	79	8,506	81	3,511	48	4,995
	6	914	3	158	4	756	1	852	1	852			47	4,020	13	1,901	84	2,819
	36	4890	18	1778	23	8117	6	1082	2	178	4	854	142	12,137	67	5,176	78	6,961
	11	1891	3	376	9	1445	5	1148		. ]	5	1148	71	7,281	23	1,898	48	5,383
	4	507	2	305	3	202	8	569	1	159	2	410	42	3,423	17	1,788	25	1,685
	44	6241	24	8577	20	2664	30	5188	15	2642	15	2546	252	25,811	165	16,362	87	9,449
	25	8070	8	1110	17	1960	7	963	1	260	6	763	276	20,477	143	10,755	134	9,722
•	7	901	8	416	4	485	5	913	1	135	4	777	52	5,023	23	9,181	20	2,891
	20	2013	9	1008	11	1010	12	1171	6	871	6	800	107	7,964	63	4,507	44	8,457
	11	1769	6	786	5	983	6	1359	2	864	4	995	172	15,017	90	7,166	83	7,852
	7	1052	1	169	6	983			••				60	4,782	25	1,712	35	3,020
	5	778	3	896	8	442	1	50			1	50	44	2,934	28	1,795	16	1,139
	4	418	1	52	8	966	3	917	1	118	2	104	18	894	5	360	8	584
	15	1596	4	469	11	1127	3	418	1	162	2	951	75	5,492	94	1,792	51	2,770
	17	2130	4	428	18	1702	7	827	1	6	6	821	94	9,047	26	2,160	66	6,887
	11	1336	8	696	6	649	5	1019	4	919	1	100	51	4,799	25	2,771	26	1,958
	83	18,816	40	6073	43	7344	49	10,120	18	3546	81	6674	890	43,356	182	19,465	198	23,991
	497	68,550	211	30,199	296	38,361	244	44,160	97	17,878	147	96,782	2971	276,641	1438	181,446	1533	145,195

SUMMARY of the foregoing TABLE, as far as it applies to PUBLIC PATRONAGE.

Population. 800 and under 500		Augment to		Number,	Sums required.				
	•••	£150	•••	280		£17,210			
500 2000	•••	200	•••	820	•••	62,842			
2000 — 5000	•••	300	•••	286	•••	38,361			
5000 and upwards	•••	400	•••	147	•••	26,782			
				1400		145 105			

No. 3.—NUMBER of BREFFICES in each Diocess below the annual value of £150, with a population of 500 and upwards; distinguishing in how many of these the population amounts to 2000, 5000, and 10,000 respectively.

Total number, 3528.

With a Of which number there are in each of the following Dioceses. Population of Of 2000 Of 5000 Of and under 10,000 and upwards · St. Asaph BANGOR BATH AND WELLS BRISTOL CANTERBURY CARLISLE -CHESTER CHICHESTER ST. DAVID'S DURHAM ELY l . . EXETER GLOUCESTER -HEREFORD LICHFIELD & COVENTRY Lincoln LLANDAFF LONDON NORWICE -OXPORD PRIERBOROUGH ROCHESTER . . SALISBURY WINCHESTER . . WORCESTER 

Total with a population of 500 and upwards, and under £150 per annum, 1440.

TABULAR ABSTRACT of the CORPORATE REVENUES of the principal CATHEDRAL and COLLEGIATE CHURCHES on the OLD FOUNDATION, on an Average of Seven Years, ending with 1824; and the Disposition of those Revenues, first, in defraying the general Expenses of the Establishment, and, secondly, in Payments to, and Dividends among, the Members of the Chapter.

CHAPTER   Total Receipts   CHAPTER   Total Receipts   CHAPTER   Total Receipts   CHAPTER   CHA	of the standard to standard to the tree.	2 2 1 1 2 2 1 2 2 2 2 2 2 2 2 2 2 2 2 2	0 6 17 0
CHAPTER.   Total Receipts.   Subsciences	Surphus and divided the Men of the Chap	3.00 8100 8100 8130 8130 8130 8130 8130 81	1468
CHAPTER.   Total Receipts.   Services   Superds   Septends   Sep			
CHAPTER.   Total Receipts.   Servants.   Superate and clerical salaries.   S	Total Ex of Retablish		11211 13 13 13 13 13 13 13 13 13 13 13 13 1
CHAPTER.   Total Receipts.   Cherical Salaries.   Superator and Lay.   Cherical Salaries.   Salaries	Grammar School.	F No Grammar School.  ### £48 5 0  20 0 0  151 1 0  No Grammar School attached.	No Grammar
CHAPTER   Total Receipts   Subscripts   Su	ق ا		
CHAPTER.   Total Receipts.   Officers and Lay.	Pahri	2. 4. 4. 18. 19. 19. 19. 19. 19. 19. 19. 19. 19. 19	643 4 rate Body.
CHAPTER.   Total Receipts.   Officers and Lay.			- မွန် ရေ
CHAPTER.   Total Receipts.   Officers and Lay.	Stipen and Salarie	\$\frac{x}{x}\$.	478 9 neart se s 182 4
CHAPTER   Total Receipts	No. of Officers and Servants, Clerical and Lay.	not perified a second s	26 Establish 30
TORK  LONDON, CHICHESTER EXETER EXETER HEREFORD LICHFIELD LICHFIELD LICHFIELD LICOLN SALISBURY WELLS WINDSOR ST. ASAPH BANGOR ST. ASAPH BANGOR ST. ANDAFF	į,		8 8 10
CHAPT  YORK  LONDON,  LONDON,  CHICHESTE  EXETER.  HEREFORD  LICHFIELD  LICHF	Total Rece		2674 14 No Reven 1361 11
	CHAPTER,	DRK DNDON, HCHESTER KETER EREFORD COLIN LISBURY ILISBURY INDSOR	L ASAPH ANGOR DAVID'S
		ENGLEND.	MALES.

† The fabric is supported by the proceeds of an estate vested in the Dean and Chapter for that purpose, under an Act of the 37th Cot. III.; and the supported by the proceeds of an estate vested in the Dean and Chapter for that purpose, under an average of seven years, was £881 fer. 8d.

§ The fabric is supported by estates of its own, under the control of the Dean and Chapter. The average expenditure, during the last seven years, was £1488 los. 8d.

† Return states that it cannot be ascertained.

† The school is supported by esparate estates, granted for that purpose.

† No grammar school attached to the cathedral.

No. 5.

TABULAR ABSTRACT of the CORPORATE REVENUES of the principal CATHEDRAL and COLLEGIATE CHURCHES on the NEW FOUNDATION, on an Average of Seven Years, ending with 1834; and the Disposition of those Revenues, first, in defraying the general Expenses of the Establishment; and, secondly, in Payments to, and Dividends among, the Members of the Chapter.

	(A.) TO SECOND REPORT, ETC.
Surplus paid to and divided among the Members of the Chapter.	2. 6. d. 9650 18 4 8582 18 9 8592 18 9 1067 18 1 1067 18 1 1067 11 5 6622 14 0 14,736 0 10 4401 6 2 5511 18 8 9159 18 8 7749 2 7 17,555 15 10
Total Expenses of Establishment.	£ £ £ 6. 5632 19 1 1108 15 2 1077 9 6 927 14 5 4774 10 4 1267 9 11 1260 5 2 2439 1 11: 1518 19 10 1729 6 4 2696 6 4 5967 17 2
Grammar School.	£ . d. d. 25 2 6 6 20 114 18 0 0 340 2 6 45 19 0 8 7 10 8 7 10 18 18 19 18 19 19 18 19 10 18 11 11 18 11 11 11 11 11 11 11 11 11
Pabric.	2.6% 8. 6. 6. 6. 14. 11. 10. 256 18 2 20. 10. 12. 12. 12. 12. 12. 12. 12. 12. 12. 12
Stipends and Salaries.	## 1. 4. 4. 1834 7 5 { 7.52 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
No. of Officers and Servants, Clerical and Lay.	45 perified 777 888 888 872 888 77
Total Receipts.	£ 1. d. 15,468 17 b 4489 18 11 6020 4 0 1996 10 6 85,935 7 0 7685 16 6 5317 16 7 9001 15 3 17,446 2 9 5920 6 0 7044 16 8 10,898 8 11 23,548 18 0
CHAPTER,	CANTERBURY BRISTOL CARLISLE CHESTER DURHAM ELY GLOUGESTER NORWICH OXFORD (CHALFE OXFORD (CHALFE WORCESTER WORCESTER WORCESTER WORCESTER WORCESTER WORCESTER WORCESTER

• Interest on money borrowed.

This includes for the years 1828, and to Lady-day, 1829, the rapairs of the school, dining hall, college, kitchen, masters' houses, &c., and salary to the clerk

† No grammar school attached to the cashedral. of the works.

(The renainder of the Appendix will be given in the next Number.)

## COVENTRY RELIGIOUS AND USEFUL KNOWLEDGE SOCIETY.

Sir,—Allow me, through the medium of your valuable journal, to direct the attention of the public to the origin and formation of an institution lately established in this city, having for its object the providing for the working-classes the means of obtaining all necessary and useful knowledge upon reli-

gious principles.

This Society originated with the teachers of the Sunday school in Trinity parish. In that school there are twelve hundred children, and it is conducted, under the direction of the clergy of the parish, chiefly by persons who volunteer their services, having been themselves educated in the school. Of these there are between fifty and sixty in number, who are anxious for their own improvement, but found that the only Society open to them was the Mechanics' Institute, where they stood a chance of having those principles in which they had been educated undermined by their associates, while they could not obtain the religious works of which they stood in need in order to defend the church from the attacks constantly made upon it by persons in their own line of life. They accordingly waited on the Rev. W. F. Hook, the vicar, and proposed to him the adoption of some such plan as that upon which this Society is conducted. He immediately acceded to the proposition, obtained the Bishop's sanction, and the support of the neighbouring clergy.

Such was the origin of this Institution, and it may be considered as the result of the inculcation of those sound church principles which the clergy in

this city uniformly preach.

The Bishop is of course President of the Society, and the Archdeacon of Coventry its Vice-President; among its members and friends are several

noblemen, and nearly all the clergy in and near the city.

With respect to the objects of the Society, they cannot be more ably shewn than by transcribing the address at the head of the catalogue:—"The object of this Institution is to afford to its members the means of obtaining all useful knowledge, by establishing a library by organizing classes for mutual instruction, and by procuring the delivery of occasional lectures on those branches of science which require the exhibition of experiments for their illustration.

To the studious and industrious an opportunity will thus be provided of raising themselves to a respectable station in society, while society itself may be improved by their exertions. But since man is an immortal being, to whom religious knowledge is of paramount importance,—and since the same authority which commands us not to be slothful in business, enjoins us to be ready alwags to give an answer to every man that asketh us a reason of the hope that is in us with meckness and reverence,—while no species of knowledge calculated to benefit its members will be neglected,—instruction in the faith and discipline of the Christian church is recognised as a primary object.

To assist in this desirable work, the Society for Promoting Christian Knowledge have presented this Institution with books from the Society's catalogue to the amount of 25*l*. which is considered the basis of a library, to which the committee add, from time to time, such works as they consider most condu-

cive to the ends for which this Institution has been formed.

Thus, while no species of knowledge calculated to benefit its members will be neglected, the most useful of all knowledge, "religious knowledge," is the grand distinguishing feature of this Society, to imbue the mind with that wisdom from above, the highest and holiest, adapted to all states, and attainable by all capacities, endeavouring not less to induce habits of social feeling, of order, of loyalty, and unobtrusive industry, to which valuable qualifications, it must be admitted, this age does by no means seriously incline us. While, therefore, our library is well stored with theological works, and those of the best character, and the reading of them recommended to our members, still they are only recommended, and it remains with them to choose between such works and others purely literary and scientific. The reading-room is well

supplied with the best periodicals of the day, &c., &c.; in addition to which, as standard works, Mant and D'Oyley's Bible, Mant's Prayer Book, Collier's Ecclesiastical History, are the most distinguished. Classes are also formed for instruction in those branches of knowledge calculated to advance the interest of the mechanic and artizan, such as reading, writing, arithmetic, drawing, music, divinity, &c., &c.

In recommending, then, the formation of institutions of the same character,—at least in every manufacturing town,—it is important to remark, that the almost unparalleled success of this Society proves stronger than words can do its extreme necessity and great usefulness, since although only established in May last, nearly six hundred persons have enrolled their names as mem-

bers.

Such are the principles and objects of this Institution,—principles and objects which, if carried out to their fullest extent, and inculcated, as they might be by due exertion, throughout the land, could not fail of doing much for the cause of religion, and to the annihilation of scepticism and infidelity, so rife amongst us. Among all the pleasing reflections arising from the contemplation of the advantages of this Institution, this is not the least pleasing, that this plan of engrafting useful knowledge upon religious principles has not been a plan submitted to the minds of the working-classes, but, on the contrary, has been sought and inquired for by themselves; a proof that religion is not yet superseded by a sceptical philosophy, or annihilated by infidelity.

I am, &c., A SUBSCRIBER.

P.S. For the information of those who may wish to establish institutions upon the same principles, I have given an outline of some of the most important rules:—

"Subscriptions, &c.—All subscribers to be entitled to the benefits of the Institution, but the right of voting at general meetings, and of attendance at lectures, to be in the following proportion to the amount of subscription,—viz., each subscriber of one shilling per quarter, to have one vote; subscribers of two shillings and sixpence per quarter, to have two votes each, and their tickets transferable for admission to lectures. Each subscriber of five shillings per quarter to have two votes, to be allowed to introduce one person to each lecture, and to be considered honorary members.

"No person to have any vote, or to be elected upon the committee under eighteen

vears of age.

"Committee.—The committee shall consist of the President, Vice-President, and Trustees, who are appointed for life, and of the clergy of the church of England who are or may become members of the Institution, and of thirteen lay-members of the church of England,—ladies excepted,—six or seven of whom (in alternate years) shall go out in rotation, and six or seven others be chosen in their place, four from the subscribers of five shillings and two shillings-and-sixpence per quarter, and three from the subscribers of one shilling per quarter.

"Any member of the committee going out in rotation shall be eligible for re-

alection.

"The committee to have power to make new laws, or to amend old ones.

"Five of the committee to be competent to act, and to call special meetings when

"Trustees.—The property of the Society shall be vested in four Trustees, who shall be appointed by the committee for life, (and who shall be ex-officio members of the committee;) and in case of the death or resignation of any one of them, the vacancy to be filled up by a successor chosen by the committee.

"The Trustees to have the power of preventing the circulation, or of removing from the library, any works which they may consider as opposed to the principles upon which this Society is founded, and to have a veto upon all other proceedings of

the committee.

"A Secretary and Treasurer to be appointed by the committee annually.

"The library to be open every evening from seven to half-past nine o'clock, and the reading-room the same hours."

Coventry, February 13, 1836.

# MANCHESTER CHURCH BUILDING SOCIETY.

# Under the Patronage of the Lord Bishop of the Diocese.

RULE IV. That the Bishop of the diocese be president, and the incumbents of the parishes of Manchester and Eccles be vice-presidents, of the society.

Rule VII. The patronage of all churches and chapels built by the society shall be vested in five trustees, of whom the bishop of the diocese, and the incumbent of the parish in which the church or chapel is situated, shall be two: any person endowing a particular church or chapel with 1000L, in that case to be made a trustee of the church or chapel so endowed; the other two or three, as the case may be, to be elected in the first instance, from the patrons and vice-patrons; and when, and so often as one or more of such trustees shall die, resign, or become incapable of acting, the vacancy to be supplied within three months by the surviving trustees and the minister of the church or chapel, for the pewholders of the said particular church or chapel; which trust, such succeeding trustee shall hold only during his personal occupancy of pew in the said church or chapel.

The highly satisfactory list of contributions which follows is surely a sufficient guarantee that an appeal would not be made in vain to the great merchants of London, and to their sense of the great responsibility under which

their position and blessings place them.

# Principal Subscriptions.

	£	8.	d.	1	£	8.	d.
H. H. Birley	1000	0	0	John Brooks	300		0
Wilbraham Egerton, with land				Mrs. Brooks	200	0	0
for a church	1000	0	0	Rev. John Clowes	200	0	0
Robert Gardner	1000	0	0	Thomas Coates	200	0	0
Bradshaw, Waubelym, and				Lord Francis Egerton, per an-			
and Sons	500	0	0	num	100	0	0
Edward Loyd	500	0	0	Edmund Wright	200	0	0
The Warden and Fellow of				Mrs. Byron	300	0	0
Christ's College, Manchester	500	0	0	Miss Alsop	200	0	0
William Atkinson	500	0	0	&c. &c.			
Samuel Taylor	300	0	0				
The amount in the whol	e, up	var	ds (	of 11,000l.			

The amount in the whole, upwards of 11,000%.

J. C. Legh, with land for a church - - - 100 0 0

John Greaves, with land for a church - - - 100 0 0

May one venture to ask how it is, that the name of that distinguished member of parliament for Manchester and of administration, Mr. Poulett Thomson, does not appear in the list?

# INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A Meeting of this Society was held at their chambers in St. Martin's Place, on Monday, the 18th of April; his Grace the Archbishop of York, in the chair. There were present the Bishops of London, Winchester, Llandaff, Chester, and Bangor; Reverends Archdeacon Cambridge, Dr. Shepherd, H. H. Norris, and T. Bowdler; Joshua Watson, N. Connop, jun., Samuel Bosanquet, J. S. Salt, Jas. Cocks, William Cotton, and Benjamin Harrison, Esqrs.

Among other business transacted, grants were voted towards building a chapel at Brearton, in the parish of Knaresborough, county of York; building a chapel at Bushy Heath, in the county of Herts; increasing the accommoda-

<sup>\*</sup> A patron is a donor of 500L, a vice-patron, 250L.

† The writer hopes he does not take an improper liberty in expressing his own wish that the patronage had been placed in the bishop.

tion in the church at Rothwell, in the county of Northampton; rebuilding a gallery in the church at Upham, in the county of Hants; building a gallery in the church of St. John, Maddermarket, in the city of Norwich; building a chapel at Appledore, in the parish of Northam, county of Devon; enlarging, by rebuilding the chapel at Chapel Haddesley, in the county of York; building a chapel at Newton Abbott, in the county of Devon; repewing and repairing the church at Norbury; building a chapel at Moulsham, parish of Chelmsford, county of Essex; enlarging the church at Horfield, in the county of Gloucester.

The Annual General Court of this Society will be held at No. 4, St. Martin's Place, Trafalgar Square, on Wednesday, the 18th of May; his Grace the Archbishop of Canterbury will take the chair, at one o'clock precisely.

# POPERY.

## To the Editor of the Dublin Record.

SIR—The subjoined Rules of the "Roscrea Christian Doctrine" Society are printed and pasted on the inside of the cover of each book. Your insertingit in your Journal, as a specimen of the manner in which money is extracted from the poor deluded Roman catholics of this country, may be of service in opening the eyes of protestants to the spiritual thraldom in which they are held. I purpose looking over some of the Society's books, and may let you have some further extracts, and am faithfully,

Roscrea. J. S. S.

"The Roscrea Christian Doctrine Society is under the immediate direction of the parish clergyman.

"Rules, &c. of the Extern Members of the Roscrea Christian Doctrine Society.

"The extern members are entitled, by the weekly subscription of one penny,

to the following important privileges,—viz.

"To the benefit of the society's prayers; to getting a book at the Religous Circulating Library, under the conditions hereafter specified; to a mass before and after death, and to a participation in the benefit of a mass offered up in the chapel on the second Saturday of every month for all the members and benefactors; besides which, another is to be said on the third Saturday of every month, for the departed members, and the departed near relatives of the members in general. To these great advantages is to be added, the EXTRAORDIMARY MERIT OF AIDING SOCIETY IN ADVANCING THE GLORY OF GOD by the spiritual instruction of youth, to which the most ignorant person contributes effectually by a small subscription.

"Donations received by the clergyman of the parish and council.

"No member can retain his book longer than a month.

"Any member in the habit of not punctually returning his book in a month

ceases to get one at the library.

"Those becoming members, when ill, or in a dangerous state of health, are not entitled for the first six months to the MASSES BEFORE and AFTER death, though enjoying the other privileges from the commencement.

"No member to get the mass before death, until prepared by the clergyman. This mass each should reserve as long as possible, being entitled but to

one during life.

"When mass is required for a dying member, notice is to be left with the

librarian, &c.

"As all must be anxious to attend at the monthly masses, they should not forget THE DAYS.

"The library is open on every Sunday from 9 until 4 o'clock.

"In order to prevent trouble and inconvenience, it is requested that members may not fall into arrear, or allow their subscription to be often applied for; otherwise they forfeit their privileges, and their names are erased from the book."

# A NEW POPISH MIRACLE.

The suchanged character of popery certainly manifests itself more completely every day. Dr. Wiseman and Bishop Baines, at Rome, explain away all its offensive parts, in the true Bossuet style, to the educated classes, and Mr. Woolfrey, at Whitwick, aided by Mr. Ambrose Phillipps, performs well-attested miracles, to convert the uneducated. The matter really speaks too plainly and strongly for itself, to require any comment whatever. But it is most desirable that the English liberals, who are quite sure that papists have renounced all their follies, should see what is the line of conduct which they adopt. The following is an extract from a tract, by a Mr. Woolfrey, who quietly calls himself parish priest of Whitwick, and is attested by Mr. Ambrose Phillipps, and a certain quantity of his footmen, grooms, and housemaids,—most competent and disinterested witnesses!

"The circumstances of the case were as follows:—Anne Fullard, who is an inhabitant of the village of Whitwick, the wife of a man named Fullard, had for some months been desirous of embracing the holy catholic faith, being convinced that it was the ancient and true form of Christianity; and on the second Sunday of Advent she was present at the vespers in Grace Dieu Chapel. It was remarkable, that the subject of my discourse on that afternoon was to prove, from the promises of Jesus Christ, and from the universal testimony of church history, that the gift of miracles has ever been the prerogative of the Just at the conclusion of my sermon, Anne Fullard was seized with an epileptic fit; to which malady I afterwards discovered that she had been subject, at frequent intervals, from her very childhood. She was immediately carried out into the entrance hall; where the servants of Mr. Ambrose Phillipps, and others of the congregation, endeavoured to render her every assistance in their power; but she became so strong, that it was with difficulty that four men could hold her. Her contortions were very awful, and she endeavoured to bite everything that came in her way; so much so, that it was necessary to force a cloth into her mouth. In the meanwhile, I concluded my sermon; after which I recited, according to our usual practice, the litany of our Lord Jesus Christ, and the prayers for the examination of conscience. As soon as the service was concluded, I went out into the hall, accompanied by Mr. and Mrs. Ambrose Phillipps, Miss Clifford, and about fifty individuals of our congregation. We found the patient in a terrible state: her feet were plunged into hot water; sal volatile and brandy, as well as cold water, were applied to her temples; but without producing the slightest effect. Her face wore a sort of purple hue; her features awfully distorted; and her violence so great, that it was almost impossible to hold her. Upon this, an individual, whose name I am not at liberty to mention, suggested to me the propriety of applying to her one of the miraculous medals of the Blessed Mother of God, which are solemnly blessed by the Archbishop of Paris, and concerning which I will give you, in a few words, the history. In the year 1830, just before the last revolution broke out, in consequence of the ordonnances of King Charles the Xth, a holy nun, (a Sister of Charity,) who is now living in Paris, had a vision, in which she beheld the blessed Virgin Mary, who foretold the terrible calamities that were about to befal France; commanding her, at the same time, to cause a medal to be struck, on which her holy image should be engraved; and promising her miraculous protection to all those who with faith and devotion should wear it. The nun caused the medals to be struck; they

Acts, ii. 17, 18, 19.

were solemnly blessed by the Archbishop of Paris; and ever since that time they have wrought innumerable miracles in France, in England, and in other countries. But to return to my narrative. I immediately assented to the proposal of the individual alluded to before; and I thereupon requested Mrs. Ambrose Phillipps to bring down one of the miraculous medals, a parcel of which she had lately received from her cousin, the Hon. Mrs. Stoutton, who lives in Yorkshire. As soon as Mrs. Phillipps had brought me the medal, I placed it on the poor woman's bosom. That very instant her contortions and the darkness of her face disappeared; her excessive strength left her. In less than a minute she could speak; and, in less than five minutes, she rose up and walked to the kitchen, perfectly cured. Since that time she has had no return of the disorder; and I trust that He who mercifully vouchsafed to cure her, will preserve her for the future from that terrible malady. After the fit, she declares that she had none of those symptoms which she states that she always felt after any previous attacks; no headach, no pains in the wrists and ankles, and none of that debility which always used to oppress her for several days on those occasions. On the contrary, she declares that she never was so well before; that the health of her body has only been equalled by the peace and contentment of her soul. She blesses God, &c. &c.

"That God should operate wonders in the present age of the church, is quite what we might expect; when we reflect that this is an age peculiarly guilty of infidelity and general scepticism. In France, the catholic church has but just emerged from one of the most cruel persecutions that she has ever endured, from the time of Christ up to the present day. In that kingdom, and in Italy, she is indeed becoming more glorious than ever (.') But we have only to turn our eyes to Spain, in order to behold new trials, to which the inscrutable providence of her Divine Founder is subjecting her. In England, for near three hundred years, has she endured a long night of persecution; during that period, it was wonderful that any vestiges of catholicity should subsist at all. Blessed be God, the spell is broken. He in whose hands are the hearts of princes, who ordains in wisdom, and executes his purpose with a divine sweetness, has broken the fetters which his church has so long worn in these kingdoms. And once more, to Englishmen, to Irishmen, and to Scotchmen. the ancient faith of their pious ancestors is freely proclaimed. Throughout these islands our divine religion is making a rapid progress. Churches and chapels, colleges, convents, and schools, are rising up in such numbers and magnificence as to make our enemies quake for fear. And well may they fear; for the arm of the Lord is with us, and we defy them in the name of God to resist us. Heresy, already grown old, and tottering on its last stage, will soon be no more; and then these three kingdoms will again become faithful portions of the church. Whether we shall live to see this happy, this blessed day, we cannot certainly say; but happy and glorious will he be who contributes to accelerate its arrival."

# IRISH TITHE BILL+

# (From the Times of April 26th.)

Last night came on the Irish Tithe Bill in the House of Commons.

It appears that, with a laudable anxiety to supply the deficiencies of the last.

Beally, one dislikes to speak of such things, for a simple remark looks like levity. But do Mr. Woolfrey and Mrs. Stourton mean, that they can send by the stage-coach, to any quarter of England, parcels of medals, which can work innumerable miracles?—En.

<sup>†</sup> The debate having taken place only on the 25th, there is no time for a single comment on the iniquity of this bill.—Eb.

year's measure, among which was the non-appearance of any positive materials for the so-much-talked of surplus, after satisfying the wants of the clergy, the noble Secretary for Ireland has laboured hard to fill up this vacuum in the machinery of the former bill. The formal deduction in the shape of per centage from the church is now to be about 32½ per cent., leaving the clergy a computed sum-total of about 450,000*l*. a-year. Well, then, we shall be asked, whence comes the surplus? Why, as we always foretold it would-from grinding down the unfortunate ministers of religion. Parishes of a congregation from 50 to 500 protestants are to afford the incumbent an income not exceeding 2001. per annum; from 500 to 1,000 protestants, one not exceeding 300l. per annum; above 1,000 and under 3,000, are not to yield their minister more than 400l. per annum; and in a very few, we believe about 50, with more than 3,000 protestants, the maximum is to be 500l. per annum. Hence it follows, through this happy recipe for leaving three-fourths of the livings in the church of Ireland with stipends to their clergy of 200%. a year, Lord Morpeth has contrived to reduce the gross revenue of the church of Ireland, after having already levied upon it, in favour of the landlords, a tax of above 30 per cent., from somewhere about 450,000l. a year to 360,000l. a year,—that is to say, 20 per cent. in addition to the 30-in other words, rather more than 50 per cent. altogether!

# CHURCH MATTERS.

# TITHE BILL.

THE remarks made in the article on the Tithe Bill, in the last number, having been misunderstood by one or two friends, a few words shall be said to explain them. No intention of advocating this or any other tithe bill, compulsory or voluntary, which should deprive the clergy of their original tenure—no intention of saying that any better method can be found for paying the clergy than by tithes—was ever entertained. On the contrary, notwithstanding all the popular objections made to tithes, the writer fully believes, and always has believed, that they tend far more, on the whole, to unite, than to disunite the land-occupiers (not owners) and clergy.\* This point has been urged over and over again in this Journal. It is at once a great misfortune and a cruel injustice, that the clergy are to be deprived of that tenure which they now possess, and which, while law and justice have any force in England, is better than any title or tenure now existing, and incomparably better than any which can be given to them. These are, were, and will be, the writer's opinions. But it is a clear case, that all persons, of all parties, conservatives as well as liberals, are fully bent on doing away tithes, partly from one motive and partly from another; and that there is no one single point of the political world (either among the present or future possessors of power) from which any thing but an alteration can be expected. And more than this, and more to be regretted, the cry and wish for commutation (of course on

<sup>•</sup> It is curious that a French liberal, and apparently sceptical, writer, M. Salvador, is quite of opinion that tithes are the very best possible mode of paying elergy.

fair terms) comes from a large body of clergy themselves, who unhappily and fallaciously promise themselves peace by removing what is a common cause for clamour. In these circumstances, any power or possibility of resisting alteration seems utterly out of the question; and it is simply on the ground that, this being so, the present tithe bill, if passed, as it was proposed, and fairly carried into effect, seemed as favourable as anything which the clergy could expect, that the writer could not feel himself justified in attacking it. But still, farther than this, one would gladly see a protest against it, or any bill whatever which did away the *original tenure*; if any means could be devised for making such a protest, as a protest, and not as an act of undignified and idle resistance, which should engage the church in a hopeless and useless quarrel about money. If the church, indeed, (the church, i. e., clergy and laity,) made up their mind to separate from the state on the question, as a question of principle, that would be another matter. But if they mean to preserve the connexion, an useless resistance to overwhelming power can only make their condition worse, and themselves less respectable; while a protest, distinctly stating their dislike to the measure itself and their inability to resist it, would at once show their principles and their judgment. He who will die in defence of his castle, whether wise or not, (which must depend on circumstances,) is always respectable; but he who fully means, at all events, to save his life, will certainly command no respect by struggling and shrieking, when ten lusty soldiers carry him out of it in perfect safety. If he knows that he must be forced out by oppression, let him utter his calm protest, and go forth with the peaceable dignity which becomes him. With respect to convocation, as a means of making this protest, very different views are and must be taken. They who consider it as a right and proper representation of the church, will naturally desire it to be assembled, and will reasonably expect God's blessing on it. They who see the propriety and necessity of the church having a voice, even as to money, but who yet consider convocation as far more a part of the policy of our connected church and state than a proper church body, and who also think of the privileges of the lower house of convocation as an usurpation dangerous and almost anti-episcopal in principle,—even if convocation could be more properly considered as a pure church synod,—cannot reasonably expect a blessing on its meeting and deliberations, and therefore cannot desire it, though they might submit to it as an ancient part of the constitution of England. More especially, when the democratic principle is so much affoat everywhere, and when agitation, by means of speeches, newspapers, and reporters, can effect anything, they would expect to see what they (whether rightly or wrongly) consider as a wrong principle, and a seed of evil, bring forth its natural fruits, and the upper house, though nominally possessed of independent powers, virtually obliged to give way to the lower. Such, however, are the difficulties and perplexities which attend on this subject, that one is almost tempted to give it up in despair. Whether clear precedents can be alleged to show that convocation had ever any right, or had ever the habit, of dealing with endowments, or of interfering as to

arrangements of dioceses, (points on which it is obviously most proper that the church should have a voice,) seems quite doubtful. And if so, what good could convocation do us on these matters at the present moment? Yet, that the church should have some voice, and that in times which seem hanging over us it will want and must have one, is certain. One thing only seems clear. Were convocation like any other pure church synod which ever existed elsewhere, one might go on general principles. But where it is so utterly unlike them, and where it has such a suspicious appearance of being the creation of the state, it cannot be safe to argue for its rights upon any other ground than precedents. If a pure church synod, like those of ancient times, were called into existence to-morrow, it could claim (and would by all true churchmen be allowed) all the rights which any other such synod possessed, though it had never exercised them before. But in such a body as convocation, it must surely be quite hopeless to argue on any other ground than precedent. Looking to it as a part of the English constitution, it is undoubtedly entitled to whatever rights the English constitution gives it; but it is difficult to see how it can claim more. It is much to be wished, then, that some one would inquire what rights convocation has ever assumed or exercised as to church property, arising now from endowments, which depend on instruments recognised and guarded by the common law, or from established prescriptive rights, which (though perhaps enforced by church censures at first) are equally protected and enforced by common law. Has convocation ever assumed the guardianship of endowments, whether those of parochial or cathedral churches?

Long before the existence of any convocation here, it seemed to be the general doctrine of the church, laid down in councils, that a priest could not dispose of the goods of his church without the consent of the Of course, when a distinct patron came in, his consent was bishop. Again, a bishop could not dispose of the goods of the necessary also. mother church without consent of his council. Now the bishop has nothing to do directly with the goods of the cathedral; but in many cases, perhaps in all, the bishop and chapter (his council) mutually sign one another's leases, &c., in compliance with this ancient church doctrine. The writer asks, for the sake of information, (not being able to satisfy himself by his own inquiries,) whether there is any proof to be found, (1) That for the sale or exchange of the goods of any particular church the consent of convocation was required? and (2) Whether the consent even of a pure church synod would have been required, the priest and bishop having consented? (3) Whether for the sale or exchange of the goods of a mother church anything more was necessary than the consent of the bishop and his regular council, the clergy of that mother church, or canons secular, called

dean and chapter?

These points want to be fully cleared, in order that we may see distinctly what it is right and proper, on sound precedents, that we should claim, affirm, or deny.

Any one who looks over Hody's, or any other book of authority, will see clearly that there was a time when the assent of the clergy to

some acts of parliament, by themselves or a proctor, may have been deemed necessary to make it valid,—when they were, in short, a part of parliament,\* and that convocation succeeded or supplied this state of things. But there can be no intention of going back to this claim.

The only matter at all bearing on the question here mooted yet observed is, that the Commons, in Edward III's time, complained to the king that the prelates had made constitutions directing the tithe of underwood to be paid, which was an unheard-of claim, and praying the king, by himself and his council, to set this right. But this, on two obvious accounts, does not touch the matter directly. Any clear information on these points would be very acceptable.

#### DR. HAMPDEN.

A FEW words must be said on this subject, in consequence of certain publications, of various sorts and kinds, which have come from persons calling themselves Dr. Hampden's friends. Happily, it is quite unnecessary to add much respecting Dr. Hampden himself. He has now taken the course which becomes him, by advertising a Vindication of This was the line mentioned in the last numhis Bampton Lectures. ber of this journal as the only line for him to adopt; and if he can vindicate what he has said, and show that it is said truly and safely, no one will rejoice to be convinced of it more than those who now oppose him. Little then need now be said concerning Dr. Hampden himself: with respect to his friends, the matter is otherwise. There have now appeared in his behalf, a Letter to the Archbishop of Canterbury; a Pastoral Letter, from the Pope, to certain Members of the University of Oxford; and two articles in the "Edinburgh Review," one headed "The Oxford Malignants,"! and one a "Review of Mr. Newman's History of the Arians," published three or four years ago, and assailed now because Mr. Newman has opposed Dr. Hampden. All these bear distinct marks of the same spirit, and of coming from quarters perfectly understanding one another. The first-named article in the "Edinburgh Review" is professedly from Oxford itself. whole, in short, come from those who may be called Oxford *Liberals*, -may one call them, "the Oxford Liberals?"

Now, if one had ventured to assert that what are called *liberal* opinions on religion naturally lead to very fearful and unchristian tempers in practice—that to venture to oppose the opinions of Liberals is to draw down on yourself the most bitter attacks on your own person and private character—that, in their wrath, they care little for truth, or honour, or feeling—such sayings would have been proclaimed to be the height of party bigotry, prejudice, and injustice. And, be it observed, such charges have never been made. But, certainly, in this instance, whether as a natural result of the principles or

<sup>\*</sup> The history of this and of the *Promunientes* clause has been repeated usque ad nauseam. If possible, a brief analysis of Wake's first chapter shall be given in the next number, to show the difference of the Parliamentary Convention of all the clergy, the Provincial Convocation, and the Pure Church Synod, the Provincial Convocation.

no-principles of the Liberals or not, probably no controversial essays could be produced so discreditable to the temper, feelings, and love of truth of the writers, as those of these Liberals.

It would be very difficult to match the first pamphlet mentioned. A certain number of residents at Oxford arraigned Dr. Hampden's opinions, and, in reply, this pamphlet at once attacked the personal character of many of them in a style which no gentleman ever adopts. It is really odious to go over, even in remembrance, the melancholy personalities of this pamphlet. The first article in the "Edinburgh Review," however, hardly gives place to it in this respect. Both are vulgar, personal, and not true. The difference, perhaps, between them is, that the pamphlet is more coarsely personal, the article more boldly false. Possibly they come from the same hand. It is difficult to decide the prize between these two compositions; it would be yet harder to say whether the article in the "Edinburgh Review" deserves most credit for its reckless suppression of the truth, or for the temper with which it imputes motives and utters the very worst charges against individuals. Persecution! Who are the persecutors? Let us understand the matter well and thoroughly. Is it the case, then, that (without the least allusion now to Dr. Hampden) any Liberal is to publish whatever he pleases—and that if any one dares to accuse him of having said that which is evil or dangerous, this shameful traducer of a Liberal is immediately to be attacked, by name or by designation, in separate pamphlets, and in the organ of Whig politics, as a swearer, or a mere political tool, or as a wilful fulsifier, or as a man who so little believed what he professed that he scrupled, for many years, to go into orders—this charge being recklessly uttered against one whom all men of all parties honour, as one of the most venerable, the most excellent, and most learned of the earth? Persecution, indeed! No! if persecution has a favourite hiding-place on earth, it is in the heart of a Liberal! Who but liberals in literature and religion would have passed over, at the time of its publication, a book most remarkable for its tone of philosophical thought and of learning, and would then, three or four years after, have taken it up, in order to attack its author, when he had personally offended their party? Persecution! Who have shown the spirit of persecution, in their personal demeanour and conduct, at Oxford? Who have renounced all society with those who presumed to differ with them?—who have given up all exercise of charity, and, in public and private, used language fit only for the inquisition in spirit, and certainly not for St. James's in taste?

But these friends of Dr. Hampden have been most consistent in one respect. Their whole and sole object is, not to defend his opinions, but to gain a verdict for him by showing either that his opinions ought to have been attacked before, or that his opponents are almost papists! All the arguments which they produce, repeated over and over again, are these:—(1.) "In certain early sermons Dr. Hampden held sound opinions. Therefore he cannot hold unsound ones now!" (2.) "If Dr. Hampden's doctrines were unsound, he ought to have been attacked and censured by the proper tribunal at once." That is, the Edinburgh Review and the Liberals recommend that no mercy shall

ever be shown to false opinions, in the hope that very few may read the not very interesting book in which they are conveyed, and that the author may never be placed in any situation where he can do. harm; but that, at once, and without mercy, he shall be brought forward, degraded, and punished!\* This is the direct argument of the Liberal! And he adds this caution—Take notice, that if you do not thus, at once, try to inflict the extreme pains and penalties of the law on the author of unsound opinions, you are never to be allowed afterwards to say that his opinions are unsound, nor to protest against his being placed in the particular situation where his opinions can do mischief! Can anything be more kind, and merciful, and gentle, on the one hand, and more reasonable and sensible on the other? This is, indeed, true friendship to Dr. Hampden! His advocates say to him, "We have nothing to urge for you, but we shall manage to keep your ground for you, by showing that the plea against you is defective, or that your opponents can be attacked themselves." This may be very well in the King's Bench to keep property. Whether before a different tribunal such pleas will be available, is another question. however that may be, what is to be thought of the morals, the taste, and the feelings of those who use it? These liberals are utterly careless whether Dr. H. is or is not a safe teacher for the rising clergy! They despise all inquiry about that trifle! Their one object is to blacken his opponents!

This is, indeed, true regard for principle! This is, indeed, a splendid example of the charity with which liberal principles teach men to treat their opponents! This is the better and purer temper which is to be brought into action by the enlightened and liberal despisers of the dream of apostolical succession! Could the highest high-churchmen do worse than this? Can any example be adduced where they have

done anything like it?

There is one thing most satisfactory in all this matter. These Liberals now speak out. They now tell us, straight-forwardly and distinctly, that, in the church of England, episcopacy is a mere name, and not a substance, and that they who hold the opinions of these writers adhere to episcopacy, not because it was ordained by the apostles, but because the government has decreed that that shall be the form used in this country — that it was settled at the Reformation that it is the state which gives the commission to the clergy, and not episcopal ordination—that ordination, in short, is a farce, and that one form of church government is just as good as another. It is not worth while to comment on the gross and crude ignorance of all this, which is just what one would expect. It is very satisfactory to have the murder out, and to know exactly where we are—to have one after the other of the Liberals hold the apostolical succession up to scorn and ridicule. One likes open enemies. There is less breach of charity in contending with

<sup>•</sup> Mr. Woodgate, in his Letter to Lord Melbourne, conceives that the University gave sanction to Dr. Hampden's lectures by printing them for him. He will not be offended by its being remarked that this is not the case. Like other Bampton Lectures, they are printed for the author. When the university gives an author its imprimatur by printing his work at their expense, this is expressed on the title-page by a different form.

them than with those who profess to believe with you. Where we have such plain speaking as this, that common honesty which one is always willing to allow to opponents will prevent those who so speak from remaining much longer in the church. Men of these opinions cannot go through the ordination service; or, if they have gone through it, must very soon openly express their regret at having countenanced such gross delusions as, in their opinions, it contains.

On one subject they ought to be warned. They may, perhaps, be flattering themselves, while they look forward to separation, that they shall remain in possession of the establishment, and carry a large portion of the clergy with them. Let them get out of that delusion as soon as they can. These liberals and disbelievers in all principles of church government—these scoffers at apostolical order—are a very petty, puny band. The principles which they hate-the truths which they abhor, are daily gaining a more wide and general acceptance with the clergy. The "Malignants," the excellent, learned, and Christian men, whom the liberals are trying to put down, have been doing good service in this way, and mightily aiding a good cause.\* The Liberals may despise their bigoted brethren as much as they please. That is of no consequence; but if they do not shut both their eyes and ears, they must know that, despised or not, those who hold the opinions which they hate are fast increasing in number and in knowledge, while the enlightened latitudinarians, who are quite satisfied to be made ministers by the justices of the peace, are almost too few to be worth numbering.

The whole Number of the "Edinburgh Review" in which these articles are contained, is really worth reading, as it is a distinct avowal, on all points, whether of religion, morals, politics, or society, that opinions are matters of indifference—that one is as good as another—that principles are things about which only idiots would contend—that every wise government and nation looks on all religions as alike—one as good as the other—and that as to suffering, struggling, or dying for opinions, that would have been very well in the dark ages, but would be ludicrous now. All this is almost said in words, but is most clearly implied all through the Number. † The hope of preservation—

Does the author of the "Pope's Pastoral" think that he is quite safe in joking on these subjects? The extreme dulness of his joke may, doubtless, save him. But as lively a wit, at least, may be found on the other side, whose joke would, at all events, be more cutting, because more true. Does he really believe in the Nag's Head story, or did his wit utterly fail him, and compel him to refer to it? The "Record" is highly delighted with the performance, and quite coincides with Dr. Hampden's friends in their notions and their jokes as to apostolical succession.

<sup>†</sup> What can be a more miserable spectacle than that presented by the "Edinburgh Review," which was once a journal of large circulation and influence? When Mr. O'Connell was setting out on his anti-peerage tour, every page in the Number then put out was furious democracy, and "down with the Lords." The tour did not answer, and the Number put out just at the opening of Parliament eschewed all politics, except putting forth one furiously conservative sentence. Now the wind blows from an opposite quarter again, and the whole Number breathes of contempt for all that is, and prostrates itself before the wisdom of the middle classes, whom it proclaims to be the sovereigns of the country. Can such proceedings fail to do what they have done for the "Edinburgh Review," sink its character, stop its circulation, and make what was once reckoned an object of fear, a simple object of contempt, like other paralyzed tyrants?

it is doubtless a small and solitary one (humanly speaking)—is, that the reign of this form of antichrist may be prevented by the too easy, ready, and shameless exhibition of its baseness and total want of all that can engage the heart, or affections, or sympathies in its favour.

P.S. Since the above remarks were written, another illustration of them has appeared in the shape of certain extracts from the Bampton Lectures, which have just come out, printed in parallel columns with Dr. Pusey's propositions. They are most signally garbled, not to mention that the compiler of them does not allude to the extracts, larger than his own, which are printed in the "Theological Statements and Thirty-nine Articles compared," from which Dr. Pusey's propositions are mostly drawn, and of which they are a summary. He is content to assert that they are unfairly made, not offering any proof, much less attempting to draw up rival propositions. Besides the repeated insertion of glosses, the passages quoted are, in many instances, altered, transposed, and the most important sentences omitted.\*

# DISSENTERS' LANGUAGE TO GOVERNMENT.

It is right for churchmen to see the line taken by the dissenters. The following is a Memorial from some "Scotch dissenters" meeting in the grand metropolis of—Perth! Quid facient domini, &c., &c.?

"To the Right Hom. Viscount Melbourne, &c., &c.

"Mr Lord,—We are happy in having an opportunity of expressing our admiration of the wise and liberal policy pursued by the Cabinet, of which your Lordship is the chief, &c., &c. We rejoice in the increasing support which your Lordship's government is receiving in the Commons' House of Parliament, &c., &c.

"We cannot forget, however, that we are dissenters, &c., &c. While there are few occur-

Let people remember how the case stands at present. On the one side there are the "Elucidations," the "Thirty-nine articles compared with Dr. Hampden," and Dr. Pusey's Preface, bringing definite charges, and his "Present and Past Statements compared." On the other side, there are the "Statements of Christian Doctrine," extracted chiefly from former writings of Dr. Hampden, the "Letter to the Archbishop," the "Pastoral Letter," and the "Specimens," (besides the Inaugural Lecture;) in short, former writings of Dr. Hampden referred to in order to remove charges brought against later, and an attack on the personal character and theological opinions of the assailants. The charge of garbling, brought against the "Elucidations," has been answered by Mr. Miller; and that advanced in the new pamphlet against Dr. Pusey's propositions is mere assertion. Meanwhile, the "Statements of Christian Doctrine," in two cases, give garbled extracts—on original sin, and on the sacraments—two of the very few extracts from the Bampton Lectures; and the new pamphlet is a mass of garbled extracts. (The "Edinburgh Review's" attempt to prove that Dr. Hampden sets forth the orthodox doctrine of the Trinity as distinct from the language which he condemns, in a passage which his opponents are represented to have omitted, and which is really the most offensive proof of an erroneous view, when taken in connexion with the context, will be noticed in a more formal manner, as the writer is informed, elsewhere.) It is presumed that the "Vindication" will offer something like a defence. At present, nothing seems to have been done but putting forth vague statements, earlier than the Bampton Lectures, or later and equally unsatisfactory with them, and blackening Dr. Hampden's opponents by mis-representation of facts, and attacking their opinions. P.S. Mr. Hull's pamphlet, indeed, which has just appeared, is an exception. The writer cannot agree with Mr. Hull's views; but Mr. Hull always writes like a gentleman and a Christian.

rences that we would more bitterly regret than the necessity of betstaing opponents to your Lordship's government; yet there are two things of which we deem it requisite distinctly to

apprise you:—

2 If anything shall be done to increase the injuries we already suffer, by a new grate of public money for the extension of the church of Scotland, we have good reason to know that enfranchised dissenters, in their respective localities, will feel themselves under the painful conditions, and conditions, however liberal he may otherwise be, enfranchised dissenters, in their respective localities, will feel themselves under the painful necessity of opposing at next election any candidate, however liberal he may otherwise be, who shall have given his vote for such a grant. This dissenters must he may otherwise he spirit of faction, but in deference to their own religious belief; and we know they will do it, if it shall be found necessary, as soon as their attention is directed to so new and so wanton an outrage on the sacredness of their principles. They can well afford to do it, for were a liberal government to treat them as the petitioners for the grant require them to be treated, it would to them be liberal no more; and it is not the name of the thing called toryism, but the thing itself, to which they are opposed. On the consequences of driving dissenters away from the liberal interest, we forbear to dilate, as we wish to avoid even the appearance of threatening; but your Lordship is well able to judge of these consequences, and our prayer is, that they may be averted.

"II. In the contemplated amount of relief to dissenters, proposed by your Lordship's govern-

"II. In the contemplated amount of relief to dissenters, proposed by your Lordship's government, we can on no account acquiesce, except in the way of viewing it in the light of a mere instalment. . . . . Why are they (the dissenters) not as free from annoyance on account of their religion as are the other members of the community? Not because their religious peculiarities are dangerous to the state, nor merely because there are things connected with our state churches which ought not to be connected with them, but because the very existence of state churches is incompatible with their rights. This, my Lord, is the radical grievance from which all the rest have sprung, and it is not till this is removed that anything deserving the name of justice to dissenters can be obtained."

## THE RECORD.

NOTHING can be better than for two contending parties to be mutually The "Record" is exceedingly pleased at being found fault entisfied. with in this Journal, and this Journal is equally pleased with the way in which the "Record" has noticed the fault here found with it. one is satisfied at being accused, the other at its accusation being left wholly untouched. Not, indeed, that the "Record" has not said a great deal, and assumed the guise of explaining some things, and defending all the rest. This is all done, indeed, at the length of three or four mortal columns, and goes to the point of showing that, although the greater part of the clergy do not agree with the "Record" doctrines, they do not disagree with them so much as they did, &c. &c. controversy shall not be pursued, for it is not one on which it is worth while to expend time or attention. All that was said before, which was of any moment, was this-that for some years past, there has been a general disinclination to controversy; that the "Record" newspaper has profited by this indisposition on the part of those who do not hold its doctrines, to load them, not on one, but on every occasion, with the most uncharitable and violent accusations; to denounce them regularly as wholly ignorant of what they ought to know, careless about souls, destroyers of souls, lost in darkness, formalists, legal, full of inveterate hatred to the real gospel doctrine, and combining and conspiring to put it down; to reprobate them, in short, in every way, and to hold them up as worthy of reprobation, as men, and Christians, and ministers of the church; and to set forth these accusations in language which would be reckoned not decent in many even worldly men. When this charge is made, the "Record" is pleased, because, such a charge being made at all, shows that its influence is now reckoned

formidable! as if there were no truth in the adage, that "when dirt is thrown in sufficient quantities, some will stick," whosesoever be the hand that throws it! The charge was made, because it is not decent that such language should be used by any paper professing to speak the sentiments of a body of churchmen, whether great or small, with reference to such ministers of that church as dare to differ from it in opi-What would, and what ought to be said of this Magazine. or any other journal of the same opinions, if it dared to hold so improper, shameful, and unchristian a course, as to attack, in the same spirit and style of language as that used by the "Record," those clergy who, in all good conscience, hold the opinions of the "Record?" abstain because, if such a spirit could be tolerated, it could find no topics for reviling them, or any other body of men; or because such reviling would not be just as true, and as deserved, (as true, observe, but not one whit more so,) as that which is poured out by the "Record" against the clergy of whom it disapproves? Is this the way to promote peace, or to forward that on which peace must rest—truth? Is it by reviling that we hope to lead those to the truth whom we consider to be in error? But again, the charge was made, because the course pursued by the "Record" will assuredly lead, not only to a breach of charity and to the worst feelings in its readers, but to a renewal of the controversy between those who differ. It may be, indeed, that unjust accusation of error and carelessness has been, for peace' sake, borne longer than the truth would allow already; but still, controversy, except from necessity, among ministers of the same church, is a dreadful evil; and all which can be borne ought to be borne in order to prevent it. But if the clergy who presume to think that learning, and piety, and zeal, and truth, are not monopolized by the "Record" and its friends, find that they are to be held up as deplorably ignorant, and false at the very heart, and their whole teaching as mischievous and evil, they must in justice to that teaching show—as they are fully prepared to do-that it rests on grounds which never have been, and never can be, overthrown. With respect to themselves they will defy the "Record," as to their character and zeal; and they will leave accusations of others to the "Record," and those who think its course a right or Christian one.

Such were the reasons which led to the "Record's" being twice noticed here. All that was necessary has been done. To pursue the subject, or argue about particular statements or phrases, would be a waste of time. But that the "Record" may not say that it is very easy to speak of an accusation as untouched, and yet to take no notice of the reply to it, perhaps a single observation on that reply will show whether silence, as to the rest, does not arise from the motive assigned—the uselessness of pursuing the discussion. In defence of his charging those who maintain the old doctrine of the Society with being either "deplorably ignorant or false at the very heart," the writer in the "Record" insinuates (as far as one can understand his longe ambages) that the ignorance there spoken of was not ignorance of divinity, or human learning, but the ignorance resulting from want of being renewed and enlightened by God's Holy Spirit, which is a

blessing vouchsafed to many who have no human learning. On the supposition that this was the "Record" writer's meaning, let us see what he says: "A man must be either ignorant, or false at the heart, to say so and so." That is, if he is not ignorant, he is false: this was the text. The interpretation is "a man must either be without that knowledge of divine things which is given by God's spirit to the Christian, or false at the heart." That is, if he has the knowledge of divine things which belongs to the true Christian, and yet says so and so, he is false at the heart! If he is a true Christian, and says so and so, he is a very bad man! This, surely, requires no farther comment. This subject of learning is one on which, surely, the "Record" had better be silent. It is easy for all to be learned, when the most ample knowledge of the Gospel system, and of human and divine learning, which can be required, consists of three words, repeated again and again.

One more observation on the "Record's" reply, and only one.

The evil-minded race of clergy, of whom it complains, take, it appears, as their motto, "Do and Live," instead of the true and right motto, "Live and Do." Tastes, it seems, as well as opinions, differ. To the writer of these lines, as remembering that our Lord, on being asked what was to be done to inherit eternal life, referred the inquirer to the two great commands of love to Gon and our neighbour, and then added, "This DO AND THOU SHALT LIVE," it certainly does not appear reverential to represent the reverse order of his own precept as the only Christian view of the method of salvation. If there is a class of Christian teachers which says, "Do and Live," and if our Lord has said "Do and Live," is it not just possible that they may so say because, and in the same sense as, he said so-most assuredly not teaching men either to claim the power of doing well by any strength of their own, or to rely on their own deeds or merits for acceptance, when by God's help they have done what they could? But who are the clergy who have taken this as their motto?

With respect to the "Society for Promoting Christian Knowledge," it is very much to be feared that there will be no way of composing the differences, excited and increased deliberately, but by reducing it to a Bible, Prayer-book, Psalter, and Homily Society. This, though said shortly, is not said without long and serious reflexion, nor without seeing that it is a course which will lead to considerable evil. It is said, because there are difficulties in the way of all other remedies, and because it is, and is felt to be, a matter of the highest importance that there should be a society where all clergy can meet and act to-

gether as brethren.

# SCOTCH UNIVERSITIES BILL.

(From a Friend.)

To form a nation's early habits in the mould of truth and manliness—so to mingle with the soul the grand and simple elements of piety and moral worth, that they shall ever after be a part of thought and a spring of action—with the knowledge of past events, to rouse imagination and fix the wavering judgment—this is the true scope of popular education. But if the machinery of

education is entrusted to designing or to ignorant men, it may become a fearful

engine of perversion, or an active cause of national decay.

In the Number of this Magazine for January will be found a brief account of the colleges of Aberdeen, and of an attempt which was made last year forcibly to unite them, and to subject the composite body to the control of the Provost of the town, and some other persons, appointed by the Home Office, and associated with a few of the university authorities.

The Lord Advocate of Scotland is understood to be engaged in framing an act of parliament for the regulation of all the universities of that country. the whole system of popular instruction centres in those institutions, it is right that a subject which may be so dealt with as either to augment or wretchedly to impair the virtue and intelligence of the country, should be

viewed in its true light by the public.

A report presented some years ago to the King, by a board of commissioners appointed to inquire into the state of the Scottish universities, forms the professed basis of the measure now in contemplation. The two most prominent suggestions of that Report were, that students should be subjected, before entrance, to an examination of much rigour, and that the property of the universities should be vested, along with extensive authority over all their members, in a lay board, nominated in such a way as to exclude the operation of political feeling in their appointment. Though the Lord Advocate gave notice of a motion for leave to bring in a bill upon this subject, it is withdrawn. The measure will be introduced, as the liberals say, immediately in the House of Lords—perhaps before these sheets see the light. The following are extracts from a paper which has been circulated by the Lord Advocate, as containing the heads of his projected law:-

A board of royal visitors to be appointed to each university, and to consist of not fewer than five nor more than nine persons. The heads of the respective colleges to be members of the boards of the universities to which they belong. The boards to subsist for five years.

The powers of the board to extend to the determination of all questions which may occur in the universities, as a court of review. They will have power to decide upon all complaints that may be made to them with regard to the discipline of the universities, or administration of the proceeds of property, and the accounts of the univer-

sities shall be annually exhibited by them.

The visitors of each university shall be empowered to regulate its government in all its important concerns, whether they relate to instruction, degrees, business, or property; and they shall be authorized to introduce, from time to time, desirable CHANGES with regard to its INSTRUCTION, and to establish such regulations as may appear necessary for that and other purposes, which regulations, when approved of by the Secretary of State, shall subsist until they shall be altered by any board of visitors appointed by his Majesty, or by act of parliament.

The professors in the universities shall retain all the emoluments and other advantages to which they are entitled by the grants by which they hold their professor-ships. Subject to that provision, the Board of Royal Visitors shall be entitled to make such regulations with regard to the endownents and professorships of each university as shall seem best calculated to promote the interests of the university, of science, and of learning; and to regulate the duties to be performed by the professors, subject, as in other cases, to the approbation of the Secretary of State.

The board shall have power to unite the two universities or colleges of Aberdeen

into one university, consisting of two colleges.

First, then, as to the matter of discipline. - Some of the proposed arrangements seem to have been conceived in utter forgetfulness of what must always and everywhere be the relative duties of teacher and taught. If the students know that there is a superior authority to which they may at all times appeal, and a bounty is thus held forth for insubordination; if the members of the court of appeal are, in learning, in acquaintance with the theory and the still more difficult practice of education, in freedom from bias, prepossession, and proneness to display unwonted and short-lived power, inferior to the parties whose sentence they review, and are entirely without check if they decide unjustly; if the laws of the universities give them a power over the professors, which must be degrading to men of liberal feelings; how can order be preserved? What authority can a professor exercise over those who may drag him next day as a criminal to the bar of a court consisting at best of country gentlemen of the neighbourhood—perhaps of political tools of the basest kind? This will be the condition of those wretched colleges—"Magister ut discipulos metuat, et iis blandiatur, spernant que discipuli magistros; adolescentes ut senum sibi pondus assumant, senes autem ad ludum adolescentium descendant, ne sint iis odiosi et graves."—Cic. de Rep.

Next, as to instruction.—The reason why the Scotch do not in general cultivate classical literature to a great extent, or with much zeal, is this,—that it is their practice to enter professions at an early age; and their education is so arranged as to leave them at liberty to do so. It cannot, then, comprise that learning, precious as it is, which takes many summers to ripen. To the wants of those years which precede professional education, their university system is adapted; nor does the country possess other institutions qualified to minister to those wants, or which can justify the withdrawal of that elementary instruc-

tion which the universities alone at present afford.

The Royal Commissioners propose, in their Report, that all students shall display, before admission, a degree of classical knowledge which they can, under the present constitution of the schools, hope to acquire nowhere but at college. The commissioners ought to have considered more closely the state of the schools, and the circumstances of the many who cannot afford to send their sons away from home to school, before they fixed this standard, so unsuitable to the present condition of Scotland, and enjoined the acquisition of classical knowledge upon those who have not classical teachers at command. If the increase of knowledge in the country is desired, we must not begin with taking away the knowledge already accessible. If sound scholarship is to be advanced, it must be by adding to the existing machinery of instruction both means and inducement (as, for example, by encouraging studious men to a longer residence after graduation,) to make further progress; not by multiplying early impediments.

The powers intended to be given to the Royal Visitors of the Lord Advo-

The powers intended to be given to the Royal Visitors of the Lord Advocate's bill, with reference to the subject of instruction, are evidently designed to carry out the recommendations of the Royal Commissioners. What will be the consequence? Simply this, that clergymen and other persons of small property, in remote situations, not having schools within reach at which their sons may be prepared to undergo this examination with success, must forego even the moderate ambition of seeing them in the same situation which they occupy themselves, and be content to see them merged in the lower classes of society. Thus will be lost to the people that supply of poor but well-principled and intelligent teachers who have hitherto been the prime instruments in improving the national character. The opinion is abroad, that the sons of the country people ought not to be encouraged to aspire to a learned education. This from the party who are actually over-stimulating the minds of the artisans! Can it be intended to give pre-eminence to the towns by diminishing knowledge in the country? Or is it that the instruction which flows from the universities, through the parish schools, to the country people, does not make them sufficiently discontented with their lot?

To the means of becoming useful and estimable, which the present system affords, let the Government add the opportunity of becoming deeply learned; but let it not chill and disappoint the humble and industrious student; let it not barricade the avenues of knowledge, nor pronounce upon the sons of the virtuous and self-denying inhabitants of the Highlands and thinly-peopled districts the sentence of eternal ignorance, poverty, and depression.

tricts the sentence of eternal ignorance, poverty, and depression.

To pass to another topic.—The Board of Visitors is to have a power of final decision (which no court in the British dominions can pretend to, but the

House of Lords, and, in certain cases, the Privy Council,) upon complaints affecting the administration of property—a subject reserved in this country for the solemn and searching investigation of the High Court of Chancery. They are to regulate the government of the universities in their business and property—to exhibit their accounts—and make what regulations they think fit with regard to endowments.

Now, what singular and anomalous powers are these! Are the visitors to be in the situation of judges, or of owners? If judges, they are unnecessary, as the King's Courts have already the required authority, and can enforce due administration of funds. The courts, too, are gifted with the trifling qualification of some smattering of law, which it does not seem that the proposed board is likely to possess. No doubt a meddling attorney may find his way into the board; but how are men of legal science and ability to be found in the neighbourhood of a country town, qualified to adjudicate the most delicate and abstruse questions connected with the law of property? Again, how utterly repugnant is it to all principles of civilized government, that executive officers should possess power without responsibility!

But perhaps the property is to be vested in the Board of Visitors, as the grant to them of such judicial powers is too monstrous to be supposed. If, then, the administration of the college property is bestowed upon a body of persons not interested in its proper application, is not there a risk that its arrangement will be usurped by some busy and unscrupulous member of the board? And if, in the regulation of their own funds, a society of gentlemen, acquainted with college business, and accustomed to transact it, (with honour and fidelity, as appears by the Report of the Commissioners,) and whose income and reputation are concerned in the prosperity of those funds,—if such men are not to be relied on, what confidence is due to strangers, ignorant of the complicated conditions with which the property is loaded?

The English colleges manage their own property and discipline with the highest credit, and wholly free from external interference. Why should not the men of letters in Scotland continue to occupy the same footing? Why should it not, in both countries alike, be allowed to the gown to manage the affairs of the gown? It is good policy to watch the inmates of a convict ship; but it can be neither policy nor reason, and is highly degrading to literature, to subject learned and upright men to the same suspicious observation.

There is nothing, it seems, to prevent men of business from being men of literature, or from superintending systems of education; but there is every reason why literary men should be incapable of transacting the most ordinary business! Let us remember the innumerable societies throughout the land, which are allowed to manage their own business without invidious and absurd control. In them we see that men of education or no education, character or no character, gathered together anyhow, from all walks of life, are admitted to the discharge of public duties, and get through for the most part without reproach. Shall, then, the professors, men of learning and education, men of most acknowledged honour and integrity, be deemed incapable of managing the property of the universities?

But the Visitors, in whom these enormous and unconstitutional powers are to be vested, are, it seems, to be nominated by the Crown, and are to be authorized to legislate for the universities, subject to the approval of the Secretary of State. Alas! will our statesmen slumber on amidst the ruin of the old English government? Will no one interfere, ere yet the nation is inextricably entangled in the meshes of that net which is evidently extending from the Home-office in endless ramifications over the whole country? It will be vain to move, fruitless to remonstrate, and dangerous to repine, when the giant force of this country lies shackled with a thousand tiny fetters. The Visitors are to make laws for the universities, subject to the approval of the Secretary of State! That is, we are to have a minister of public instruction! Now, without questioning the fitness of the present secretary of state to teach

teachers and taught, and to prescribe to Great Britain what she shall know and what she shall not know, to become, in a very different sense from the poet's, "Il maestro di color che sanno," to fix bounds to human inquiry, and to make the vaunted march of mind resemble the measured tread of a regiment of infantry along a narrow lane, who does not see that it is in the very nature of letters to assume a republican aspect, and that learning, which has flourished in independence, must wither in the shade of harsh and arbitrary control?

The practical effect of the new enactments will be, at Aberdeen, to enable the Royal Visitors to cripple, impoverish, and destroy the ancient university and King's college, in order that the Marischal College, in the borough of Aberdeen, an university wholly of its own creation, may rise higher upon the ruins of its rival. This will undoubtedly be denied, but it will be seen that the powers of the Visitors are so enormous that they may easily make such alterations, in the courses of study and in the application of the funds, as to render attendance at King's College wholly inefficacious for all the purposes of ostensibility and worldly advancement. But this opinion does not rest upon conjecture; it is about to be substantiated in stone and lime. Marischal College is about to be re-built with public money obtained from the treasury, upon the credit of a statement which its author has never yet ventured to The buildings now being contracted for are to contain sixteen make public. lecture-rooms. But there are only ten professors! On turning to the discarded bill of last year, it will be found that the number of the professors in the proposed new university was to be sixteen. Yet we are gravely assured, that all idea of uniting the colleges has been abandoned.

The highland students, then, and most of those who come from the agricultural districts, will be excluded by the high test at entrance; and all the bursary funds, amounting to several thousand pounds a year, will be bestowed upon the town students, who, residing with their families, will be enabled to undergo that preliminary instruction which the students in the country cannot command. In what spirit these bursaries will be dispensed by political commissioners, and what effect they will have in determining the choice of the town constituency, it is not difficult to anticipate. The agricultural districts will fall back in intelligence, and, all reasonable outlets for ambition and activity being closed, they will grow wretched and discontented. Thus will be established throughout Scotland "normal schools," for disaffection and disloyalty, and public opinion will be poisoned at its source.

But the Scotch Colleges are only the outposts of the real objects of attack. Already are the Chronicle and Courier yelping for a commission to inquire into the state of the English Universities. If those bodies, and the many great and good men who are attached to them, leave the Scottish universities to their fate, they will be subjected very soon to similar treatment themselves, and will exclaim, when it is too late, "Quam temere in nosmet legem sancimus iniquam."

[P. S. It is impossible to make out what the government means to do. The Lord Advocate's paper shows the design,—and the radical Scotch papers talk of a Royal Visitation, and a bill to be introduced, into the Lords (the most radical parts being added in the Commons, and sent up as parliament closes its session). The resolution to centralize and place all power, of all kinds, in the government—i.e., in the House of Commons—i.e., in the ten-pound voters—is distinctly visible in every proposal as to education.—ED.]

# ECCLESIASTICAL INTELLIGENCE.

# ORDINATIONS.

Bishop of Bath and Wells, at Wells	
Bishop of Exeter, Exeter Cathedral	April 10

#### DEACONS.

Name.	Degree.	College.	University.	Ordaining Bishop.
Batten, Henry	. B.A.	Exeter	Oxford	Exeter
Blosse, H. L		Trinity	Dublin	Exeter
Buckley, J	B.A.	Magdalene	Camb.	Exeter
Comfray, K. J		Magdalen Hall	Oxford	Exeter
Dawson, W. A	. M.A.	Christ's	Camb.	Exeter
Edwards, Joseph	. B.A.	Exeter	Oxford	Exeter
Farrington, E. H	. B. A.	Magdalene	Camb.	Exeter
Fitzgerald, A. O	. B.A.	Balliol	Oxford	Bath and Wells
Harvey, Jas. Abraham.	B. A.	St. Edm. Hall	Oxford	Bath and Wells
Karslake, J. W	. B.A.	Magdalene	Camb.	Exeter
Lovett, R	. B.A.	Trinit <del>y</del>	Dublin	Bath and Wells
Rickards, Hely H	. B.A.	New Inn Hall	Oxford	Exeter
Trevelyan, E. O		Corpus Christi	i Oxford	Bath and Wells
Walter, W. R. K	. B.A.	Exeter	Oxford	Exeter

#### PRIRETS.

Barnes, R. N	M.A.	Pembroke	Camb.	Exeter
Barnes, H. M. B	B. A.	Oriel	Oxford	Exeter
Boyle, R. C. T	M.A.	Christ Church	Oxford	Bath and Wells
Burrough, J. W	B.A.	Queen's	Oxford	Exeter
Bush, J. C	B.A.	Pembroke	Camb.	Bath and Wells
Clarke, T	B. A.	Queen's	Oxford	Exeter
Du Sanfoy, W. S. O	B. A.	St. John's	Oxford	Exeter
Eales, W. T. H	B.A.	Trinity	Camb.	Exeter
Eyre, F. J	B.A.	Trinity	Camb.	Exeter
Grylls, C	B.A.	Trinity	Camb.	Exeter
Hill, P. G	B. A.	Trinity	Dublin	Exeter
Jones, H. W		St. David's, La	mpeter	Exeter
Keigwin, J. P	B.A.	Wadham	Öxford	Exeter
Langmead, G. W	B. A.	Exeter	Oxford	Exeter
Lee, W. M	B.A.	St. John's	Camb.	Exeter
Lightfoot, N. F	B.A.	Exeter	Oxford	Exeter
Mackie, G	B.A.	Pembroke	Camb.	Exeter
Morshead, J. P. A	B.A.	Exeter	Oxford	Exeter
Pitman, W. P	B.A.	Exeter	Oxford	Exeter
Quirk, C. T	B.A.	St. John's	Camb.	Exeter
Radelyffe, C. E	B.A.	Brasennose	Oxford	Exeter
Riley, R. W	B. A.	St. John's	Camb.	Exeter
Rodd, H. T	B. A.	Exeter	Oxford	Exeter
Tracey, J		Wadham	Oxford	Exeter
Watts, N	B. A.	University	Oxford	Bath and Wells
Wolley, T. L	B. A.	Magdalen Hall		Bath and Wells

The Candidates for Holy Orders, who have given notice of their desire to be ordained by the Bishop of Oxford, on Trinity Sunday, are required to deliver their testimonials and certificates to the Archdeacon, at Christ Church, on or before Saturday, May 7th.

The Bishop of Gloucester will hold an Ordination in St. Margaret's Church, Westminster, on Sunday, the 5th of June.

# CLERICAL APPOINTMENTS.

Baker, Thomas	Rural Dean of the Deanery of Kidderminster	
Brammall, D		
Coddrington, H	A Surrogate for the Diocese of London	
Hutchins, William	Archdescon of the Island of Van Dieman's Land	
Steele, J., (of Trinity Co	ollege, Cambridge,) Assistant Master of Harrow	
Mills, William	Head Master of the Exeter Free Grammar School,	and
	Chaplain to the Chapel attached to the same	
Spyers, Thomas	Master of Aldenham School, near St. Alban's, Herts	
Vidal, Francis	Chaplain of the Devon County Prison	
Weldon, James I	Second Master of Shrewsbury Grammar School	
Wordsworth, C	Head Master of Harrow School	

# PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Patron.
Atkinson, G. J	Kettlethorpe R.	Lincoln	Lincoln	Sir W. A. Ingilby, Bt.
Bassett, F. W. D.	Heanton Punchardon	Devon	Exon	J. D. Bassett, Esq.
Booth, John	Wacton P. C. and Corendon Bishop P. C. Selection Buckland Brewer V.	Hereford	Hereford	Vicar of Bromyard
Colling, T. Adam	w. Bulkworthy C. & East Putford C.	Devon	Exon	Lord Chancellor
Curry, —	Heath V. and Ault \ Hucknall	Derby	L. & C.	Duke of Devoushire
Grey, Hon. John,	Wooler V.	Northum.	Durham }	The Crown, during the vacancy of the See
Harding, T. H	Ashley R.	Stafford	L.& C. }	T. Kinnersley and — Meynell
Hart, Richard	Catton V.	Norfolk	Norwich	D. & C. of Norwich
Howes, T. F	Wingfield P. C.	Suffolk	Norwich	Bp. of Norwich
Hughes, H. H	Leyham R. Tal-v-Llvn P. C. & )	Suffolk	Norwich	St.John's Coll., Camb.
Hughes, Evan	Llanfihangel-y-	Merioneth	Bangor	Bp. of Bangor
Hume, W. W	Scaldwell			Duke of Buccleugh
Jenour, Alfred	Pilton R.			Lord Lilford
Leathes, Fred	Wickhampton R.			J. F. Leathes, Esq.
Liddell, Hon. R.,	Barking V.			All Soul's Coll., Oxf.
Lowther, B	Vow Church V.	Hereford	Hereford	Rev. H. Lee, B.D.
Mackenzie, C {	Disnopsgate )	Middlesex		A. Macdougall, Esq.
Matchett, J. C				E. R. Fellowes, Esq.
Morrison, —	Rimpton R.			Bp. of Winchester
Poole, Walter				G. V. Stanton, Esq.
Radcliffe, C. E	Sydenham Damarel R. Crick R.			J. Carpenter, Esq. St. John's Coll., Oxf.
Swainson, C. L	St Deter's D C			ot. John's Coll., UXL
Todd, Fortescue{	Marylebone }	Middlesex		The King
Trevenen, T. J		Cornwall		Rev. T. Carlyon
Walter, F. M {	Dartmouth St. Pet- rox P. C.		Exon {	Rev. A. Farwell, R. of Stoke Flemming
Warre, Francis	Bishop's Lydiard V.	Somer.	Pec. of D. & C. of W.	D. & C. of Wells

Name.	Preferment.	County.	Diocese.	Patron.
Watkins, T Whipham, Arthur, Williams, R. H., Woodhouse, G. W. Woodhouse, John, Wolley, T. L	Gidley R. Stanford Bishop P.C. Albrighton V.	Salop Somerset	Exon Hereford L. & C. B. & W.	s Earl of Ashburnham Vicar of Bromyard Haberdashers' Comp. Sir J. Trevelyan, Bt. The King

# CLERGYMEN DECEASED.

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The Lord Bishop of Ely
The Lord Bishop of Lichfield
The Lord Bishop of Clonfert
Barrow, W., LL.D., Beelsby R.
                                           Lincoln
                                                     Lincoln
                                                               Southwell C. Ch.
                    Ufford R. and
                                          Suffolk
                                                     Norwich A. Arcedeckne, Esq.
Brooke, Charles ...
                      Blaxhall R.
Burney, R. A. .
                    Rimpton R.
                                           Somerset
                                                     B. & W. Bp. of Winchester
                                                     Worcester R. Knight, Esq.
                    Studley V.
                                           Warwick
Chambers, T.....
                  Spernal R.
                                           Warwick Worcester
                      & Neen Sollers R. Salop
                                                     Hereford Worcester Coll., Oxf.
                      w. Milson C.
Chester, George, Master of the Free School at Stamfordham, Northumberland
Davis, John, R. of Clonallen in the See of Dromore, and Chancellor of that Diocese
                                           N. York Pec. of G. W. Dowker, Esq. N. York D. & C. Master of Hemsworth
Dowker, Edmund, Salton V.
                      & Sinnington P.C.
                                                   ( of York )
                                                                 School
                    St. Giles's-in-the
Flower, R. H.
                                           Middlesex London
                       Fields C.
                    Odcombe R.
                                           Somerset B. & W.
                                                               Christ Church, Oxf.
French, P. A.
                      & Thorn Falcon R.
                                                               E. & J. Batten, Esqrs.
Holmes, Edmund, Signature V. w.
                                                     Pec. of
                                           E.York {
                                                     D. & C.
                                                               Dean of York
                    Great Givendale V.
                                                    ( of York )
                    Chorlton cum Hardy ? P. C., Manchester }
                                           Stafford
                                                     L. & C.
                                                               Manch. Coll. Ch.
Hordern, Peter ...
                     Aldermaston V.
                                                               Queen's Coll., Oxon
Knipe, Isaac .....
                                                     Sarum
                    Barnsley St. George in Silkstone P. C.
                                           W. York York
Mark, Mathew ..
                                                                Archbishop of York
                    Kettlethorpe R.
Massingberd, C.B.
                                           Lincoln
                                                     Lincoln
                                                               Sir W. Ingilby, Bart.
Moxon, Richard, C. of Ilkeston, Derbyshire
Newman, E. S. ...
                    Sparkford R.
                                           Somerset B. & W. H. Bennett, Esq.
                     Widdial R.
Nicholson, John...
                                           Herts
                                                     London
                                                               C. E. Heaton, Esq.
                     Cholderton R.
                                           Wilts
                                                               Oriel Coll., Oxon
                                                     Sarum
Pickford, Joseph,
                    & Eaton Little P. C.
                                           Derby
                                                     L. & C.
                                                               Dean of Lincoln
                     Clodock V.
                                           Hereford St. David's W. Wilkins, Esq.
Rogers, John .....
                     Brereton R. w.
Royds, Edward ...
                                           Chester
                                                      Chester
                                                               J. Royds, Esq.
                       Smethwick R.
                     Llantsantfraed R.
Rowland, W. .....
                                           Brecon
                                                      St. David's Earl of Ashburnham
                     Howgill P. C.
                                                      York
Sedgwick, John ...
                                           Chester
                                                                V. of Sedberg
Stanton, J. .....
                    Moulton V.
                                           Northam. Peterboro'G. V. Stanton, Esq.
 Valpy, Richard, D.D., late of Reading
 Walker, W.
                    Leyham R.
                                           Suffolk
                                                     Norwich St. John's Coll., Camb.
 Wasney, Robert, C. of St. Thomas's Chapel, Newcastle
                     Chebsea V. & Dil-
                                           Stafford L. & C. D. & C. of Lichfield
 White, Henry
                      horne V.
                    and Sacrist of Lichfield Cathedral
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# IRELAND.

#### PREFERMENTS.

The Rev. Brabazon Ellis, late Curate of Ballinakill, to the Perpetual Curacy of Turlo, vacant by the promotion of the Rev. Edward Powell.

The Rev. J. Delmege, to the parish of Youghalarra.

The Rev. R. Gaggin, to the living of Clonmult, vacant by the resignation of the Rev. James Kingston.

The Rev. Richard Hedges Eyre Maunsel, to the Curacy of Newmarket, vacant by

the promotion of the Rev. John Aldworth.

The Rev. Joseph Gabbett, Curate of Cahernarry, to the Prebend of Effin, vacant by the death of the late Rev. James Ellard.

Rev. Giles Eyre, to the living of Kilmina, in the diocese of Tuam, void by the re-

signation of the Rev. C. Hargrove.

Rev. Francis Kinkead, to the Curacy of Athenry, vacant by the promotion of Mr. Eyre.

# UNIVERSITY NEWS.

# OXFORD.

THE SPEECH OF THE REV. V. THOMAS, B.D., LATE FELLOW OF CORPUS CHRISTI COL-LEGE, IN CONVOCATION, ON TUESDAY, \$20D OF MARCH.

Insignissime Vice-Cancellarie vosque egregii Procuratores.

Prudentise vestrse, atque integritati nonnulla de statuti interpretatione subministranda sunt; ante autem quam ad legalia accedam pauca quædam in genere dicenda sunt.

In tanta hac magistrorum frequentia virorum integerrimorum, qui Fidei Catholice studio, et Ecclesia adducti, ad gravissimam hanc quastionem a negotiis, a sanctissimis muneribus, sine moră, (non autem sine gemitu) convenerunt, nollem in argumentis, nollem, (ut ita dicam) in repetitis, repetendis immorari. Temporis enim Ratio, et rerum ipearum momenta, id unum à diligentia nostra postulare videntur, nempe ut agamus—in scriniis paulisper conquiescant argumenta sive ad Theologiam spectant, sive ad Theologiam.

Impresentiarum nostrum erit (uti spero) qui proposito faveamus statuto, constantize nostre consilia non verbis, sed factis non oratiunculis, sed uno omnium ore atque Reclamatione—una omnium manu syngrapha, conscriptione,

comprobare.

De sacris Fidei nostrae veritatibus agituragitur Academici i de RELIGIONIS non fulcris, sed fundamentis; non de minoribus, qualia sunt ea, quæ ad Ritus, ant Cærimonias attinent, ad ecclesiæ disciplinam, regimen, cultum, sed de maximis, et sanctissimis; de iis scilicet, quibus nituntur tota doctrinæ Christianæ compages, verbi ministerium, sacerdotii utilitas, universa omnium salus; Si in ipso Universitate gremio, in ipsis Prophetarum scholis pro veris falsa, pro falsis vera, pro certis dubia, pro dubiis itidem certa venditentur, ubinam gentium doctrinam indocti, solatia miseri, medicinam, ægroti, cibos esurientes exquirere possunt.

Apertè igitur dicendum est magistri!—qui tacet trahit—causam trahit adversariis. Qui cunctantèr eloquatur in eo gravismè peccat quòd in certissimis ipse incertus, quòd in mediis periculis ipse consilii expers hue illuc distrahatur; et si fortius aliquid, vel apertius dixero, quam hodierne placeat Blandiloquentie, totum id Questionis magnitudini apponendum est, non Dicentis indoli, non voluntati.

Vestrům esse, Procuratores egregii, vetare si vobis ita placuerit—concedo—si quas in hâc parte statuta fuerint, syllabatim veluti, et litteratim perlegatis, vim, finem, spiritum pardm curantes, fateor, sed invito penes vos esse negandi et vetandi facultatem: vestrům autem non esse, nec fuisse unquam, nec futurum periclitante Religione, et tantum non eversa Ecolesià, Defensores et propugnatores submovere. Neque id officiis vestris annumerandum est, quòd a sententiis vestris tota pependerit Reipublices nostræ dignitas, Fidei puritas, vis illæsa Scripturarum, que omnia detrimentum ex eo capient quam maximum, si suffragia vestra, magistri! auctoritate Procuratoria eripienda sunt.

Ante autem quam ad alia transeat oratio id a vobis, egregii Procuratores! enixè peto sed observantissimè, ut de sententiis vestria decedatis—Rectè enim sentientium est, de suo sive jure, sive judicio nonnibil concedere, ut paci meliba publices consulatur et communi omnium famse, atque utilitati; sin autem precibus immoti verba revocare nolitis, omnia exinde vestra improvidentia referenda sunt, quaecunque a turbatà Academié, a Collegiis intùs dilaceratis, mala exorientur.

Liceatne ergo sperare aliquid a supplicatione

Vereor profecto ne id a silentio concludatur, nullum esse sperandi locum, nullam indulgentise expectationem. Ad legem ergo et ad testimonia—Irritis jam precibus argumento dimicandum est, coque e statuti verbis educto.

Ante autem quam ad rem ipsam, accessero, id a vobis, Academici, oro ut mihi indulgeatis,

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qui de rebus insolitis lingua insolita, dicturus Tota hac quaestio in statuti interpretatione versatur. - Auribus benignè lectioni nostræ faveatie, cum jam ad recitationem Paragraphe, e Tituli decimi sectione secunda extractse deacendam.

"Causa Convocationis per Vice-Cancellarium exposită, de negotiis propositis mature deliberent, et (pro natura negotii) vel scriptis per scrutinium, vel viva voce, vel in aurem Procuratoris vel denique per secessionem ad alteram partem Domus, suffragia ferant.

" Nihil autem pro decreto aut concesso habeatur, quod Cancellarius, sive ejus Vice-Cancellarius; vel ambo Procuratores, sive eorum Deputati; vel major pars Regentium et non Regentium, negaverint. Præterquam in Elec-tionibus, quas liberas esse volumus, secundum antiquam consuctudinem, per majorem partem omnium suffragantium."

Perpendatis, queso, animis vestris Insignis-sime Vice-Cancellarie! vosque Egregii Procuratores! vosque itidem Academici; quid sibi velint horum verborum consecutiones, quid, ordinata ea rerum dispositio, et successio pres-

scripta.

De negotiis propositis mature deliberent quod primum est—et deliberatione ad finem perductà (prout rei ratio postulat) deinde suf-fragia ferenda sunt quod secundum est—non ferenda sunt ante deliberationem, non ferenda sunt interceptà deliberatione - non ferenda sunt, vi Procuratoria, prohibita deliberatione —questione tandem penitus jam ventilată ac perspectă, voluit Academia, ut ad suf-fragia ferenda accedat Convocatio — vel per scrutinum, vel vivå voce, vel in aurem Procuratoris vel per secessionem. Hec omnia, serie quadam naturali, lex ipea statuit decrevit,

imperavit. Sed si hæc omnia retrorsum veluti atque ordine vel reversi, vel mutată, vel perturbată, facta forent, summă cum observantiă, nec minore constantiă vobis, Viri integerrimi! edico, ut in eo peccaveritis quod statuto violato, vos ipsi vobis novam legem sanxeritis. Sed forte instabit adversarius ubi tandem

interponenda est auctoritas Procuratoria-Respondeat statutum—" Nihil autem pro decreto aut concesso habeatur, quod Cancellarius, sive ejus Vice-Cancellarius; vel ambo Procuratores, sive corum Deputati; vel major pars Regentium et non Regentium, negaverint.

Deliberatione jam factă atque confectă, suffragiis omnium latis et collatis, tum demum Procuratorum est, vetare, tum demum, sed non ante Deliberationem factam, non ante suffragia lata, solenni formula dicendum est " nos Procuratores Vetamus vel nobis Procu-ratoribus non placet."

\* Que singula Vice-Cancellarii integritati

perspecte ac probate, subministrare sequum decorum et academicum esse credidimus. Vestrûm erit magistri pro re nată cavere ne quid detrimenti capiat academia.

# Saturday, April 2.

On Saturday, the last day of Lent Term, the following Degrees were conferred: —

Doctor in Medicine—W. Dallas Bernard,

Wadham College, grand comp.

Masters of Arts — C. Winser, Wadham;
Rev. J. Longueville, Wadham; J. Phillips, Scholar of Pembroke.

## April 9.

Congregations will be holden for the purpose of granting Graces, and conferring Degrees, on the following days in the ensuing Term, vis:

April,	Wednesday,	-	-	_	13
	Thursday,	-	-	-	21
	Thursday,	-	-	-	28
May,	Thursday,	-	•	-	5
	Friday, -	-	-	•	13
	Saturday,	-	-	-	21

Mrs. Denyer's Prize Dissertations for the present year were decided yesterday:-"On the Doctrine of Faith in the Holy Trinity," to the Rev. Henry William Wilberforce, M.A., of Oriel College;—"On the Sufficiency of the Holy Scriptures for the Salvation of Man," to the Rev. James Stevens, M.A., of St. John's College.

Yesterday the following gentlemen were elected Fellows of Oriel College:—W. Sheppard, B.A., Scholar of Trinity; C. Daman, B.A., Demy of Magdalen; H. Shepheard, B.A., Scholar of Worcester; E. A. Litton, B.A., Balliol.

Yesterday, Mr. J. T. H. Peter, B. A., of Ch. Ch., was elected a Fellow of Merton College.

April 16.

On Wednesday last, being the first day of Easter Term, the following Degrees were con-

Masters of Arts - Fitzharding Berkeley Portman, Fellow of All Soul's, grand comp.; Portman, reliow or All Souls, grand comp.;
J. Basset, Ch. Ch., grand comp.; Rev. F.
F. Fawkes, Ch. Ch.; H. Wall, St. Alban
Hall; H. B. Carr, University; Rev. J. W.
Burrough, Queen's; Rev. W. Stone, Wadham;
J. M. Cholmeley, Rell. of Magdalen; Rev.
T. H. Whorwood, Fell. of Magdalen; T. H.

"The Ward of Magdalen; Rev. H. T. Newman, Demy of Magdalen; Rev. H. T. Wheler, Merton

Bachelor of Arts-W. S. Raine, Exeter.

In a Convocation holden in the afternoon of the same day, the Proctors of the last year

quidem cum rei ipsius ratione et consilio pland quidem cum rei ipsius ratione et consilio plané convenit. Hinc enim exorta est, eèque spectat tota hac tribunitiæ quasi potestatis Delegatio, nt, si quid imprudènter, vei festinanter decretum foret (majores enim nostri a recto et seque in hâc parte non nunquam ésfectebant,) Procura-tores intercedebant ad instar Tribunorum et veterunt ne id pro statuto haberetur quod latis jam suffraglis, majori parti jam placuisset.

<sup>\*</sup> Ut verbo omnia complectar, sententias pro-ferant Procuratores eadem quam in Congrega-tione, eadem quam in Convocatione sequantur ordine, câm de gratiis pretendia agitur vel de Dispensationibus ceterisque id genus negoțiis, nempe ultimi, non primi vel inter primos; quod-

resigned their offices, and the new Proctors, having been previously elected by their respective Colleges, were severally presented, for admission, to the Vice-Chancellor:—

Senior Proctor-Rev. R. Hussey, M.A., Student of Ch. Ch.

Junior Proctor-Rev. H. Thorpe, M.A., late Fell. of St. John's.

The former was presented by the Very Rev. the Dean of Christ Church; the latter, by the Rev. Philip Wynter, D.D., President of St. John's. After taking the oaths, and being admitted by the Vice-Chancellor, with the usual ceremonies, to the office of the Proctorship, the new Proctors nominated the following gentlemen to be the Pro-Proctors for the ensuing year:—Rev. J. Ley, M.A., Student of Ch. Ch.; Rev. W. L. Brown, M.A., Student of Ch. Ch.; Rev. L. A. Sharpe, M.A., Fell. of St. John's; Rev. G. Adams, M.A., Fell, of St. John's.

The number of Essays sent in for the Theological Prize founded by Dr. Ellerton, for the present year, is 28.

# April 23.

Trinity College. - There will be an Election of Four Scholars on Monday, May 30. Candidates must be above sixteen and under twenty years of age, and will be required to present, in person, to the President, certificates of baptism, and testimonials of conduct, together with a Latin epistle, to request permission to offer themselves, at nine o'clock on Wednesday morning, May 25.

On Thursday last, the following Degrees

were conferred :-

Bachelors in Divinity—Rev. J. Menxies, Fell. of Corpus Christi; Rev. T. Medland, Fell. of Corpus Christi.

Bachelor in Civil Law-Rev. J. Bucking-

ham, Wadham.

Masters of Arts-W. E. Surtees, University, grand comp.; Rev. G. Lillingston, Worcester; H. Hilton, Worcester; G. W. Ormerod, Brasennose; D. C. Gill, St. John's.

Bachelors of Arts—J. M. Capes, Balliol; S. Dendy, Trinity; T. A. Matthews, Trinity.

On Tuesday last, at a meeting of the Heads of Colleges, the Rev. T. S. L. Vogan, M.A., of St. Edmund Hall, was nominated to preach the Bampton Lectures for 1837.

The Public Examinations commenced yesterday; the number of names inserted in the Proctor's list amount to 198, of which 59 are

those of candidates for classes.

## CAMBRIDGE.

Friday, April 1,

The following gentlemen have been elected Fellows of St. John's College: —Rev. William Pound and William Hey, on the foundation; and the Rev. James William Inman, on Mr. Platt's foundation.

The Rev. Benjamin Hall Kennedy, M.A., late Fellow of St. John's College, has been appointed by the Master and Seniors of that society to succeed Dr. Butler as Head Master of Shrewbury Royal Free Grammar School.
The Rev. James Ind Weldon, B.A., Fellow of
St. John's College, has also been lately appointed to the Second Mastership of the same school.

On Friday last, Philip Howard Frere, B.A., Scholar of Trinity College, was elected one of the Travelling Bachelors on the foundation of

William Worts, Eeq.

At the congregation on Friday (end of term) a Grace passed the Senate appointing Jose Watkins Barnes, M.A., Fellow of Trinity Co lege, Deputy Proctor in the absence of Mr. Heaviside.

Regulations for Tyrwhitt's Hebrew Scholarships.— The Syndicate appointed to reconsider and renew the Tyrwhitt's Scholarship regulations, which have ceased to be in force, have recommended to the Senate as follows:— 1. That there shall in future be six Scholar-

ships, called Tyrwhitt's Scholarships.

2. That the candidates for these scholarships shall be, first, (actualiter) Bachelors of Arts or Inceptors who are not of sufficient standing to be created Masters of Arts: or, secondly, Students in Civil Law or Medicine, of not less than four or more than seven years' standing, who shall be required, before they are admitted to become candidates, to produce certificates from their respective Professors, that they have kept the exercises necessary for the degree of Bachelor of Law or Physic.

3. That out of the net annual proceeds of Mr. Tyrwhitt's benefaction the sum of 150L be divided among the six scholars, in the pro-portions hereinafter specified.

. That the electors to these scholarships shall be the Vice Chancellor, the Regius Pro-fessor of Hebrew, the Professor of Arabic, and two Members of the Senate, to be nominated by the different Colleges according to the cycle of Proctors.

5. That if the Regius Professor of Hebrew, or the Professor of Arabic, or both of them, shall decline, or be prevented from examining, a deputy or deputies shall be appointed by a

Grace of the Senate

6. That if it shall happen at any time, that two of the offices severally constituting electors are united in the same person, the deputy for the elector in respect of one of the said offices shall be the Lord Almoner's Reader in Arabic; but if in any case the Lord Almoner's Reader shall decline the office of deputy examiner, or shall be prevented from undertaking the said office, a deputy examiner shall be appointed in

his place by a Grace of the Senate.
7. That if the Vice Chancellor, the Regius Professor of Hebrew, the Professor of Arabic, or any two of them, shall be members of the same college, no elector shall in that case be appointed by that college according to the cycle of Proctors; but the appointment shall be made by a Grace of the Senate.

8. That the appointment, when requisite, of an examiner or examiners by Grace of the Senate take place at the first congregation in the Lent term of the year, and that the examiner or examiners so appointed continue in office until the first congregation in the Lent term of the following year.

9. That the examination for those Scholarships commence annually on the second Wednesday in May; and that persons intending to be candidates send in their names to the Vice Chancellor, on or before the first day of May.

10. That two scholars be elected in each ear; that the first in the order of merit of these two, receive an annual stipend of 301., and the second an annual stipend of 201., for three years from the time of election. That in case of equality of merit, the stipend of each be 25l.

11. That should it appear in any case to the majority of the electors that no one of the candidates is deserving of a Scholarship with the stipend of 30% a year, it shall be competent for them to elect one scholar only, with the sti-

pend of 20% a year.

12. That in case there shall be a deficiency of deserving candidates for the two scholarships in any year, the electors shall have power, in the second or third succeeding year, to elect additional scholars into the vacancy or vacancies thus occasioned; after which time the stipends belonging to the scholarships which have not been filled up shall be appropriated in the manner appointed in the next regu-

13. That the residue of the net annual proceeds of Mr. Tyrwhitt's benefaction, not already disposed of by the third regulation, together with all accumulations which may arise under the twelfth regulation, shall form a fund to be expended in the promotion and encouragement of Hebrew Literature, at the discretion of the examiners, provided that not more than a third part of such fund be expended in any year.

14. That the accounts of this bequest be kept distinct from the general accounts of the University, and be annually audited by the electors in Michaelmas term, before the first of November; and being so audited, shall be laid on the Registrar's table in the Senate-House at the next congregation, for the inspection of the Senate.

15. That these regulations shall be in force until the first congregation in Lent term 1842.

## April 15.

The following gentlemen of Trinity College

were yesterday elected Scholars of that society: C. M. Phillipps, J. A. Frere, Thacker, Heath, Sadler. Gregory, Stooks, Vaughan, Sykes, Blake, Edlestone, Pollard, sen. Maitland, Hardcastle, Hodgkinson, Murray, ) Westm. Howson, Pisher, Grant. Scholars. Stedman. Barton,

The designs for the enlargement of the

University Library, have been deposited in the Library for the inspection of Members of the Senate.

April 22. On Thursday, the 14th inst., the Rev. M. Prickett, M.A., was elected, by the Master and Seniors of Trinity College, one of the Chaplains of that society, on the resignation of the Rev. G. A. Smedley, M.A., Vicar of

Chesterton. At the request of the Plumian Professor, with the sanction of the Vice-Chancellor and Plumian Trustees, and by permission of the Lords Commissioners of the Admiralty, the Astronomer Royal yesterday commenced a course of Experimental Lectures on Optics, Mechanics, and Hydrostatics, in the room

beneath the University Library.

A meeting of the Philosophical Society was held on Monday evening, Professor Sedgwick, Vice-President, in the chair. Various presents of books, &c., were announced. At the end of the meeting, Professor Sedgwick gave an account, illustrated by drawings, of the geology of Wales, and the sequence of the older rocks, as made out by his own researches and those of Mr. Murchison.

# DUBLIN.

Trinity College .- The Prizes given by the Lord Primate, for proficiency in the Hebrew language, were adjudged, at the end of Hilary

language, were adjudged, at the end of the strength of the following Students:

Senior Bachelors—(Psalms) Ds. Crawford (Fras.) Schol.; Ds. Butcher (Sam.) Schol. Junior Bachelors—(Genesis)—Ds. Benmohel, (Nathan.); Ds. Walrond, (Theod.); Ds. Jameson, (John).

Senior Soph.—(Genesis)—Monsell, (Richard)

chard).

The Rev. S. C. Sandes, D.D., Senior Fellow of Trinity, and Bursar, has been nominated to the vacant Bishopricks of Killaloe, and Clonfert.

The University of Dublin have recently pur-chased a very singular Manuscript copy of the four Gospels, supposed, with some reason, to have been written in Ireland, in the seventh century, for the use of St. Cronan, by one Dimma, or Diman, a celebrated scribe. St. Cronan founded the Abbey of Roscrea in the early part of the seventh century, and died in the year 621, or thereabouts. The present venerable relic of its founder was preserved in the Abbey, at Roscrea, until the dissolution of monasteries, when it fell into private hands. It stood on the altar, and, like many similar books in Ireland, it was preserved in an ornamented box, or Cumhdach, which, as appears from an inscription still legible upon the rim, or border of the box, was repaired and gilt at the expense of Thady O'Carroll, Prince of Ely O'Carroll, in the twelfth century; and restored by Donald O'Cuanain, who was Bishop of Killaloe, from 1230 to 1260. The artist employed by this last, was one Thomas,

who records his services in the Irish language, although the rest of the inscription is in Latin. The manuscript contains, also, a form for the visitation of the sick, written some time after the rest of the volume, and probably to be referred to the tenth century. A full account of this curious manuscript, and of the rich box in which it is contained, has been already published by its late possessor, Sir W. Betham, in his "Irish Antiquarian Researches;" where those who are curious in such matters may see an accurate engraving of that side of the box on which the inscription already alluded to is found: together with faccumiles of the writing of the manuscript,

and of the drawings it contains of the four Evangelists—which may, perhaps, be taken as specimens of the ecclesiastical habits of the seventh century in the Church of Ireland. Sir W. Betham purchased this box and its contents from Henry J. Monck Mason, Esq., for the sum of 150 guineas, and has recently sold it to the University for 150l. The University Library is now rich in these singular relics of ancient Irish Christianity. It now possesses no less than six copies of the Gospels, all of which were undoubtedly written in Ireland prior to the ninth century; and four of them certainly in the seventh.

# BIRTHS AND MARRIAGES.

#### BIRTHS.

Of Sone — The lady of the Rev. J. S-Jenkinson, Hastings; of Rev. H. C. Knox, of Loughton, Sussex; of Rev. J. A. D. Meakin, c. of Speenhamland, Berks; of Hon. and Rev. A. Perceval, East Horsley; of Rev. W. H. Whitworth, Kensington-square; of Rev. J. Bentall, Little Dean's-yard, Westminster; Of Rev. R. R. Faulkner, p. c. of Havering-Atte-Bower, (still-born); of Rev. J. N. Edwards, Mickleton V.; of Rev. T. G. Ferraud, Tunstall R., Suffolk; of Rev. B. J. Harrison, Beaumont R., Essex; of Rev. G. St. John, Merriman's-hill House; of Rev. J. Kempster, Congleton; of Rev. H. Allan, Cricklade R., Wiles.

Of Daughters—The lady of the Lord Bishop of London, Fulham; the Hon. Emily Gray, lady of the Rev. H. Gray, Almondsbury; the lady of the Rev. C. Hardwicke, Ashleworth, near Gloucester; of Rev. W. S. Escott, Great Rissington; of Rev. J. Dolphin, Southrepps; of Rev. R. B. Pinniger, Baughurst; of Rev. W. J. Hall, Amen-court, St. Pauls; of Rev. H. Stebbing, St. James's Chapel, Hampsteedroad; of Rev. W. Andrews, Buckingham, (still-born); of Rev. F. Valpy, Reading; of Rev. H. Coddrington, Ware V.; of Rev. J. Lynes, Hatton P., near Warwick; of Rev. R. Swann, Brandsby, (still-born); of Rev. G. Cartmell, of Pwlicrochon, Pemb.

## MARRIAGES.

Rev. W. H. Hanson, r. of Hockwold-cum-Wilton, Norfolk, to Anne Frances, d. of the late Rt. Hon. Sir E. Knatchbull, bt.; Rev. E. Thompson, to Miss Ellen Percy, fifth d. of the Bishop of Carlisle; Rev. E. Harston, of Burton-on-Trent, to Anna Grenville, eldest d. of R. W. Buttemer, Esq., of Newington-place, Kennington; Rev. R. Greswell, B.D., Fellow and Tutor of Worcester Coll., to Joana Julia, youngest d. of the late Rev. J. Armetriding, M.A., r. of Steeple Aston, Oxon; Rev. T. England, M.A., c. of St. Mary's, Newington, field, to Ann, youngest d. of the late Rev. A. Watson, incumbent of Ouseborn and Hunsingore; Rev. E. P. Morgan, late of Jesus Coll., Oxon, to Charlotte, third d. of the late Rev. J. Sibley, r. of Walcot, Bath; Rev. G. Knight, B. A., of St. Edmund Hall, Oxon, to Sophia, eldest d. of the Rev. J. Hill, Vice-Principal of St. Edmund Hall; Rev. R. W. Wake, youngest s. of the late Sir W. Wake, bt., and r. of Courtenhall, Northamptonshire, to Harriet, youngest d. of the late Rt. Hon. H. Grattan; youngest d. or the late Rt. Hon. H. Grattan; Rev. J. B. Hollingworth, D.D., of St. Peter's Coll., Camb., Archdeacon of Huntingdon, to Mary Ann Tabor, third d. of J. Tabor, Esq., of Finsbury-square; Rev. S. J. Love, of Keady, Armagh, to Emily, d. of R. S. Johnston, Esq., of Manchester; Rev. E. Powell, v. of Gur-teens, county Sligo, to Louisa, eldest d. of Lieut. Col. E. T. Fragerald, K.H., of Tur-lorsh, rept. county Mayo. Res. G. Encol. of longh-park, county Mayo; Rev. G. Enoch, of Aberdovy, Merionethabire, to Elizabeth, eldest Aberdovy, Merionetinante, to Emandeth, emered d. of the late Mr. J. Baskerville; Rev. N. Wade, M.A., British Chaplain at Elsinore, to Louisa, fourth d. of the late C. Fenwick, Esq., his Britannic Majesty's Consul in Denmark; Rev. J. Appleton, M.A., of St. Neot's, Huntingdonshire, to Lucy Mary, only d. of the late Mr. N. Lea, of Birmingham; Rev. J. Wylde, of Bellbroughton, Worcestershire, to Jane, youngest d. of the Rev. T. Philpott, r. of Pedmore, Worcestershire; Rev. B. Hemming, c. of Broadway, Worcestershire, to Caroline, youngest d. of Mr. Beesley, of the city of Worcester.

# EVENTS OF THE MONTH.

The "Events" are collected from the public papers, except where private correspondents are so good as to send more authentic accounts, which are always marked "From a Correspondent."

#### RUCKINGHAMSHIRE.

John Wilkinson, residing at High Wycombe, a minister\* of the Society of Friends, has lately sent in his resignation, and joined the Established Church, in which he has been solicited to take Holy

Orders .- Morning Herald.

On Sunday, April 17th, Brill Church, Buckinghamshire, was opened for divine service, when the Rev. W. R. Freemantle, Rector of Pichott, and late Fellow of Magdalen College, preached an appropriate sermon to a crowded and attentive congregation. The building is neat, and contains about seven hundred persons. It has been nearly completed by private subscriptions, and a grant from the incorporated Society for Promoting the Building and Enlarging Churches and Chapels. Besides a munificent donation of forty guiness, the Marquis of Chandos has ordered a handsome cloth for the pulpit, desk, and communion table.

A very gratifying tribute of respect has been paid to the Rev. J. Porter, M.A., Incumbent of St. John's Church, Macclesfield, by the teachers and children of the Sunday-school connected with the place of worship, who have presented him with a pocket communion service in silver.—

Macclesfield Courier.

## DERBYSHIRE.

The church of Disley, Derbyshire, which has for some time past been shut up for enlargement and repairs, has just been reopened. The expenses (amounting to 3,000.) of the alterations and improvements of the church, have been antirely defrayed by Richard and Thomas Orford, Esqra, of High-lane, Chesterfield, who have also presented a new organ to the church.—Derbyshire Courier.

# DEVONSHIRE.

On Thursday, March 31st, the annual meeting of the Tiverton District Society for Promoting Christian Knowledge was held at the Town-hall. The Rev. Mr. Spurway being called to the chair, the secretary proceeded to read the following report: — " The Tiverton District Committee of the Society for Promoting Chris-

tian Knowledge, in making their report for the last year, have again the gratifying duty of announcing a very considerable increase in the circulation of the Society's publications, as compared with the two former years, thereby shewing that there is a continually increasing demand for the advantages conferred by this society. The committee would have been still more gratified could they also have announced a corresponding increase in the list of subscribers; but they have no fear that they shall have that pleasing task to perform in their next report, as the benefits of the Society become more known and appreciated."

Comparative Statement of Books issued in

the last	intee 1	cars.	
	1833.	1834.	1835.
Bibles,	98	118	149
Testaments,	44	97	207
Common Prayers,	162	269	434
Bound Books and } Tracts,	444	1442	1721
	748	1926	2511

Being an increase in two years of 1768 books.

There has been a strong contest at St. Saviour's Church, Dartmouth, in the election of churchwardens for that parish; at the close of the poll the conservatives beat their opponents by a majority of ten.

# DORSETSHIRE.

William John Bankes, Esq., of Kingston Hall, Wimborne, and of Trinity College, Cambridge, has presented to the church of Corfe Castle a piece of valuable meadow land, to be used as a burial ground for the inhabitants of that parish, which is enclosed with a substantial stone wall seven feet high.—Salisbury Herald.

On Tuesday, April 12th, the conservatives of Poole schieved a glorious victory, and proved they possess the real strength in the borough. This being the day when the churchwardens and other officers are annually elected—and the radical party having, in Easter 1835, elected two radical churchwardens, and cut off the salaries of the ringers, &c.—the conservatives were determined to restore the salaries, and elect conservative churchwardens, thus keeping up the good old principle of church and king. The radicals put in

<sup>&</sup>quot;How curious these gross errors are! The Friends have no ministers.—Ep.

nomination the old churchwardens, Messrs. Stanworth and Rickman (who are also councillors in that interest for the southeastward); the conservatives proposed Messrs. Holland and Adey, and, after a sharp struggle, the result was as follows: For Holland and Adey, 275; For Rickman and Stanworth, 170—majority for conservatives, 105.—The salaries to the ringers, &c. were all restored, the radical party declining to oppose.—Ibid.

#### DURHAM.

#### (From a Correspondent.)

THE CHAPEL OF THE HOLY TRINITY, OF of St. Cuthbert, near Nun's Lane, Gateshead.-It was in the contemplation of the late lamented Bishop of Durham, Dr. Van Mildert, to have repaired and restored this beautiful specimen of ancient architecture, for the purpose of divine worship according to the church of England. Although the source of this liberality is stopped, it is pleasant to find that voluntary contributions have been entered into in the parish and neighbourhood for effecting the same object. In the course of a few weeks these have already amounted to upwards of 4001., besides a munificent donation of 1004, from Mrs. Lawrence, of Studley Park.

On the 5th of April a very numerous and respectable meeting of the parishioners of Houghton-le-Skerne, near Darlington, presented to their curate, the Rev. T. Austin, M.A., a handsome silver salver, value 601.—Durham Chronicle.

The proposition for alienating a large portion of the revenues of the See of Durham for the purpose of erecting a Bishoprick elsewhere has been received with great disfavour throughout the county of Durham. Petitions to the House of Commons against the measure are now in course of signature in all parts of the diocess.—Durham Advertiser.

## GLOUCESTERSHIRE.

ACADEMICAL GRIEVANCE!—This is the age for petitioning: in the House of Commons, on Friday, March 25th, a petition was presented from a Mr. J. Williams, who represented that the Bishop of Gloucester had refused him ordination, because he was only an undergraduate of Trinity College, Dublin, and praying some remedy for this grievance!—Oxjord Paper.

# HEREFORDSHIRE.

The National School for boys, at Hereford, which has hitherto been confined to the parishes of All Saints and St. Martin's, is now extended to all parishes in the city, under the direction of the Dean of the parochial clergy.

The Grammar School at Bromyard, founded by Queen Elizabeth, which has been for many years in a state of dilapidation and decay, is now restored, through the exertions of the Rev. W. Cooke, vicar of the parish, aided by local subscriptions and a munificent donation of 100t. from the Worshipful Company of Goldamiths, patrons of the endowment funds. The school is now open for the gratuitous education of boys in that extensive parish.

#### KENT.

A deputation of gentlemen educated under Dr. Burney have waited upon him at his house in Greenwich, and presented him with an elegant and costly candelabrum, as a testimony of the respect and high esteem entertained for him among his pupils. The inscription was pithy and appropriate—" Carolo Parr Burney, S. T. P., olim disciputi nunc amici D.D."

DIOCESE OF CANTERBURY .- At a numerous meeting of the Archdescon and Clergy of the Diocese of Canterbury, held on Tuesday, April 19, to take into consideration the Marriage and Registration Bills, also the propriety of a declaration of sentiment on the proceedings at Oxford in the matter of the Regius Professorship of Divinity, a petition against the bill was agreed to; in which, however, the petitioners disclaimed the intention, and even the wish, to throw obstacles in the way of any remedial measures for the relief of such grievances as, under the existing laws, dissenters from the established church may justly be considered liable to.

The meeting next proceeded to consider the subject of Dr. Hampden's appointment to the Regius Professorship of Divinity in the University of Oxford, when the following letter was agreed to, (with the single dissentient voice of the Rev. W. S. H. Braham, for reasons which the rev. gentleman stated at the meeting, and has since assigned in a letter to the Archdeacon,) and signed by the venerable the Archdeacon on behalf of the meeting.

To the Rev. Vaugham Thomas, B.D., and the Members of the Convecation, at Oxford, assembled in Common Room at Corpus Christi College.

"Though not pretending to any jurisdiction in matters connected with the regulation of the Universities, yet we cannot, as ministers of the Established Church, regard with indifference the events which have recently taken place at Oxford; nor can we be satisfied that we should have done our duty, so long as we neglect to express our sympathy in that godly jeslousy with which you have struggled to

preserve the channels of theology pure and untainted.

"Deeply as we regret that an occasion for the exercise of this jealousy should have arisen, we feel that, under the circumstances which called it into action, we owe to you, to ourselves, and to the Church of which we are ministers, a public profession that we are not insensible to the magnitude of the interests involved in the points at issue, nor to the debt of gratitude due to you for the noble stand you have made in defence of sound doctrine."

#### LANCASHIRE.

NEW CHURCH AT AIGBURTE. - The foundation stone of the new church about to be erected at Aigburth, near Liverpool, by the voluntary contributions of the gentlemen of that beautiful and improving neighbourhood, was laid, on March 30th, by John Moss, Esq., of Otterspool, in the presence of the Rev. Aug. Campbell, the vicar of the parish of Childwall, in which the church is situated, and of a large assemblage. Previous to the laying of the foundation stone, Mr. Campbell, who, with the consent of the bishop, has surrendered his claim to the patronage of the church, and to all fees received at it, came forward at the request of the trustees, and addressed Mr. Moss in an impressive speech. The land was given by Mr. Moss; the sum necessary for erecting it, amounting to 26001., was raised by subscription amongst the gentlemen of Aigburth. The minister will have settled upon him about 1001. a year, secured on the ground rents, which the trustees are bound to pay to him; he is to have a parsonage-house, rent free, and is to receive the rents of a certain number of the seats in the church, the total salary being probably about 280%. per annum. The seats are to be partly the property of the subscribers of the church. each subscriber of 100l. being entitled to a pew for his own family, another for his servants; partly, as we have stated, of the minister; and partly of the poor; a considerable number of seats being altogether free, and others let for very small sums, as low as half-a-crown, and even a shilling. The patronage is in the hands of the trustees. The church, which is situate on the road side, near Otterspool, is to be built in the Roman style, and, when finished, will accommodate about 700 persons. \_Manchester Herald.

A poll took place at Manchester last week for the election of churchwardens, when the candidate proposed by the church party was chosen by a majority of 235. Lord Francis Egerton has announced his intention of subscribing 100*L*, per annum to the Manchester Church-Building Society, and Lady F. Egerton has announced a subscription of 50*L*.—Manchester Courier.

CHAPEL AT MELLOR BROOK, NEAR BLACKBURN.—This chapel was formerly in the hands of the Independent or Congregational Dissenters, having been erected y that body about fourteen years ago. But, although a considerable population immediately surrounds it, and although it is situate upwards of a mile from the episcopal chapel of Balderstone, the congregation was unable to maintain itself, and the chapel was entirely closed about five years ago. It was purchased about a year ago by the vicar, with the aid of a few zealous friends, and has since been considerably enlarged and improved. On Sunday, Mar. 27, it was opened for divine service, and, both morning and evening, was crowded to excess. After each service, collections were made in aid of the funds for repairing and furnishing the building .- 1b.

NEW CHURCHES.—The first stone of a third new church to be erected in the parish of Preston, is intended to be laid on Monday the 2d of May, near the House of Correction, upon land presented by Mr. John Smith. There will be a grand Masonic procession on the occasion. Christ Church, Bow-lane, and St. Andrew's, Ashton, both commenced in August last year, will be reared in the course of a few weeks.—Ib.

A vestry meeting for the parish of Warrington was held on Easter Tuesday, according to ancient custom—the Hon. and Rev. Horace Powys in the chair-for the purpose of appointing churchwardens, and laying the requisite church-rate for the ensuing year; when a numerous train of the destructives, headed by some of the most restless and dissatisfied amongst the dissenters, crowded to the meeting, and endeavoured to prevent the laying of the church-rate, voting for an amended motion, that the question for imposing the rate should be adjourned to that day aix months. Several of those who held up their hands had no votes, and many were neither residents nor ley-payers in the parish. These were glad to make their escape when a scrutiny was called for; and the majority thus attempted to be foisted on the parish was, on a scrutiny of the votes being demanded and forthwith proceeded in, declared to be as follows:-For the rate, 227 votes; against it, 159-majority for the rate, 68. Amount of assessment of those who voted for the rate, 5,729l. 10s.; of those who voted against it, 1,281l.—lb.

On Monday, March 28, a very gratify-ing scene was witnessed at Radcliff, in the presentation of a very handsome tea service to the Rev. Samuel Johnson, M. A., who has been curate at the parish church for the last fourteen years. The chair was taken by T. P. Hutchinson, Esq. Mr. James Mather, the senior churchwarden, then presented the tes service, which bore the following inscription:—
"Presented to the Rev. Samuel Johnson, M. A., by his congregation and friends, as a mark of their respect and esteem for him as a clergyman and private friend, and in testimony of their sorrow and regret on parting with him. It is only justice to the kind-heartedness of the rector to say, that his respect for the character of Mr. Johnson, has induced him to resign the living of Chowbent in that gentleman's favour.-Ib.

## LEICESTERSHIRE.

The late Bishop of Lichfield was, for between twelve and thirteen years, Rector of Lutterworth, and was greatly respected and beloved by his parishioners. On receiving the intelligence of his decease, they immediately raised a subscription to hang the pulpit and reading desk, at which he had so long officiated, with black cloth.

—Northampton Marcury.

#### MIDDLESEX.

The anniversary dinner of the Society for Promoting Christian Knowledge is fixed for the 26th of May. The annual meeting of the Society for Promoting the Enlargement and Building of Churches, will take place, May 18th. The anniversary of the charity children at St. Pauls', will take place on June 9th. The examination of the National Schools takes place on Wednesday, the 8th June, and the rehearsal of the Sons of the Clergy, May 17th—the anniversary, May 19th.

Bishop Chase is on the point of returning to America. Nearly 2,000*l*. have been subscribed by the friends of religion in England to enable him to establish a theological seminary in the diocese of Illinois.

FIREAT CHRIST CHURCH, SPITALFIELDS.

—According to estimates delivered, the repair of this fine edifice will require above 5,000. — an expenditure which would press heavily upon any parish, but which, to one like Spitalfields, must prove absolutely insupportable. Under these circumstances the liberality of the public is again earnestly solicited. A treasurer

and committee have been appointed to receive subscriptions, and to apply them so as not to supersede, but to assist, the limited resources of the parish. Amount of subscriptions already advertised, 1,1824. 5s. 2d.

The Archbishop of Canterbury's public dinners, at Lambeth Palace, commenced on Saturday, the 28d of April. Those who intend to honour His Grace with their company on any Saturday, are requested to leave their cards at the palace on the Friday preceding, before twelve o'clock. Prayers at half-past six o'clock.

TESTIMONIAL TO ARCHDEACON BUTLER. A very numerous meeting of gentlemen who have been educated under the Venerable Archdeacon Butler at the Shrewsbury School, and their friends, was held on Friday, April 8, at the Thatched-house Tavern, to consider the best mode of testifying their respect for that eminent scholar, on the occasion of his retirement from the Head-mastership of the school. Sir Francis L. Holyoake Goodricke, Bart., M.P., was in the chair, and shortly stated the object of the meeting. A committee of twenty-four gentlemen were appointed to carry into effect the object proposed .--Morning Herald.

An attempt was made, about three weeks since, to introduce in the parish of Paddington Sir J. Hobhouse's Vestry Act, for the purpose of depriving the higher and wealthier inhabitants of the plurality of votes, which, by Sturges Bourne's Vestry Act, they now enjoy; of reducing all the rate-payers to the same level of single votes, and so, by means of overwhelming numbers, of carrying the parochial elections. Two-thirds of the whole number of votes polled must be recorded in favour of Sir J. Hobbouse's act before the parish can adopt it\_that is to say, the friends of the measure must poll double the number of their opponents. In the present instance, however, the radical votes did not even equal those polled on the opposite side. The numbers, at the close of the poll, being-

For the adoption of the act. .507 Against it......544

 the poll was taken both by single and plural votes, and the numbers at the close were –

For the churchwarde	Single Votes. DS	Plurelitie
proposed by the	ne-	
spectable party	331	<b>673</b>
	329	667
For the association co	un-	
didates	322	385
	320	387

The association's list of vestrymen was also defeated, by a majority of nearly 200: the lowest number of votes polled for the lowest candidate on our list being 616, and the highest number for the highest candidate on the association list being 427.—

Correspondent of the Times.

It was recently stated in the House of Lords that, forty years ago, not more than about thirty places of catholic religious worship were to be found in England, whilst in the year 1835 there were 510, and others were in progress; that at Kidderminster a protestant chapel had been recently converted into a Roman-catholic place of worship; that there were eight popish colleges now, besides several monasteries and nunneries; that "the chief reporters of the public journals were said to be Irish papists;" and, in short, that the Roman-catholic religion was greatly on the increase.

At a meeting of the National Society for the Education of the Poor, &c., holden at the Central School, Westminster, on Wednesday, the 18th of April, there were present the Lords Bishops of London, Winchester, Bangor, Chester, and Gloucester; Hon. M. Justice Park, Rev. Archdeacon Cambridge, Rev. Dr. Walmsley, Rev. H. H Norris, Wm. Cotton, Esq., James Trimmer, Esq., Joshua Watson, Esq., and the Rev. J. C. Wigram.

SALE OF ECCLESIASTICAL PREFERMENTS. By a provision of the Municipal Reform Act, the ecclesisstical preferments in the patronage of the several corporations were directed to be sold under the superintendence of the church commissioners. understand that the advowson of the rectory of Portishead, worth 700l. a year, in the patronage of the corporation of Bristol, the first of these livings offered for sale, has been, with the consent of the commissioners, purchased for the full value, by a gentleman of fortune in the immediate neighbourhood. The commissioners decided, shortly after the passing of the act, that those sales should take place by tender.

A short time since, the Rev. J. Garwood, M.A. of Magdalen Hall, and minister of Sir George Wheler's chapel, Spital-square, London, was presented by his congregation with a very handsome and useful service of plate, as a " testimony of their high sense of his faithful and devoted labours in promoting their spiritual interests."

PARISH OF ST. BOTOLPH, BISHOPSGATE. The radicals of this parish have also sustained a defeat. Thursday, 14th April, a vestry was held in the parish church, pursuant to notice, to appoint an organist; Dr. Russell, the rector, in the chair. Mr. Rodgers rose to move that Mr. Cope be appointed organist for the year ensuing. Mr. Richards seconded the motion. To this motion the previous question was moved by Mr. Springal, and seconded by Mr. Davis; upon which a division took place, when there appeared - For the amendment, 73; against it, 89-majority in favour of putting the motion, 16. Mr. Hall said that, with a view of allaying all party animosity, and preventing strife among neighbours, he would move as an amendment—"That the organist abould be paid by subscription, and that a committee should be appointed for carrying that object into effect." This amendment was seconded and lost, and Mr. Rodgers' original motion was then carried. Thanks having been voted to Dr. Russell, the vestry was dissolved.—Morning Herald.

The anniversary of the St. Ann's Society Schools was celebrated at the London Tavern on Thursday, 21st April. There were present the Bishop of Exeter, Mr. Freshfield, M.P., Dr. Kenny, and other warm friends of the institution. The Hon. William J. Ashley, M.P., in the chair. Since 1828, the children received within its walls have increased to 151. who are wholly maintained at the Brixton Asylum, and to 62 boys and girls, who are clothed and educated in London. making a total in the two establishments of 213. The old debts, amounting to 1,400L, have been liquidated, the town school-house rebuilt at an expense of 1,470%, and the new asylum erected at Brixton, the cost of which has been defrayed, except 6001. Such was the number of applications to be received into the asylum, that but a few of the applicants could be admitted. Since the establishment of the society, 1,65S children had been received within its walls, of whom about 90 boys and 360 girls have been placed out in service or apprenticed. The secretary reported that her Majesty had sent 351. in aid of its funds. Donations were announced in the course of the evening, amounting to upwards of 1,100l.—

VESTRY CLERES. - A letter from Mr. Chadwick states the opinion of the Poor Law Commissioners to be, that no payments can legally be made from the poorrates to vestry clerks .- York Paper.

The consecration of the episcopal chapel at Hounslow took place on Wednesday the 20th April. The ceremony was performed by the Lord Bishop of London, in the presence of a great number of spectstors. A collection was afterwards made at the doors, which amounted to 43t. 13s. 6d. A prior subscription had been made among the inhabitants, amounting to upwards of 1201 .- Windsor Express.

#### NORFOLK.

On Tuesday, March 22, an examination took place at St. Andrew's Hall, before the very Rev. the Dean of Norwich. of 500 children from the infant schools in that city. The examination was conducted by Mr. Wilderspin, who attended for this purpose with a view to make the system better known. The Hall was crowded by at least 2000 persons, of all ages, sexes, and degrees. The examination was highly interesting to all .- Norwich Mercury.

# OXFORDSHIRE.

Church-RATE. -At the vestry held last week at Banbury, the churchwardens' accounts were passed, the old churchwardens re-chosen, and a rate of 2d. in the pound granted for the ensuing year. — Oxf. Herald.

#### SALOP.

Churches, the expense of building and endowing which is raising by public subscription, are now in the course of erection at Shrewsbury, Oswestry, Whitchurch, and Tunbridge. Lady Bridgewater is likewise building a handsome church in the parish of Whitchurch, for which she also provides a liberal endowment; and the Duke of Sutherland has given the requisite sum for erecting and endowing a church in a populous district of the parish of Wellington.—Record.

# Som ersetshire.

The Bishop of Bath and Wells has sanctioned the proposal to build a new church in Taunton, the expense of erecting which, and its endowment, will be principally defrayed out of a subscription to be raised for that purpose, and partly by the government grant.

We hear that there is another schism at Zion Chapel, Bedminster, which has led to the resignation of 36 Sunday-school teachers. These congregational disputes so frequently occurring should make dis-senters more sparing of their boast of the "voluntary principle."—Bristol Journal. The visitation of the Archdescon of

Bath was held on Thursday, the 14th of April, at the Abbey Church.

### STAFFORDSHIRE.

In the Vice-Chancellor's Court, on Saturday, 16th April, Sir C. Wetherell moved that the injunction which had been obtained ex parte, restraining the Dean of Windsor from presenting the Rev. Mr. Fletcher, or any other person, to the Chapel of St. Leonard's, Wolverhampton, should be dissolved. The rev. gentleman was elected by a majority of the votes of the parishioners in February last, having contested the election with another rev. centleman, named Fisk. His bonour the Vice-Chancellor being of opinion that sufficient notice had been given of the election, and that there had not been anything unfair in the proceedings, said it was not a case which called for the interference of the court, and accordingly dissolved the injunction with costs.

# SURREY.

A new church is about to be erected at Chertsev .- Times.

PARISH OF ST. MARY, NEWINGTON.— Defeat of the Radicals.—This parish has been kept in a continual flame of excitement from Easter Tuesday until Wednesday night, 13th April, when the signal defeat of the radicals restored it to something approximating its usual tranquillity. contest lay between the lovers and the haters of the church establishment. Mr. Johnson, a conservative, was proposed for the office of churchwarden; Mr. Cheeseman, an uncompromising radical, was nominated in opposition. At the final close of the poll the numbers were as follows:-For Mr. Johnson, (conservative,) 805; Mr. Cheeseman, (radical,) 592—majority for Johnson, 213. For the organist's salary to be paid out of the parish rates, 710; against the motion, 572-majority, 158. Thus both points were carried by a triumphant majority in favour of the friends of the church .- Morning Herald.

## WARWICKSHIRE.

The dissenting deputies of this town having made an application to the Chancellor of the Exchequer for the remission of the stamp duty on the renewal of trust deeds of dissenting places of worship generally, the right hon, gentleman has, in reply just received, assured them, "that the representations of the dissenting deputies will receive from him all the attention which the numbers and respectability of the parties give them a just right to expect."—Birmingham Advertiser.

At a meeting of clergy and laity, held in Birmingham, on Thursday, April 14th, for the purpose of considering the best means of testifying public respect to the memory of Bishop Ryder; the Right Hon, the Earl of Dartmouth in the chair; the following resolutions were unanimously adopted, viz.:—That, fully participating in the sentiments of affectionate respect and deep regret so generally entertained on occasion of the death of our late pious and exemplary diocesan, this meeting cordially approves, and is most anxious to promote, the design recently proposed at the Quarter Sessions for the County of Stafford, of erecting a suitable monument to his lordship's memory in the cathedral church of Lichfield .- That, should any surplus remain, after defraying the expenses of the funeral and monument, such surplus be applied, together with any other funds which may be contributed to that specific object, in aid of the erection of a church at or near Gosta-green, in the immediate vicinity of Birmingham, to be designated by the name of " Bishop Ryder's Church;" the erection of an additional church in that populous neighbourhood being an object which, it is well known, his lordship had deeply at heart, and to which he feelingly alluded at a public meeting in this town a very short time before he last quitted the diocese.

NEW CHURCHES.—On Wednesday, 31st March, at a meeting of the general committee of the Lichfield and Coventry Diocesan Church Building Society, held at the Blue-coat School in Birmingham, the following grants were made:—For a new church at Coleham, in the parish of St. Julian, Shrewsbury, 6000l.; for a new church in the parish of Burslem, Staffordahire, 300l.; for purchasing St. George's Church, Derby, 600l.; for purchase of a school, to be adapted for a chapel in the same town, 200l.; for a new church at Ridgway, Eckington parish, Derbyshire, 300l.; for a gallery in Betley church, Staffordshire, 35l.—Derby Mercury.

The annual examination of the pupils in the Free Grammar School in Birmingham took place on Tuesday the 12th, and Wednesday the 13th of April. The two exhibitions were awarded to Mr. Arthur Baynham and Mr. Alfred Clifton; the Bailiff's Prize, for an essay, subject, oratio in Periclem, Master Charles Hawkins; Head Master's Prizes for Composition in Verse, Latin Hexameters, subject,

Columbus, Master Hubert Holden; English Verse, subject Egypt, Master T. H. Gill.

On Friday, 15th April, a synod of the clergy of the archdeacoury of Coventry was held; Archdeacon Spooner in the clair; when it was unanimously agreed by a large assembly of the clergy, to petition the king, in all his ecclesiastical appointments to command the advice of those chief pastors of the church who may be privy councillors. The petition is now in the act of being circulated through the archdeacoury, for the signatures of those of the clergy who did not attend the meeting.

TRIUMPH OF THE BIRMINGHAM CHURCH PARTY.—(From a correspondent of the Standard.)—The ultra-liberals have long succeeded, by dint of clamour and menace, in appointing their own churchwardens; but we have this year defeated their abominable machinations, by returning Mr. James Brown, a staunch member of the church of England, by a great majority. The struggle commenced on Easter Tuespay; a poll was demanded, votes were recorded, and at length a scrutiny took place, the result of which is as follows :-Of 987 persons who voted, 261 were struck off as disqualified, not being rated to the relief of the poor; of these twentythree voted for Mr. Brown, and 233 for his opponent, Mr. Winfield, a thorough radical. The total number of votes recorded for Mr. Brown were 848; and for Mr. Winfield, 418; the amount of property assessed to the voters of Mr. Brown was 25,700l., while that assessed to Mr. Winfield was 10,7901. This check will do the town much good.

#### WILTSHIRE.

The report, for the last year, of the Salisbury Diocesan and District Committee of the Society for Promoting Christian Knowledge, for South Wilts, is just published. It contains a very satisfactory abstract of the proceedings of the parent society.—Salisbury Heruld.

A monument, bearing the following inscription has been erected in the cathedral at Salisbury, by the Rev. Canon Bowles, to the memory of the "learned and judi-

cious" Hooker :--

"To the memory of Richard Hooker, Prebendary of this cathedral, and author of the book entitled "Ecclesiastical Polity," who, exhibiting in his writings the profoundness of a scholar, and in his life the holy simplicity of an apostle, successfully vindicated the forms and ordinances of the episcopal church of this nation, and her primitive usage of the sweetest songs of Sion, anthems and antiphonal harmonies adapted to the words of the inspired Psalmist. He died A.D. 1600.

"This tribute of respect and veneration for so good a name is offered here by W. L. Bowles, Canon Residentiary, 1836."

Another monument has been erected by

Mr. Bowles, to Chillingworth.

SALISBURY AUXILIARY TO THE REFOR-MATION SOCIETY .- A deputation from the parent society, consisting of the Rev. M. Hobart Seymour and the Rev. J. Cumming, attended the meeting of this auxiliary, and addressed a very respectable and attentive audience, in the Council Chamber, on Tuesday evening, the 12th April, at seven o'clock. Collections were made, and several new subscribers added to the Auxiliary .- Record.

# WORCESTERSHIRE.

A meeting of the Clergy and laity has been held at Droitwich, with the view of co-operating with the Diocesan Society for the Enlargement and Building of Churches and Chapels in the Diocese of Worcester; at which the Right Hon. and Rev. Lord Aston, vicar of Tardebigg, was called to the chair. Resolutions, thirteen in number, were proposed, and carried without the slightest dissent.

The Bishop of Worcester commences bis visitations and confirmations at Pershore, on the 7th of June. - Worcester

Journal.

# YORKSHIRE.

The subscription for increasing church accommodation in Leeds, now amounts to 10.200% At a meeting of the committee, yesterday, it was unanimously resolved to erect the proposed new church in the field belonging to C. Beckett, Esq., at Mount Pleasant, a sufficient portion of which that gentleman has consented to dispose of on very favourable terms.—Leeds Intelligencer.

A subscription is commenced by the inhabitants of Ripon, to present a piece of plate, as a tribute of respect, to the Rev. R. L. Sykes, the late esteemed curate of Trinity Church in that town .- Ibid.

#### WALES.

THE SEE OF BANGOR .- A preliminary meeting of the citizens of Bangor was held in the Waterloo, on the 30th of March last, Mr. Edward Thomas in the chair, which unanimously expressed its surprise and alarm at the contemplated union of the dioceses of Bangor and Asaph. ....North Wales Chronicle.

The Bishop of St. David's has given each of the scholars of the National School at Abergivilly, above 160 in number, an

entire new suit of clothes .- Ibid.

The Hon. Col. Trevor, M.P. for Carmarthenshire, has contributed 501. towards the Church Building Fund in Carmarthen, in order to extricate the local committee from the difficulty in which they are involved by a guarantee which they gave the King's commissioners. - Ibid.

#### IRELAND.

By the promotion of Dr. Sandes, another Fellowship is vacant. Dr. M'Donnell becomes a member of the Senior Board; Dr. Hare, bursar; and Dr. Singer, regis. trar of chambers. - Dublin Paper.

LIVINGS BALONGING TO PAPISTS.—The House of Lords has ordered a return of the parishes in Ireland to which the crown presents, in its own right, and of those to which the crown presents "as trustee of the papists," who were by the acts of. Charles II. and Anne "divested of their right to present clerks to protestant churches, until they or their heirs should conform to the protestant religion."

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### NOTICES TO CORRESPONDENTS.

THE Editor is very sorry that Mr. King's Letter, with many other pressing communications, is delayed for want of room. He would take this opportunity of asking Mr. King, with all possible courtesy, whether, there being no longer any public question between the parties, an argument as to the sense in which one used certain words can be useful, or can have any end? To "Catholicus" the Editor would say, that with respect to the first passage be agrees;

but he thinks, on the whole, that more harm than good is done by bringing forward a single exceptionable phrase, which may perhaps, after all, admit of explanation, in a book of high

principle.

In answer to a correspondent, "E. B. P.," who asks for "Philalethes's" authority for referring to Matt. v. 23, 24, in his letter on Mr. Poynder in the last Number, in proof of referring to Matt. v. 23, 24, in his letter on Mr. Proynder in the last runner, in proof of the Christian Sacrifice of the Lord's Supper, or his evidence that our "blessed Redeemer" spake the words there recorded as in allusion to a Christian altar? another correspondent, "W. D.," refers to a passage in Bp. Jolly's volume, entitled "The Christian Sacrifice in the Eucharist," which both saks and answers this question. The passage is contained in pages 46—50 of the above work, and is a quotation from Mede; and shews, at least, that the interpretation of "Philalethes" is not "a new and wholly unsupported application of the words." The work of Bp. Jolly is a 12mo volume, published in 1831, at Aberdeen, and sold at Messrs.

The work of Bp. John as 1200 volume, published in 1001, as Accessed, and the Rivingtons, London.

"A Notis Vicar's" suggestion as to a Sermon has been considered before. But it is impossible for the Publishers to give more matter for 2s. 6d., (there are already 120 pages, many of them closely printed,) and there is no department which can be well excluded or contracted. There is, indeed, almost every month a mass of valuable matter kept back only for want of room. With all our old and great writers at hand, can such chance sermons as

can be picked up from month to month, good, bad, and indifferent, be desirable?

"Can the Editor of the British Magazine inform one of his Subscribers whether there is any Society for assisting the Waldenses, and whether their proceedings are to be obtained—and where?" In answer, the inquirer is referred to vol. viii., p. 331, where he will find everything which he wishes.

The following would have been used in this Number had there been room:—"F." on

Medical Education, and "A Medical Student."

The following are in type, but omitted for want of space:—"H. B." on the lat chap. of Genesis; "X." on the Greek Article; Mr. Winning on the Antiquity of Writing; "J. M.,"
"A Country Clergyman," and "Ireneus."
The letter on Tithes in the last Number was inserted by mistake, the author having desired

to withdraw it, as he had had only an imperfect copy or abstract of the Tithe Bill. His

direction on the matter was unfortunately overlooked

May it not be well to remind clergy that there will be an eclipse on Sunday, May 15th, from ten minutes before too till forty minutes after four in the afternoon, the middle or darkest time being at a quarter after three?

It is matter of great regret that Mr. Canon Bowles's two monuments, to Chillingworth and Hooker, lately erected in Salisbury Cathedral, were not noticed last month.

"J. H. C.'s" letter was too late. The objection to the suggestion is, that it would certainly remove the bishops out of the House of Lords. Would this be desirable?

Many thanks for the Whitwick letter. The subject may be resumed.

"A Churchman's" letter is most useful, and shall appear in the next Number. It arrived

only on the 27th.

only on the 27th.

It may be well to mention, to those who are annoyed when they find that documents, articles, books for review, &c. &c., sent quite at the end of the month, with urgent requests that they may be used, are passed over in silence, that the number of a most excellent Irish monthly publication for May was delivered in London on April 27th, on which day the writer received it. The keeping this Magazine open so late as it is kept is a serious inconvenience to the publishers. In the present month, of course, nothing but necessity prevents a full notice of the iniquitous Irish Tithe Bill, giving church property, like the last, to general education. When one couples this with the monstrous bill threatened by Mr. Hodges, the old Greek democratic tyrannies are the only things which can be compared with our present ruthless when one coupses has with the monstrous but threatened by Mr. Hodges, the old Greek democratic tyrannies are the only things which can be compared with our present ruthless system of injustice. Mr. Hodges treats the clergy precisely like slaves or dogs, animals who have not the rights of men. There is, however, a quiet return to parliament by Mr. George Lewis, which is, in principle, more atrocious than even the Irish Bill. This must be noticed next month. It has only just been sent.

It is requested that other correspondents, whose letters are not noticed or acknowledged, will sexues the delay, which has arisen from pressure of business at the end of the coupth.

will excuse the delay, which has arisen from pressure of business at the end of the month.

Many thanks to the writer respecting Mr. Bickersteth's work. But no farther notice of that work was in particular contemplation.

# PLURALITIES AND NON-RESIDENCE BILL.

Clause 1. Repeals 21 Hen. VIII. and 57 Geo. III., except where the last repeals other acts, or inflicts penalties, or grants licences, if the licence be granted one month after this

act is passed.

2. No person holding two livings to have any dignity or office in a cathedral, or any third living. No person to hold two dignities or offices in the same or different cathedrals, except an archdeacon, who may hold a canonry and a benefice with his archdeacoury.

3. No person to hold two livings more than ten miles apart.

4. If one living does not exceed 500l., another, not exceeding 500l., (at the time of institution,) and within ten miles, may be added. If the bishop, who is to institute to the second living, objects, he must certify his reasons to the archbishop, who shall decide, after inquiry of both bishops, if the benefices are in different diocescs.

One living below 500l., and one above 500l., may be held together for special reasons assigned by bishop to archbishop, and allowed by King in council.

6. Acceptance of preferment, contrary to this act, vacates all former preferment.

7. Licence or dispensation for second preferment not necessary.

8. Present rights of possession saved.
9-19. Provisions respecting uniting or disuniting parishes.

20. If any holder of a benefice shall be absent (without licence or exemption, and not be resident on another benefice) more than three and less than six months, he will lose one-third of the annual income; if more than six, but less than eight, one-half; if more than eight, two-thirds; if the whole year, three-fourths.

21. Penalty for neglecting duty on Sundays, 5l. for each offence. (Surely this is a clause

which might be altered.)

2b. Certain persons exempt from penalties for non-residence. No dean of cathedral or collegiate church, or head ruler of any college or hall at Oxford or Cambridge, or professor or public reader in either of the said Universities, while actually resident within the precincts of the University, and while reading lectures therein during the time required by conditions of his office (provided always, that a certificate, under the hand of the Vice-Chancellor of the University, stating the fact of such residence and of the due performance of such duties shall in any such case he to the such duties shall in any such case he to the such duties shall in any such case he to the such duties shall in such case he to the such commons, clerk of his Majesty's closet, or deputy clerk thereof, chancellor or vicar general or commissioner of any diocese; archdeacon, dean, or sub-dean, or priest, or reader in auch case. of his Majesty's royal chapels at St. James's or Whitehall, or reader in his Majesty's royal chapels at St. James's or Whitehall, or reader in his Majesty's private chapels at Windsor or elsewhere; preacher in any of the Inns of Court, or at the Rolls chapel, Provost of Eton, or Warden of Winchester, or Master of the Charter House,—while all these parties shall be actually attending in discharge of their duties. Masters of Etos, Winchester, or Westminster Schools, or principal of the East India College, shall not be liable to any of the penalties or forfeitures in this act contained for or on account of nonresidence, during any such period as aforesaid, on any benefice.

26. Dignitaries, &c., residing at cathedral churches for certain periods exempted. Provision for cases in which the year of residence at cathedrals commences at any other period

than the 1st of January.

Present rights, as to exemptions and licences, preserved.
 Exemption forfeited if house of residence not kept in repair.

29. Petition for licence for non-residence to be in writing, and to state certain particulars.

30. Bishops may grant licences in certain cases enumerated.

31. Under special circumstances, bishops may grant licences to reside out of the house or benefice, and may appoint and assign salaries to curates. Reasons to be transmitted to the archbishop for examination and allowance; who may, after inquiry, annul, or in any manner vary, licence.

38—40. Returns as to non-residence, &c., to be made to the King in Council.
41. If any person, neither licensed nor exempt, does not sufficiently reside, the bishop may issue a monition. Returns may be required to be upon oath. Where return shall not be made, or be satisfactory, bishop may order residence, and, if disobeyed, may sequestrate the profits of the benefice, and direct an application of the profits. Appeal against sequestration to the archbishop.

42. Persons returning to residence on monition to pay the costs.

43. If such person returning shall, before 12 months thereafter, absent himself again, the bishop may, without monition, sequester the benefice.

45. Benefice under such a sequestration one year, or incurring two such sequestrations

within two years, to be void, except in case of relief, upon appeal.

46. Contracts for letting houses in which any spiritual person is required to reside, void.

Any person holding possession after the day appointed, shall be subject to penalty.

48. No oath as to residence required of any vicar.

49. Non-resident incumbents neglecting to appoint curates, bishop to appoint.

50. Curates to reside on benefices under certain circumstances.

51. Extension of the provisions of the Acts 17 Geo. III., c. 53, and 21 Geo. III., c. 66, relating to the repairing and rebuilding of houses of residence; and power to the bishop to enferce compliance.

61. Bishops may enforce two services on Sunday in certain cases.

64. Bishop to appoint stipends to curates.

84. That no spiritual person shall serve more than two churches or two chapels, or one

church and one chapel, in one day, &c.

[The Bill cannot be procured at Mr. Hansard's. What is given above is taken from an analysis of the Bill in the Cambridge Chronicle.]



British Manazine

# BRITISH MAGAZINE.

JUNE 1, 1836.

# ORIGINAL PAPERS.

# RISE AND PROGRESS OF JANSENISM.

THE term Jansenism was invented at a time when party spirit readily found names, not merely for systems of religious opinion, but for every modification of a system. It arose upon the publication (in 1641) of the "Augustinus" of James, or (as he was called, according to the fashion of his time,) Jansenius, Bishop of Yprès; in which he professed to set forth the views of St. Augustin upon the subjects of predestination and grace; But Jansenism, although first at that time so called, may be, with much better reason, dated from the foundation of the monastery of Port Royal, at the very beginning of the same century. Jansen's work was far more of the nature of a justification of prevalent opinions by the authority of an eminent father of the church, than the first promulgation of a system. Neither can we call Janseniam the revival of the Augustinian doctrine; which seems to have flowed down in a continuous stream, from the time of the father who gives it his name, to the sera of the Reformation, as it has continued to do from that time to the present. Ecclesiastical history, indeed, which, like other history, exhibits the course of opinions only when represented in the person of some eminent individual, or as the characteristic of a conspicuous party, does no more than enable us to guess the continuity of the stream of Augustinian doctrine by the exhibition of its occasional outbreaking. But it is known to have been a prominent feature in the religious system of St. Bernard, in the twelfth century; and the progress of the reformation in the century before the appearance of Jansenism had given a fresh impulse to it. Its strong hold was in the University of Louvaine, where, in 1552, Michael Baius made it an objection to the prevalent tenets of the church of Rome, that they were at variance with the views of St. Augustin. Seventy-six propositions from the work of this divine were sent to Pope Pius V., and by him (according to the Jesuits) condemned as heretical, in 1567. This condemnation was followed, thirteen years later, by another from Gregory XIII. The Jansenists Vol. IX.—June, 1836. 4 н

maintain that neither of these bulls was ever received by the church. They seem to have been couched in ambiguous language, and the name of Balus was studiously omitted. Voltaire, in his "Siècle de Louis XIV.," says, that, in the first edition of the Bull of Pius V., there were passages which seemed to favour the opinions of Baius; that it was returned to Rome with the view of getting a more definite statement of its object; but this was refused, and Balus was ultimately advised to acquiesce in it, indefinite as it was. It would seem that, at that time, when the church had so much to fear from without, she did not like to be too explicit in condemning those who, whatever might be their opinions, were disposed to recognise her authority; while, on the other hand, it is probable that when so many were taking part against her, her dutiful, although dissatisfied, children were led, by a feeling of reverence, to controul, in the time of their parent's weakness, an impatience of her authority, which they would not have been backward to manifest in the days of her prosperity.

A similar unwillingness to adopt strong and decisive measures against the Augustinian doctrine (and arising probably from the same cause) was manifested, not long after, by Sixtus V., when the doctors of Louvaine (who, notwithstanding the censure passed upon the opinions of Balus, continued to maintain their own views,) condemned as heretical the statement of the doctrine of predestination put forth by the Jesuit Lessius and Hamelius. All which was done upon the occasion at Rome was to condemn the proceedings in the low countries, as an infringement of the papal authority. But there the matter rested; and the Pope, having thus vindicated his authority, abstained from using it to condemn the theological views of the Louvaine doctors. He was satisfied with requiring both parties in the dispute to abstain

from discussions injurious to the peace of the church.

The following year (1588) brought into notice the celebrated Spanish Jesuit, Molina. He published a work entitled "Liberi Arbitrii Concordia cum Gratiæ Donis;" the object of which was to shew, not merely the consistency, but likewise the co-operation, of free will with the work of divine grace. Molina considered the divine predestination to be grounded upon human merit foreseen; and divine grace to be given from respect to a certain fitness in the recipient (congruitas). The particular knowledge in the Divine Being by which he foresees the effect of his purposes, and forms them accordingly, he called "scientia media." This is the system which, under the name of Molinism, is the object of Pascal's powerful satire in the well-known "Lettres Provinciales," wherein he perpetually contrasts the system of the Jesuits in this matter with those of the Jansenists and Dominicans.

Of these last, since their opinions directly paved the way for Jansenism, we must now speak. The Dominicans, or (as they were also called, for adopting, with respect to this part of their religious system, the doctrine of St. Thomas Aquinas,) the Thomists, appear to have taken a course intermediate between Molinism and Jansenism. The Jesuits held that man was the originator of his own actions, good as well as bad, but that he needed the assistance of divine grace to bring

the fruits of virtue to their full maturity. They believed (it would seem) in co-operating, but not in preventing grace. The Jansenists maintained the entire subjection of the will to the influence of divine grace, when once received into the heart. Whether they thought that grace could be, in the first instance, resisted, is not quite evident; but I am inclined to believe, from some expressions of Pascal, that he held man to possess the power of resistance. The Dominicans appear to have agreed substantially in the views of the Jansenists; but they coincided with the Jesuits in the use of certain phrases which the Jansenists disavowed; and were thus claimed in some sort as advocates by both parties. They spoke (with the Jesuits) of "potestas proxima," and "gratia sufficiens;" but by "potestas proxima," they understood a power residing in man (the ground of his responsibility), out of which, however, good can never come but by the operation of divine grace; whereas, by the same term, the Jesuits understood a power comprehending all which is necessary for action (qui renferme tout ce qui est nécessaire pour agir). By gratia sufficiens (again) the Dominicans meant, a grace given to all; but needing the addition of a farther grace (gratia efficax) to render it effectual; while, by the same term of gratia sufficiens, the Jesuits understood a grace given to all, efficacious or not, according to man's pleasure, and wherever (therefore) productive of good, deriving its efficacy from his use of it, not possessing it as an inherent quality. The Jansenists rejected the term gratia sufficiens, and used only that of gratia efficax. And they objected strongly to the Dominicans, the adoption (out of a principle of accommodation) of this word sufficiens, peculiarly inappropriate (they contended) to the views of those who maintained the necessity of a farther or efficacious grace. It was characteristic of the theology of the day to multiply far beyond the bounds of necessity the use of these technical phrases, and they occur so perpetually in the discussions between the Jansenists and Jesuits, that some explanation of them is absolutely necessary towards the understanding of the present subject. It certainly (too) prepossesses us in favour of the Jansenist character, as compared both with the Jesuit and the Dominican, to find that they thus contended about things rather than words. The Jesuit said (it is the reproach of an opponent, but facts seem to justify it,) " the world is misled by names; the few learned may know that we and the Dominicans are entirely opposite to each other in our religious views; but they will not betray us; and if the Dominicans will admit our phrases, we shall be supposed to have brought them over to our opinions." The Jansenists reproached the Jesuits with their dishonesty, and the Dominicans with their weakness.

It may be remarked in this place, that our opinion of the validity of the Jansenist objections to the views of divine grace entertained by the Jesuits would be a good deal influenced by knowing whether by their power of originating good actions, which the Jesuits called "potestas proxima," they meant power in the regenerate, or in the unregenerate state. The baptized and regenerated Christian may certainly be said to originate good in his renewed nature; while otherwise he could only originate actions partaking of inherent sinfulness. Doubtless, the main point is, that all good, whether immediately suggested by the Holy Spirit, or originating in a nature which is of his creation, should be ascribed ultimately to God. It was only in the degree in which they denied this truth that the Jesuits were in error. Many of their expressions, doubtless, appeared to favour Pelagianism—though it is but fair to suggest an explanation by which they might vindicate themselves from the charge of carrying these views to any dangerous extent. I will here anticipate my subject a little, by saying that the great excellence of Jansenism, as compared with the system which it opposed, consisted in its practically religious views. As a doctrinal system it seems to have inclined too much, like all the theology of the time, to an excessive technicality; and in saying this, I trust I may not be thought to deny the necessity of accurate definition in theology as a remedy against loose and insufficient views.

The verbal agreement between the Jesuits and the Dominicans, to which this observation refers, was formed at the beginning of the seventeenth century, when the Jansenists (though not as yet under that name) began to occupy the place in the contest which had previously belonged to the Dominicans. At the close of the sixteenth century the disputes between the Jesuits and Dominicans had been referred to the Council de Auxiliis, (summoned by Clement VIII.,) the proceedings of which, after having continued for three years, were suddenly terminated by the death of Clement, and the contending parties were left to conjectures (of which they were not sparing) as to the decision at which the council would, probably, have come, but for this check to its proceedings. Then it was that a treaty was made between the Jesuits and Dominicans, grounded upon the above-

mentioned verbal concessions upon the part of the latter.

The University of Louvaine, at this time, contained among its students the joint founders of Jansenism, Cornelius Jansen, afterwards Bishop of Yprès, and Jean du Verger de Hauranne, afterwards Abbé de St. Cyran, the father (as he is called) of Port Royal. There is something very beautiful in the accounts given by all the Jansenist historians of the friendship subsisting between these two great and good men. After quitting the University, they studied together at Paris; and Jansen, being sent by his physicians to the south of France, was received into his friend's house at Bayonne, where he continued with him for six years. Their studies were directed chiefly to the elucidation of Holy Scripture, and to the writings of St. Augustin. It is recorded that the Scriptural character, by which both of them were especially attracted during their early friendship and intercourse as students of God's word, was that of Abraham, and that they both resolved at that time to make the patriarch's inflexible reliance upon God the object of their imitation through life. There seems no reason to doubt that in this resolution they were strengthened and upholden. Jansen's life was short, but eminently useful. When raised to the see of Ypres, he formed extensive plans for the improvement of his diocese, which were soon frustrated by his early death. plague broke out in Flanders, and raged with peculiar violence at

Jansen was constant in attendance upon the sick and dying, and divided his time between acts of charity and prayer. He caught the infection, and died, after a few hours' illness, on the 6th of May, 1638, in his fifty-third year. Two years after his death, his work on St. Augustin was published by his executors. Shortly before his death, he wrote a letter to Pope Urban VIII., submitting his work to the decision of the Romish see. This letter was suppressed by his executors, who distrusted the issue of such a reference; and feared lest, through the influence of the Jesuits, the work of Jansen should be suppressed altogether. No one ever deserved less than Jansen to be branded as an heresiarch. The reference which he made of his book to the pope, if an error, was an error on the contrary side; and, although he was deprived, through the unwarrantable conduct of his representatives, of the benefit of this act of deference to authority, the spirit of his work was entirely catholic. He disclaimed all wish to innovate, and professed only to set forth the views of St. Augustin. The course adopted by the Jesuits is the best evidence to prove that they were unable to find in his work any sufficient ground for their charge of heresy.

That course was as follows:—They did not submit the work itself. or even the words of it, to the papal decision; but constructed out of it five propositions, sufficiently like, in words, to some of the statements of Jansen, but admitting of a double interpretation.

The five propositions were as follows:—

1. Some commandments of God are impossible to be performed even by good men, even though they desire and use their endeavours to perform them according to the strength which they have in their present condition. The grace which should render them possible is not given them.

2. In the state of corrupt nature, one never resists internal grace.

3. To merit and demerit in the state of corrupt nature, there is not required in man a liberty exempt from the necessity of willing or acting; but it suffices that there should be a liberty which disengages him from restraint.

4. The semi-pelagians were heretical in supposing that the human will could

either accept or resist divine grace.

5. It is to speak like a semi-pelagian to say, that Christ died for all men without exception.

The Jansenists declared that these propositions, according to the obvious meaning of the words, were heretical; but they reserved to themselves the power of understanding these in a different sense, which they maintained to be the sense of Jansen, of Augustin, and of the church. The form of proceeding which they adopted was to present to the pope a remonstrance, (called by their historians the "Ecrit à trois Colonnes,) consisting of a copy of the five propositions, having subjoined to it the interpretation which they disavowed as Calvinistic; and that which they admitted, together with the Jesuit statement of the doctrine between which and the Calvinistic view they professed to mediate.

The pope issued his bull, condemning the first four propositions as heretical, and the fifth as impious. The Gallican church united in this decision, and all candidates for benefices and holy orders, together with all who undertook to instruct youth, were required to declare their assent to it. The Jansenists assented to it among the rest, but with an expressed reservation in favour of Jansen, with whose opinions they declared that the five propositions did not accord. The Jesuits, foiled in their attempt to procure the condemnation of Jansenism, obtained a second bull, in which it was declared, not merely that the five propositions were heretical, but likewise that the sense in which they were condemned was the sense of Jansen. Then followed the question whether the church, allowed by all to be infallible in statements of doctrine, was also infallible in matters of fact. The Jansenists continued to maintain (which is, of course, important to observe) that they rejected, in common with the rest of the church, the doctrine of the five propositions. That the doctrine of the five propositions, however, was contained in the work of Jansen, was (they urged) a matter of fact which it was just as competent to them

to deny, as to the pope to assert.

Upon this declaration, they became the objects of a fierce and longcontinued persecution. The inhabitants of Port Royal were dragged from their seclusion and kept in close confinement, some in the prisons of Paris, and some in other convents and monasteries. In 1669, Pope Clement IX. came to terms with the Jansenists, and permitted them to sign the papal declaration, with some reserve in favour of their own This act of clemency (commonly known as the peace of Clement IX.) was but transitory in its benefit to the Jansenists. 1679, Louis XIV. issued an edict declaring that the peace of Clement IX. was intended only to last for a season. Madame de Longueville, of the French royal family, who had been originally instrumental in bringing about the peace of Clement, had influence enough, during her life, to prevent the entire revocation of it; but upon her death in 1679, and upon the flight of Amand (the great leader, at that time, of Jansenism) to Holland, the peace was revoked by Louis XIV. In 1709 the monastery of Port Royal was entirely destroyed, having continued since its reformation rather more than a century; during which time it was the abode of many persons famous throughout the Christian world for the dedication of eminent talents and extensive acquirements to the cause of primitive religion, and of many more who no less surely, although less conspicuously, lived the life of faith. The names of Pascal, Nicole, Quesnel, Saci, or others, are well known, and the records of Port Royal are full of undeniable evidence to prove that the piety which it fostered was deep and sober and unostentatious. Port Royal was levelled with the ground; the very bones of its saints were disinterred; and I understand, from those who have lately visited its site, (which is near Versailles,) that even the memory of it would long since have become extinct in its neighbourhood, but for the regard to local associations which leads the few Jansenists, still remaining in France, to make a pilgrimage to the spot every year on the anniversary of the day on which Port Royal was destroyed.

(To be concluded in the next Number.)

#### THE CHURCH IN AN HOSPITAL.

It was once my pleasure to attend a kind friend, in his ministerial duties, at a large city hospital. I have admired, and I hope profited, by the spiritual services of our church, in various times and under divers circumstances. I have been in the noble cathedral, when it was crowded with worshippers, and have felt the delight of paying "my yows in the courts of the Lord's house, in the presence of all his people, in the midst of Jerusalem;" and in the chill, and gloomy, and rainy winter day, I have walked up the echoing aisle of the damp country church; and though sorry that so many were absent, comforted myself with the feeling that being gathered together in His prevailing name, if only two or three were present, there was He in the midst of us. I have listened many times to the voice of consolation, that spoke of hope to the mourners round a tomb; and often at the font looked on, not doubting, but steadfastly believing, that the kind Saviour would graciously receive each present infant. I have followed, with deep interest, as the band of her young members confirmed in their own persons the promises made in their baptism for them: and, most of all, when the young men, rejoicing in the might, with all energy, and all good gifts of body and mind, knelt at her altar and took their ordination vows, my heart swelled to the glorious service; and, "for my brethren and companions' sake," I wished her prosperity. It yet remained for me to see her, like the angel at the pool of Bethesda, conveying the message of healing to the lame, the blind, the halt, and the withered. It was an afternoon in early spring, just awaking from the effects of a very cold winter; I had been a prisoner for many weeks to a sick room, and to this hour can realize the delightful feeling of returning strength with which I breathed the fresh soft air, and how lovely the aconite and snowdrop of that spring were to me. Perhaps my visit to the hospital was the more interesting because I could so well sympathize with the sufferers there; certainly, the kindness that had received the poor invalid, and that was using every means for completing recovery, is still dwelt on with deep and grateful remembrance. And in that retrospect, of how many, even in so small a circle, and in comparatively so short a time, is it to be said, "Their place knoweth them no more"! The young companion, the honoured friend, the loving child, each after each, taken away from the midst of us, and yet not lost, only asleep,-only resting from their labours. How well is it for us that it is not our rest! what value does Christianity give to friendship by making it an immortal bond!-what dignity to hope, by pointing to everlasting blessedness!-and how does it lessen the grief with which survivors look on the vacant place, by whispering of the "prepared" mansions which absent friends now inhabit, and of the "house not made with hands. eternal in the heavens." I had never visited an hospital before, and was struck, as the door opened, with the beautiful order and cleanliness of the place; the white walls, the broad airy passage, the wide staircase. Who can enter one of these noble and well-conducted buildings without acknowledging the benefit of that religion which renders

it incumbent on its rich followers thus to provide for its needy ones, as well as the suitableness of that system by which are continued the differences of ranks in society, so that the overplus of the one so meetly supplies the want of the other. But, most of all, when I beheld the afflicted and ignorant congregation, for whom our established church had provided comfort and instruction, I saw more cause than ever to rejoice in the preservation (as yet!) of that beautiful form of sound words, so well adapted to the endless variety of human wo; for in looking round, as we entered the large room that served as a chapel, what a company presented itself! On some, you could not look without a shuddering feeling that, in their case, sin had begun to pay its deadly wages, even on earth; others were, lately, the young and the strong, whom some sudden casualty had brought to the brink of the grave; but the voice of mercy had cried—"Deliver them from going down to the pit." Might it not be hoped that some would listen to that tone, and turn and look with

gratitude on the deliverer?

Then there were those who had been pining in wasting sickness so very long, that human skill was almost constrained to confess her inability to help, and human charity compelled to turn from any further attempt to give aid to the incurable. I scarcely know a more pitiable case than that of the patient sent out of the hospital as incurable; from the best medical attendance, he goes back, too probably, to the rude and injudicious treatment of the impatient and the ignorant; perhaps, too likely, he returns to utter neglect,—from the warm yet well-aired chamber and the clean bed, to the damp polluted hovel and the straw pallet,—and from the sufficient and properly-regulated diet, to the chance of an uncertain morsel, such as eager health itself can scarcely account palatable. And, then, the very thought of being incurable,—to be sure that the inward fever must consume more and more,—that the distressing cough must become more and more violent,—that the deepening wound will spread and inflame, and break out again and again! Let the healthy thank God for health, and remember in their prayers those who are sent out from the hospital as incurable. But for such is mercy and healing, and one such of our own poor parishioners found it, being directed to seek it by the chaplain of this hospital. I have told poor Esther's story before,\* but cannot look back to the low, miserable bed on which we found her,—to that utter destitution which she experienced,—the want of a morsel of bread, or a gleam of fire, without one expression of pity; nor can I recollect her resignation, her gratitude, and her cheerfulness, without admiring the mighty principle which, subduing all things to itself, makes "all things work together for good to them that love the Lord." Esther, poor diseased Esther!—so worn, so wearied,-rests from her labours, is arrived at that land where none shall say, "I am sick;" and it may be that Esther now looks back. as I know she did to the last day of her earthly existence, with thanksgiving to that Providence which so long confined her as incurable within the walls of an hospital, and under the teaching of the

<sup>•</sup> See A Day of Gloom, "Scenes in our Parish," vol. i., p. 217.

kind chaplain from whom she first learned the way of salvation. But the number of incurable present was at this time, and I suppose is generally, very small. There were nearly a hundred in the chapel, that being, I believe, about half the number in the house, and of these the large proportion were on the recovery list. Those who were too ill to be present, were visited in their respective wards, and since any who were well enough to attend on the Sunday usually left the hospital during the ensuing week, it of course was an ever-varying assembly; and the thought that it was the last opportunity he should ever have of addressing them,—that all could never meet in this world again, would add solemnity and earnestness to the preacher's manner; for the idea that they were travellers through a thorny and weary land, and soon to pass through the dark "valley of the shadow of death," was still imprinted on many a furrowed brow and bent form. Yet there was an expression of hope on many a face; the faint colour on some pale cheeks told that till lately they had been paler; and the tear in some eyes glistened, I thought, with an expression of gratitude to Him whom they were assembled to worship, because "he healeth those that are broken in heart, and giveth medicine to heal their sickness." I was struck with the number of voices that joined in the responses; all who could read were supplied with prayer-books. and most deep solemnity appeared in every one. It had been found necessary to shorten the service on account of the feeble state of the worshippers; but I observed when the prayer for "all estates of men" was used, that of those "afflicted in mind, body, or estate," the inmates of this house of mercy were specified; and that thanksgivings. were particularly returned for those who during the past week had left it with benefit. A judge of music would smile when I confess that the two or three verses that were sung with such feeble and tremulous voices exceedingly affected me. How different it must be, I thought, yet, if it comes from humble and thankful hearts, how like the full burst of praise in heaven!

My friend had chosen his text from the history of him who, once kneeling before the incarnate Saviour, prayed—"Lord, if thou wilt, thou canst make me clean;" and he dwelt on the ready answer—"I will! be thou clean!" His sermon was very short, suited to the situation, and simple, to meet the capacities of his hearers, but very earnest and very affectionate,—the language of a fellow-sufferer, who knew the depth of the general disease, sin, and the certainty of one method of seeking a cure. He drew a comparison, that every patient could realize, between the possible failure of the kindest and most skilful earthly aid, and the certain and unfailing ability of the great Physician. I am sure the people attended and understood, for many tears were shed. Who of them profited?—Lord, thou knowest! Was I with the ten who were cleansed?—have I gone away with the nine,

or returned with the solitary stranger to give glory to God?

Forms bowed down by grief and sin, Waited that still room within; Pallid cheeks and brows of care, In sad group were gathered there.
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There, the worn and weary came, Fainting, weak, and blind, and lame, Whom no art of man could heal; There I saw the incurable; There, by sudden chance o'ertaken; There, whom stern disease had shaken; There, by pining sickness bowed; Oh! a melancholy crowd. Yet thy word of peace, my mother, Comfort breathed to each and other! Angel-like I saw thee move On thy shadowing wings of love; Of the great Physician's healing, To the word of truth appealing; Thou didst hope and comfort bring From the one unfailing spring;

Thou a ray of light didst pour, Where it had not streamed before; Thou didst teach the dumb to sing With a voice of thanksgiving. To the dying thou didst tell Of a land where all are well; And didst close the failing eyes, Whispering, " Wake in paradise." Therefore, albeit weak the strain, Once I own me thine again; Once more tell my love to thee, In these days of blasphemy.

E. H.

#### ROMAN CATHOLIC ORDO AND REGISTRY FOR 1836.

THE labours of Mr. O'Sullivan, Mr. M'Ghee, and Mr. Irwin have proved the importance of attending to the authorized publications of the Roman-catholic church in Ireland. Not that these gentlemen have as yet done more than bring forward a few out of multitudes of testimonies equally accessible and decisive. For example, the treatises of Dr. Delahogue are publications whose authority cannot be disputed. Dr. Delahogue, a native of Paris, and doctor of the faculty of Sorbonne, was Professor of Scripture in the college of Maynooth for two or three years, at the commencement of that establishment, and was afterwards appointed to the chair of Dogmatic Divinity, which he held about twenty-two years, and in which he was succeeded by Dr. MacHale. His five volumes of dogmatic divinity are the text books of the divinity class in Maynooth, out of which they are lectured, and with which the college furnishes every student at his own expense. These statements were made on oath by Dr. Crotty, President of Maynooth, in his examination, in 1826, before the Commissioners of Education.\* Now let us open the second of these volumes, the "Tractatus de Ecclesia," cap. ii., pars 2da. "De Notis Ecclesiæ." The second proposition is in these words:--- Propositio II. Schismatici, tii etiam qui non errarent in doctrina, solo schismatis sui facto, excluduntur ab ecclesia, et sunt extra viam salutis."; By a variety of arguments, Dr. Delahogue endeavours to establish this position; and to shew that, whatever may be said to the contrary, the schismatic, although he may not err in doctrine, is not a member of that one church, "extra quam credunt [catholici] nullam sperandam esse salutem." § (p. 41.)

† "Schismatics, even though they err not in doctrine, by the mere fact of their

Appendix to Eighth Report of the Commissioners of Irish Education Inquiry, pp. 75, 76. See also the List of the Maynooth Class Books given in, and signed by, Dr. Crotty. (Ibid. p. 449.)

schism are excluded from the church, and are outside the pale of salvation." † Tractatus de Ecclesia Christi ad usum Theologise Candidatorum. Autore Lud. Ægid. Delahogue, &c. Editio tertia, &c. Dublinii: ex typ. Richardi Coyne, in via vulgo dicta, Capel Str., Typog. et Bibliop. R. C. Coll. Maynooth. 1829. (12mo, pp. 512.) p. 17. [Treatise of the Church of Christ, for the use of the Candiates of Theology. By Louis Giles Delahogue, &c. Third Edition, &c. Dublin: printed by Richard Coyne, Capel Street, Printer and Bookseller to the R. C. College of Maynooth. 1829. (12mo, pp. 512.) p. 17.]

§ "Out of which [catholics] believe that no salvation can be hoped for."

proceeds to lay down his third proposition—"Propositio III. Societas protestantium sese a reatu schismatis purgare non potest," \* (p. 41,) in so many words, excluding the entire society (he will not say church) of protestants from all hope of salvation: the entire society, I say, and every individual protestant on earth, for it is individuals, and not societies, that are capable of being excluded from the hope of eternal salvation. + Having, therefore, excluded all protestants from the church and from everlasting life, the question arises, whether the church has anything further to do with them, and especially whether it possesses over them any control or jurisdiction. Dr. Delahogue decides that point in the eighth chapter, "De Membris Ecclesiæ," in which, having defined the church to be, "Societatem hominum viatorum et Christianorum qui ejusdem fidei professione et eorundem sacramentorum communione conjunguntur; quique subjiciuntur legitimis pastoribus, quorum primus honore simul et jurisdictione est Romanus Pontifex," ‡ (p. 402,) to the exclusion of all heretics and even schismatics, (p. 401,) he lays down this rule at page 404—"Nota 2°. Ecclesia suam retinet jurisdictionem in omnes Apostatas, Hæreticos, et Schismaticos, [he has already proved all protestants to be schismatics,] quamvis ad illius corpus non jam pertineant; quemadmodum Dux militiæ jus habet severiores pœnas decernendi adversus militem transfugam qui ex albo militiæ fuisset erasus." This illustration from the punishment of deserters is, to say the least, felicitous. For, while the passage plainly affirms that the Roman-catholic church retains the right of inflicting punishment on protestants, whenever it may possess the power and opportunity of exercising this its proper jurisdiction over them, the quemadmodum very significantly points out the nature of the punishment: spiritual censures, I dare say, Dr. Murray would tell us. Not a doubt of it. Just such spiritual censures, to borrow Dr. Delahogue's illustration, as a court martial would inflict on a deserter, whose name had been already erased from the muster-roll. Where a court martial usually finds "severiores poenas" than expulsion from the army, I need not say. I suspect the deserter, in such

• " Proposition III. The society of protestants cannot clear itself from the guilt of schism.

schism. (p. 41.)
† Dr. Delahogue's propositions are in strict conformity with the doctrine of the canon law-" Firmissime tene et nullatenus dubites, omnem hæreticum, vel schismaticum, cum diabolo et angelis ejus æterni ignis incendio participandum, nisi ante finem vite, catholice fuerit incorporatus et redintegratus ecclesis." Decretalium Gregorii. lib. v. tit. vii. c. 3. ["Firmly believe and nothing doubt, but that every heretic or schismatic will have a part in the flames of the eternal fire, together with the devil and his angels, unless, before the end of his life, he be incorporated and readmitted into the catholic church." Decretals of Gregory, lib.v. tit. vii. c. 8.]

<sup>† &</sup>quot;A society of wayfaring men and Christians, who are joined together in the
profession of the same faith, and the communion of the same sacraments; and who are in subjection to lawful pastors, of whom the first, both in honour and jurisdiction. is the Roman pontiff." (p. 402.)

<sup>§ &</sup>quot;The church retains her jurisdiction over all apostates, heretics, and schismatics, [he has already proved all protestants to be schismatics,] although they no longer appertain to her body; just as a military officer has the right of decreeing severer punishments against a soldier who deserts, even though his name may have been crased from the military roll."

a case, would apprehend something more immediate and mortal than a spiritual censure, or a censure of any kind. I know that it is by this subterfuge of "spiritual censures," the priesthood of Ireland have endeavoured to brave out the literal meaning of their authorized writings. Dr. Slevin, at that time Prefect of the Dunboyne Establishment," in the college of Maynooth, stated the case in this way to the Commissioners:-"A citizen who rebels against the government under which he lives is still liable to be punished by the laws of that government; he is deprived of the privileges of a faithful subject, but he is not freed from the yoke of the law, though he declares himself a rebel against it: if he commits a crime, he will still be considered liable to be punished by that law. A rebel is considered as a subject owing obedience to the law, though deprived of the privileges enjoyed by good and faithful subjects. Hence, infers the pope, those who separate from the Roman-catholic church, and declare themselves independent of her laws, are disobedient members, and, as such, subject to punishments she inflicts—not of a temporal nature, (the church having no power to inflict temporal punishments,) but to censures. They are excommunicated by her, but still remain subject to her laws." + I should be curious to learn what spiritual censures or punishments a church can inflict on those whom she has already excommunicated, and who are, on her own shewing, no longer members of the church But Dr. Slevin, when asked by the Commissioners what practical consequences attached to this subjection, answered, with uncommon simplicity-" No practical consequences of a temporal nature can ensue from it; at least, in countries that are not catholic, and where the ecclesiastical laws are not supported by the arm of civil authority.": It is strange that none of the Commissioners thought of asking the Doctor what practical consequences of a temporal nature ensue in a country which is catholic, such as Ireland, which Mr. O'Connell so emphatically calls "catholic Ireland" - or what if, in these countries, or any one of them, the ecclesiastical laws of the Romish church should once more be supported by the arm of civil authority? Certainly delivery to the secular arm has heretofore been a very important

<sup>\*</sup> An establishment of twenty exhibitions of three years, commencing at the end of the usual course; endowed with a sum of money bequeathed by the will of Lord Dunboyne, who had been a Roman-catholic bishop, but conformed to the established church, and yet, at his death, left his property to Maynooth College.

<sup>†</sup> Appendix to Eighth Report, ut supra, p. 217. ‡ Ibid. p. 219. It would be an ill compliment to a person of Dr. Slevin's erudition to suppose that he needed to be informed that the ecclesiastical laws declare "the statute law of any state which directly or indirectly impedes the inquisition and punishment of hereties, to be, ipso facto, null and void." "Statutum civitatis, castri, villa, vel alterius loci, per quod negotium inquisitionis harreticae pravitatis directè vel indirectè, ne in eo liberè procedi valeat, contigerit impedire, vel quomodolibet retardari, nullius existere firmitatis," &c. [" That the statute of any town, castle, village, or other place, whereby the business of the inquisition of heretical pravity may happen, either directly or indirectly, to be hindered from freely proceeding therein, or whereby it may be in any wise retarded, is of no force," &c. ] And the secular powers can be compelled to annul or alter such statute, censuram ecclesiasticam decernimus compellendos." (Sexti Decr. lib. v. de Hæret. tit. ii. cap. ix. "Statutum Civitatis.") ["We decree that they are to be compelled by ecclesiastical censure."]

and ominous circumstance in the history of a schismatic, as the Doctor very well knew. The quantity of discretionary power which the civil authorities possess is clearly laid down in the ecclesiastical law. I quote from a work published at Rome, 1584, "cum licentia superiorum," entitled, Lucerna Inquisitorum Hareticae Pravitatis, R. P. F. Bernardi Comensis Ordinis Pradicatorum. At page 38, we have this title, "Executio contra Damnatos. 1. Executio contra damnatos de hæresi est facienda per potestates et officiales seu rectores temporales et sæculares, quam facere debent prompte, imo sibi relictos debent per se vel per nuntios recipere indilate, animadversione debita puniendos, alioquin si cotrafecerint, vel si processum vel sententiam inquisitorum directe vel indirecte impedire præsumpserint, ipso facto sunt excommunicati, quam excommunicationem si per annum sustinuerint, ut hæretici condemnentur, c. ut inquisitionis, eo tit. lib. 6."\*

The discretionary power of the civil magistrate is further limited by the express statement, "Pæna animadversionis est pæna quæ evertit

"Execution of the condemned. The execution of those condemned for heresy is to be performed by the powers and officials or the temporal and secular governors; and they ought to do this promptly, nay, they ought, without any delay, either in person or by messenger, to receive those left to them to be punished with due severity; otherwise, if they contravene, or presume to impede, either directly or indirectly, the process or sentence, they are, ipso facto, excommunicate; in which excommunication, if they continue for a year, they are to be condemned as heretics."

The same question is decided by Escobar, the Jesuit, in his "Moral Theology," a digest of the opinions of twenty-four doctors of the Jesuits. In the chapter, "De DD. Inquisitorum Potestate," (on the Power of the Lord Inquisitors,) he says, "Judicem laicum ad sententize a se latze executionem"—"possunt censuris obligare." ("They can oblige, by censures, the lay judge to execute the sentence which they have passed.") "Quid si negligat judex? Possunt contra ipsum procedere tanquam hæreticorum fautorem." ("What if the judge neglect [to execute the sentence]? They can proceed against him as a favourer of heretics.") (Escobar. Liber Theologis Moralis, Tractatus quintus, Examen it. De Tribunali S. Inquisitionis. c. i. § 9, p. 595. Bruxellæ. 1651.)

Thus also Escobar:—"Assolent dominorum temporalium statuta jurisdictionem inquisitorum impedire; quid tali in casu? Profecto quecumque ejusmodi statuta sunt ipso iutra nulla: possuntuse inquisitores covere temporario dominorum the provenumina.

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"Sunt haretici impanitentes? Puniuntur morte?" ("Are heretics impenitent? They are punished with death.") (Escobar. Theol. Mor. Tr. 5, Ex. ii. c. iv. § 77, p. 603.)

 animam à corpore." (Ibid.) And the punishment of death is further limited on the authority of Panormitan, who says, that heretics ought to be punished with the punishment of fire, and that they ought to be burnt alive—" quod heretici debent puniri pœna ignis, et quod debent cremari:" and that in this sentence agree "lex divina, canonica, civilis et consuetudinaria ut communiter puniantur pœna ignis. (Ibid. p. 39.) Finally, the inquisitor is not bound to satisfy the secular magistrate of the justice of his sentence, but can compel him to execute it, ("potest compellere,") if he should attempt to require satisfaction on this point (ibid.); nay, even though the magistrate should know the sentence to be unjust, "etiam si eam sciat injustam." (Ibid.)

Dr. Slevin evidently felt extreme difficulty in evading the obvious consequence of his own language. When asked, (p. 220,) whether, in point of fact, the Roman-catholic church has any spiritual power over protestants, for instance, in this country? He answered, "I have stated repeatedly that all protestants become by baptism members of

scripture differently from its interpretation, or who dissent from her tenets and observances concerning the sacraments or confession. So that the distinction between heresy and schism can be of but little use to the protestant who has the good fortune to fall into the hands of a papal tribunal.

The form of delivering a heretic to the secular arm is to be found at the end of "The Forms of degrading an Archbishop," annexed to the Bull of Pope Paul IV., for deposing and degrading Archbishop Cranmer, which is printed in Fox's Acts and Monuments, vol. iii., pp. 997-1000.

"Pontifex degradator degradatum am- ( plius non tangit, sed in hunc modum pronunciat, dicens,

Denunciamus ut hunc exutum omniordine ac privilegio clericali, curia secu-( laris in suum forum recipiat.

tis periculum, &c.

Domine judex, rogamus vos cum omni Rogat judicem secularem ut citra mor-tatis et misericordise intuitu, et nostrorum interventu precaminum miserrimo huic nullum mortis vel mutilationis periculum inferas.

"The prelate who has performed the ceremony of degradation does not touch the degraded person, but pronounces sentence in this manner, saying, 'We denounce, that the sæcular court may receive to its own tribunal, this person, now stripped of all clerical order and privilege.' He then intreats the secular judge, that without danger of death, &c. [saying] 'My lord judge, we implore you, with all the influence we possess, by the love of God and the intervention of our intreaties, that you do not put this most wretched man into any danger of death or mutilation.' There could be, however, no likelihood of the secular judge misapprehending the intention of this profane and loathsome hypocrisy. In the bull to which it is appended, the pope, having commanded the bishops to degrade and depose Cranmer, adds, "Et vos fili rex et filia regina, bona ipsius confiscatis, seu per eos, ad quos spectat, confiscari, et ipsum Thomam postquam curiæ seculari juxta tenorem præsentium traditus færit, id quod juris fuerit, fleri mandetis et faciatis." "And you my son and daughter, the king and queen, confiscate his goods, or cause them to be confiscated by those to whom it appertains; and, after he has been delivered to the secular court, according to the tenor of these presents, command and cause that the same Thomas himself be dealt with as the law directs." What the law directed in such a case was pretty clear. In the year 1555, the statutes against heretics were revived at the request of the Romish clergy, who, in the lower house of convocation, petitioned the bishops, among other matters, to intercede with the queen to have the 5 Ric. II., 2 Hen. IV., 2 Hen. V., revived and put in force. See Wilkins' Concilia, iv. 96; in which volume also, p. 132, is a copy of the bull of Paul IV., &c., taken from Fox.

the church of Christ, and subject to her laws. We, holding the Roman-catholic church to be that church, must, to be consistent, consider them subject to her laws in this country or in any other; if, therefore, they culpably disobey her laws, they incur the guilt of such violation, and the spiritual punishments which she inflicts on her disobedient members. But I must observe that censures, the only punishment the church can inflict, are annexed only to some heinous crimes, and to a wilful contempt of her authority." [e.g., protestantism.] "The question at present is, what power of spiritual punishment has the church of Rome over a protestant, born and baptized in Ireland? The same spiritual authority she has over catholics,—that which she received from Christ. As disobedient members, she may issue censures against them, as against catholics when they disobey her laws; whether she does so or not is another question —there is now question of the authority which she assumes." testants, if disobedient members, are not schismatics. Dr. Delahogue considers them as no longer members. Dr. Slevin calls them "members." But both agree that they are punishable.]

Again, "Are there any other means by which the church can carry into execution any censure inflicted upon a protestant? No other means whatever; her censures are to him a brutum fulmen; at present, the Roman-catholic church never inflicts censures on those who separate from her body, and form a distinct religious society; much less on those who are born in a religious sect which has long since separated from her. But the general law of the church has declared some censures that are incurred, ipso facto, by transgressors, and those who culpably separate from the church are considered to fall into them." (Ibid.) [And do not heresy and schism—i.e., protestantism—

incur excommunication and all other censures ipso facto?

Again, "It may be well to observe, that our church never issues censures against protestants, or any other society, already separated from her: she issues them against catholics who disobey her laws and despise her authority. All our laws that pronounce censures against heretics were made at a time when all Europe was catholic, and, therefore, were made for catholics, and not for heretics." [Were they not made against heretics?] "The first who disseminate heresy are punished by the church and by the civil laws; but when the sect is once formed and organized, it is tolerated by the laws," [as in England during the reign of Queen Mary,] "and the church withholds all interference." (p. 222)

interference." (p. 222.)

It is useless to expose such sophistry and falsehood further than by transcription. But does not Dr. Delahogue's Tractatus, the text book, used in a protestant country, in a college founded by a protestant legislature, with protestant money, and supported by the taxation of the British (shall I still say?) protestant empire, systematically instruct the Romish priesthood in the doctrine that "the society of protestants" are not only excluded, not by the denunciations of the church, nor by the falsehood of their doctrines, but the mere fact of their schism, from all hope of salvation, but that likewise they are still, qud schismaticis, subject to the jurisdiction of Rome, and must be punished as deserters as soon as this country has become catholic, (which the Registry and

Mr. O'Connell tell us it has already,) or, as Dr. Slevin delicately observes, whenever the ecclesiastical law shall be supported by the civil authority? Perhaps Dr. Slevin would say that Delahogue's treatise, like the laws of the inquisition, was written "for catholics, and not for heretics." Perhaps so. But still I do not see why heretics should pay for having such notions propagated. Nor can I see how it is possible that peace, or property, or life itself can be secure in any country, and, above all, in Ireland, while a priesthood, so instructed, are lording it, by dint of violence and terror, over a population, compared with whom the Negro slaves are freemen?

The publications, whose names stand at the head of this article, furnish some particulars well deserving of attention. The former is entitled, "Ordo Divini Officii recitandi missamque celebrandi in usum venerabilis Cleri Sæcularis Hibernici pro Anno 1836 Jussu Illsmi et Rmi Archiepiscopi Dubliniensis, (a Patritio Woods, Presbytero,) Dispositus, et a Clero suo unice servandus. Dublinii: ex typis Richardi Coyne, 4, Capel-street, Typ. et Bibliop. R. C. Coll. S. Patritii Maynooth." It is coming rather near to the violation of the 24th clause of the Act which emancipated the Roman catholics, (10 Geo. IV. c. 7,) for Dr. Murray to allow his chaplain to style him Archbishop of Dublin.\* Dr. Murray cannot call himself Archbishop of Dublin

<sup>•</sup> The clause referred to is as follows: —" And whereas the protestant episcopal church of England and Ireland, and the doctrine, discipline, and government thereof, and likewise the protestant presbyterian church of Scotland, and the doctrine, discipline, and government thereof, are by the respective Acts of Union of England and Scotland. and of Great Britain and Ireland, established permanently and inviolably: and whereas the right and title of archbishops to their respective provinces, of bishops to their sees, and of deans to their deaneries, as well in England as in Ireland, have been settled and established by law; be it therefore enacted, That if any person, after the commencement of this Act, other than the person thereunto authorized by law, shall assume or use the name, style, or title of archbishop of any province, bishop of any bishopric, or dean of any deanery, in England or Ireland, he shall, for every such offence, forfeit and pay the sum of one hundred pounda." (10 Geo. IV. c. 7, § xxiv.)

This is not the only clause of the Emancipation Act of 1829, which has been set at nought by the honour and gratitude of the Roman catholics. The clauses (xxviii.—xxxvi.) which were intended "to make provision for the gradual suppression and final prohibition" of "Jesuits" and "other religious orders, communities, and societies" in the United Kingdom, appear to be as utterly disregarded and despised as if obedience to the laws, good faith, and common honesty, were virtues not to be expected in a Romanist. The monks of La Trappe were exiled from France a few years ago. They have come into Ireland, (in defiance of the 29th section of the act, which forbids the entrance of any Jesuits, monks, &c., under pain of perpetual banishment,) they have settled in the county of Waterford on a tract leased to them, on low terms, by a so-called protestant gentleman, and erected a church and monastery, in which are sixty monks; and this illegal community is officially recognised and recommended by the titular bishop of the diocese. (Registry, p. 134, 135.) Another monastery of Franciscans has been lately commenced in the county of Galway, and a lay brother of St. Francis authorized to beg for them by that very respectable person, Dr. MacHale, (Ibid. p. 141;) and a monastery of Trappists, with thirty-five monks, has been founded in Rathmore, in the county of Kerry. (Ibid. p. 127.) I have no doubt that the statute is, in this respect, totally disregarded, both by the government and the Romish clergy; the instances selected are undisguised avowals of the fact. I am sure that these clauses have given no more real protection to the religion and property of the church than the oath of a Roman-catholic member of Parliament; and I believe they could not give much less. Of course there have been a few honourable exceptions; just enough to prove the rule.

without breaking the law, and incurring a penalty of one hundred pounds, but he allows Mr. Patrick Woods, his Chaplain, and one of his curates, to style him the most reverend and most illustrious Archbishop of Dublin, in a book published for the use of his clergy, and avowedly at his command. But the whole policy of the Roman clergy, at present, is to approach, as near as possible, to violating the letter of the law,—that is, any law which stands in the way of their ambition,—and, both by precept and example, to teach their deluded victims to do the same.

In the same manner, Mr. Woods gives a list of, what he is pleased to call, the "Archbishops and Bishops of Ireland," in which, without any regard to the law, he denominates the Roman-catholic bishops, whom the pope has thought proper to intrude into the church of Ireland, by the titles of the different dioceses of the church, titles which these bishops cannot assume without violation of the statute, and which Mr. Woods cannot give them, or Dr. Murray suffer, much less command, him to give them, without gross disrespect to the laws of a country in which they are permitted to exercise their religion, tolerated, and indulged, (I wish I were not compelled to add,) and patronized.

But this spirit of encroachment is displayed in the titles of the second order of the clergy also. In the diocese of Dublin, Mr. Woods gives us, "The Venerable the Chapter of this Archdiocese, with the order of precedence of its members." He then assigns a Romancatholic priest to each of the dignities and prebends of St. Patrick's cathedral. "Dean.—V. Rev. Patrick Coleman, V. G., [Vicar General,] St. Michan's, Dublin; Precentor-Very Rev. Walter Meyler, V. G., St. Andrew's, ditto; Chancellor - Rev. M. Flanagan, St. Nicholas Without, ditto; Treasurer - Rev. Paul Long, St. Catherine's, ditto; Archdeacon of Dublin - Rev. John Hamilton, St. Mary's, ditto; Archdeacon of Glendaloch—Rev. W. Yore, St. Paul's, ditto; PRE-BENDARIES: Kilmactalway—Rev. Edan Redmond, Acklow; Swords— Rev. William Stafford, Ruthmines; Castleknock - Rev. John Ennis, St. Andrew's, Dublin," and so on with the remaining eighteen prebends. Now, if Dr. Murray chooses to call his own chapel his cathedral, and to appoint a chapter, with first, second, and third prebends, &c., I, for one, should admire his good sense. For how learning is to be encouraged in any church without cathedral establishments, I know not. But, when he chooses to appoint his priests to the stalls of St. Patrick's cathedral, I cannot understand such conduct otherwise than as a pretty plain expression of his hopes and expectations. prebendary without a prebend seems somewhat like an accident without a substance,—a receiver without anything to be received: and, therefore, I cannot think so amiable a man as Dr. Murray would order Mr. Woods to tantalize the Rev. Edan Redmond by calling him Prebendary of Kilmactalway, unless he had some reason to hold out a hope to the reverend prebendary of receiving the speedy possession of the provender and the stall together. + In like manner,

<sup>\*</sup> Præbendarius qui præbendam suscipit. (Du Cange in Glossar.)

<sup>†</sup> Provendarius idem qui præbendarius, qui provendam seu præbendam suscipit.
(Du Cange.)

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Mr. Woods has given, by Dr. Murray's order, "the Venerable the Chapter" of Ossory; "the Dean, Precentor, Chancellor, Treasurer, Archdeacon; the Prebendaries of Aghoure, Kilemory," &c. In Tuam, Mr. Woods gives us, "Dean—Rev. Richard Burke; Chancellor—Rev. Martin Loftus; Archdeacon — V. R. Nolan, V. G. [Vicar General.]" In Killala, "Dean.—V. R. J. P. Lyons, V. G.; Chancellor—Rev. B. Costello." There appears to be no attempt at concealing this practi-Dr. MacHale, and very lately the Rev. cal violation of the law. Richard Burke, have assumed their illegal titles in the public prints. If I mistake not, I have seen in the newspapers letters signed "John Tuam," and "Richard Burke, Dean of Tuam." For the first time also, Pettigrew and Oulton's Almanack for 1836 (published in Dublin), gives, under the head of the "Religious of Dublin," a complete list of Dr. Murray's dignitaries and prebendaries, exactly as they are found in Mr. Woods' Ordo. It is remarkable that Dr. Murray has not appointed any persons to the stalls of Christ Church. But no doubt this is because Christ Church had been a convent of regular canons, until Henry VIII., in 1541, changed the prior and monks into a dean and chapter. There is some reason, indeed, to think that this was no more than a restoration to its original foundation. At the time when the change was first decided on, Lord Deputy Gray wrote to Cromwell, stating that Christ Church, "being visited by the kinges comyssioners was founde originaly to be founded a secular churche. Wherefore the kinges majesties comissioners here, by auctorytie of ther comission, have remyttid and restorid the said hows to ther prestine and originall foundation by the name of Deane and others," &c. (Lord Dep. Gray to Cromwell, 19 Jan., 1538.)\* But, be this as it may, Christ Church was the original cathedral and mother church of Dublin long before St. Patrick's was built as a parish church, and still longer, of course, before it was changed, in 1190, from a parish church into a cathedral. This leads me to remark the ominous language used in the second of the works I proposed to notice.+

In page 67, the description of the "catholic metropolitan church, Dublin," Dr. Murray's chapel, commences thus:—"This spacious [150 feet long] and magnificent temple for divine worship, which was commenced in 1816, and as yet not completed, may be considered (since the misapplication of St. Patrick's church from its original [sic] purpose,) the catholic cathedral of Dublin." This is curious, for surely one would have thought that the priest who revised this work should have known that Christ Church, and not St. Patrick's, was originally the cathedral of the archdiocese, and has never ceased to be so. But, passing by this over-sight, I should like to know how soon St. Patrick's is to be recovered from its present misapplication, and restored to its original purpose? Dr. Murray seems to expect this consummation to

State Papers, Temp. Henry VIII., Ireland. Part III. p. 544.

<sup>†</sup> A Complete Catholic Registry, Directory, and Almanack for the year of our Lord, 1836. Dublin. pp. 220. A work for the use of the laity, "compiled by W. J. B.," [W. J. Battersby, Agent to the Catholic Book Society, and Honorary Secretary to the Catholic Society for Ireland.] "Revised by a Catholic Priest, approved of for that purpose."

take place shortly; at least, he has a chapter appointed ready to take

possession as soon as the door is opened.

In the Introduction to this Registry (p. vi.) it is stated, that "the editor is preparing, so far as they can be made accurate, lists of the catholic bishops in every diocese in Ireland, not merely from St. Patrick to the 'Reformation,' but from that period to the present time." It is quite evident that this succession during the latter period is, in the greater part of Ireland, still to be made out; and, I suspect, more by the aid of the imagination than the memory. It is, however, a very curious inquiry; and one to which I hope, at some future time, to bring more information than I at present possess. Out of the twenty-seven Roman-catholic sees, in six only has Mr. Woods shewn any appearance of succession. In Armagh, Dr. Crolly succeeded Dr. Kelly, in 1835. In Kilmore, after the name of the present bishop, who succeeded in 1827, we have this notice, "Dr. Andrew Campbell, a native of Co. Louth, succeeded Dr. Richardson, in 1754, and died December 1st, 1769. Dr. Charles O'Reilly was for some time coadjutor to Dr. Maguire, and died bishop of the diocese, in 1809." In Down and Connor, Dr. Cornelius Denvir succeeded Dr. Crolly, in 1835. "Dr. Theophilus MacCarten, who died in 1788, was the intervening prelate between Dr. Doran and Dr. Hugh MacMullan. Drs. Armstrong and Stuart preceded Dr. Doran, and from the death of Dr. Shiel, in 1700, these united dioceses were administered by Dr. Patrick Byrne, for forty years, as V. G., in consequence of the severity of the times." In Killaloe, after the name of the present bishop, "William O'Meara, Bishop of Kerry, was translated to Killaloe, in 1747, and was living in 1762." Kerry is the most complete list which Mr. Woods has been able to give; and even this presents two chasms, one of 89 years, and another of 48 years. "James Fitzmaurice was bishop in 1551 and 1556; Richard Connell, in 1645 and 1649; Denis Moriarty, consecrated in 1697, died in 1737, at the age of 103, and was buried at Ardfert; William O'Meara, V. G. of Waterford, in 1735, was appointed Bishop of Kerry, in 1740, and translated to Killaloe, in 1747; Nicholas Madget, appointed in 1747, died in 1774, and was buried in Ardfert; Francis Moylan succeeded, in 1775, and was translated to Cork in 1786; Gerald Teahan, bishop, in 1786, died 1797, and was buried in Killarney; Charles Sughrue, consecrated December 10th, 1797, died, in Bath, September 29th, 1824, and was buried in Killarney." Dr. Egan, the present bishop, succeeded in 1824. In Limerick, after the name of the present bishop, Dr. Ryan, we have the following list:-"Bishops of Limerick since the 'Reformation'-John Quin, resigned in 1551; Hugh Lacy, appointed in 1557, died in 1580; Richard Arthur, bishop, in 1623; Edmund O'Dwyer, bishop, in 1646 and 1660, and died an exile at Brussels; James Dooley, bishop, in 1660, and living in 1682; John Molony, bishop, in 1687; Cornelius O'Keeffe, bishop, in 1720, and living in 1732; Robert Lacy, bishop, in 1738; Daniel Kearney, bishop in 1760 and 1775; Denis Conway, bishop, in 1779; John Young, bishop, in 1793, died 1812; Charles Tuchy, consecrated April 23rd, 1815, died March 13th, 1828."

Waterford—Dr. Abraham, 1830. "Dr. Stretch succeeded Dr. Pearse; about 1736." This is the whole account which Mr. Woods has yet been able to collect of that unbroken succession which is to annihilate the mushroom pretensions of the episcopacy of the church of Ireland. As to England, indeed, the assumptions are less extravagant. "Since the defection of religion in England, Scotland, &c., the regular succession of bishops, unlike to catholic Ireland, has been broken; and, as in missionary countries, vicars apostolic have been appointed by the pope to the government of those churches which have not ordinary bishops."—(Registry, p. 24.) It would seem by this language, that the Roman church is no longer to be considered a mission in Ireland; and there can be no doubt that its clergy wish to put it forward as the church of Ireland. How soon will it become the church of England also?

On this subject of succession, the language of the Registry is far more magnificent than any which Mr. Woods has ventured to print. As a specimen, take the second sentence of the Introduction:—"If ever a nation ought to glory in adhering to the religion of Jesus Christ, Ireland is that nation! After ages of penalties and privatione, after temptations and allurements from princes and powers, after the scaffold and the sword have been covered with the blood of her sons, she stands proudly pre-eminent, united to the Rock of Ages, to the SACRED BARK OF PETER, and, next to Rome, may be styled

'The Land of Catholicity.'"

Idere we find "the long unbroken line of succession from St. Patrick to Crolly, in Armagh, and so on in the other Irish sees to the present hour." Mr. Woods does not appear to have been so successful in finding. "this long unbroken line;" but the editor of the Registry can furnish him with a line long and strong enough to bear the weight of any Roman-catholic bishop that may be at the end of it; unless this be merely a flourish, as I suspect it is. He has wisely abstained from going into any more particular statement;

On the same page, we have a glowing picture of the Roman-catholic prelates and clergy:—"The prelates who govern the catholic church in Ireland, twenty-six in number, are men of the most extensive and profound knowledge, of the most consummate prudence in the government of their clergy, and of the most virtuous and edifying life and manners." (Ibid.) The inferior clergy, 3000 in number, including 300 dignitaries and 500 regular clergy, are thus described:—

<sup>•</sup> How remarkable it is, that while the church of Rome in Ireland is thus erecting cathedral and monastic establishments, in order to provide incentives and rewards for the industrious and the talented, and to lay the only solid foundations for a learned clergy, the protestant sristocracy are bent on demolishing the few remaining encouragements for men of superior abilities; although the cathedral dignities, which are not connected with parochial benefices, subsist on their own estates, and do not cost the country a farthing. How is popery to be met except by the only weapon which has ever yet succeeded—the word of God in the hands of a learned clergy? If our institutions have failed to produce their proper effects, it is because church patronage has been made a job by the House of Commons. But is it not wiser to correct the real evil than to destroy institutions which never can be restored, and the want of which, by lowering the learning of the clergy, will be an irreparable loss to the reformed religion?

"Of the clergy, as a body, it is scarcely necessary to speak. They are confessedly [Vide Croly's Essay and Inquiry] the first in piety, in zeal, and in talent, of any other in the world! [What, even Rome itself?] Beloved by the rich, almost adored by the poor, [rather too much adored; but quere, whether from love, or from superstitious fear?] like their Divine Master, they are ever 'going about doing good;' and, as the heavenly shepherd, are ever 'ready to lay down their lives for their flock.'" With such a clergy, possessing such influence over rich and poor, one finds it hard to account for the state of morals in this "land of catholicity." The quantity of falsehood, dishonesty, drunkenness, perjury, and assassination, the general disregard of the laws, the insecurity of life and property, form such a state of society as one should scarce expect in a community where pastors so pre-eminent in piety, zeal, and talent, are so "beloved," and "almost adored," by their flocks. If this be catholicity, the sooner Ireland is delivered from it the better.

The Catholic Registry contains an account of the catholic charities of Dublin; ("C. Charities," title-page,) and amongst them, gentle reader, stands, in all its glory, the "BOARD OF NATIONAL EDUCATION"!! (p. 111.) Of course, a catholic charity is not necessarily a charity supported by the contributions of Roman catholics; it is quite enough that it should be an institution for the propagation of the Roman-catholic religion, and the conversion or extirpation of heretics; and it would be very unjust to deprive the Board of this, its chief, recommendation; only this, I apprehend, is the first time its true character has been avowed on proper authority, "by command of the most reverend and most illustrious the Archbishop of Dublin."

At page 109, the Association for Suppressing Mendicity is, in like manner, reckoned among the catholic charities. The return printed in the "British Magazine" for October, 1834, (vol. vi., p. 452,) will serve to illustrate this new signification of a catholic charity:—

# MENDICITY SOCIETY FOR 1883.

Subscribers contributing Roman Catholics				
Contributed by Protestants	4057	18		
Number of Mendicants, 1833				
Pomer Catholica		19	48	

At page 97 of the Directory and Almanack, which are at the end of this Catholic Registry, are some observations on the nature of the mass, and the end for which it is to be offered. After some preliminary remarks, the fifth paragraph proceeds thus:—

<sup>&</sup>quot;5. Nevertheless, for the daily application of this one eternal redemption to our souls, and that the mercy, grace, and salvation, which he has purchased for us, may be actually communicated to us, he not only continually appears in our behalf in the sanctuary of heaven, there representing and offering to his Father his death and passion for us; but has also instituted the blessed eucharist the night before his passion, in which he has bequeathed us his body and blood, under the sacramental veils, not only to be received by us as a sacrament for the food and nourishment of our

souls, but also to be offered and presented by his ministers to his Father (mystically broken and shed) as a sacrifice: not by way of a new death, but by way of a standing memorial of his death, a daily celebrating and representing his death to God, and an applying to our souls the fruits of it.

"6. This eucharistic sacrifice of the body and blood of Christ daily offered under

the forms of bread and wine, in remembrance of his passion, is what we call the

mass," &c.

There is not one word about transubstantiation in the whole of these observations, nor of the host being adored, or the mass being offered for the dead. One would rejoice unspeakably if all this could be considered as symptomatic of reformation; for if the church of Rome, or any other church, be not reformed from within, there can be but little hope of its recovery by the proselyting of solitary indivi-At all events, it is not a little remarkable just at this time, in a work expressly designed for the use of the laity, that the nature of the sacrament should be explained in a manner so little calculated to initiate them in the dogmas of Romanism. Whether the whole church is beginning to adopt sounder and more catholic opinionswhether the improvement be confined to the clergy-or, what is by no means unlikely, that they are beginning to find that the laity will no longer endure the peculiarities of Romanism—under any of these suppositions, the fact is most interesting and important. The internal reformation of the church of Rome in Ireland would be such an event, that I can conceive very few which could impart equal pleasure to every friend, I shall not say, of Ireland, but of the human race. For, small as Ireland is, its wickedness, confusion, and superstition, have no little share in originating and perpetuating much of the evil and misery which afflict the whole family of mankind. The seat of the disease is in the extremity of the body, but the more than incipient mortification is spreading to the heart.

In a subsequent page of the Registry, indeed, where the person entering a church or chapel is directed, "if the blessed sacrament be kept there, adore your Saviour upon your bended knees;" by such language the doctrine of transubstantiation seems to be implied, but, perhaps, not necessarily. The directions, however, for receiving the

How very different this statement of the nature of the sacrament is from the technical language of the Roman church, may be judged by comparing it with the definition in the articles to which Bishop Gardiner required the University of Cambridge to subscribe: -- VIII. Credimus in eucharistice sacramento virtute verbi divini a sacerdote prolati, præsens esse realiter naturale Christi corpus, quod de virgine natum est, et item naturalem illius sanguinem; neque manere jam amplius substantiam panis et vini, neque ullam aliam substantiam, quam Christi Dei et hominis; unde eucharistiam sancte a nobis adorari, sive in missa, sive extra missam certa fide tenemus. In qua missa vivificum esse Christi sacrificium, tam pro vivis, quam pro mortuis propitiabile, &c." "We believe, that in the sacrament of the cucharist, by virtue of the Divine word pronounced by the priest, the natural body of Christ, which was born of the Virgin, is really present, and also his satural blood; and that neither the substance of the bread and wine, nor any other substance, except the substance of Christ, God and man, remain any longer; whence we hold with assured faith that the eucharist is to be devoutly adored by us, whether in the mass, or without the mass. In which mass there is a lively sacrifice of Christ, propitiatory both for the living and the dead," &c. Gardiner could obtain but 51 subscriptions to these articles, nearly 190 refused to sign them.—See Wilhing Come in 197. cles; nearly 120 refused to sign them.—See Wilkins' Conc. iv. 127.

eucharist, contain so many appearances of superstition, that it is extraordinary their offensiveness did not strike the editor and revising priest; although I can well believe, that habitude and familiarity may prevent them and the generality of their readers from being startled by language, which to us must be most painful and disgusting. These directions give so practical a view of Romanism, that it is worth while to extract them :-

"Persons who are to communicate should be fasting from midnight, and those

who are in doubt as to having broken the fast should consult a clergyman.

"Communicants should be also decently and modestly dressed. It is very disrespectful to approach unshaved, with unwashed face or hands, or in dirty apparel, unless in cases of necessity.

"The use of the communion-cloth is not to wipe the mouth either before or after communion. It is to save the sacred host, or any particle of it, from falling to the ground, if it should by accident fall from the priest's hand, or the mouth of the communicant.

"Hence, the cloth should be held about as high as the breast, in such a manner as to form a kind of plate or receiver. The head and body should be kept upright and steady, [sic] the eyes cast down, the mouth moderately open, the tip of the tongue resting on the under lip, and not protruded.

"When the priest lays the sacred host on the tongue, the communicant should not snatch at it, nor hastily bow down his head, nor press the sacrament with his lips,

nor chew it.

"He should draw in the tongue gently, and closing his mouth, allow the host to moisten a little, and then swallow it. If it cleave to the roof of the mouth, it should be gently removed with the tongue and then swallowed.

At the time he is about to receive communion, the communicant should not be reciting any prayers, nor breathe heavily, nor sigh, lest his breath may remove some

particle of the sacrament, and expose it to irreverence.

"After communion, he should retire leisurely, and with his hands joined, to his place, having all the air of one who has found a treasure, and all the reverence of one who feels that he is the living tabernacle of God.

"Where wine and water, or water, is handed round after communion, he should be careful not to drink it until he has swallowed the sacrament, otherwise he would not receive the communion fasting.

"He should also for some time after communion refrain from coughing or spitting." - Catholic Directory, pp. 140, 141.

The observations on extreme unction are also remarkable; because, although the Council of Trent, (Sess. xiv., Doctr. de Sacr. Extr. Unct., c. ii.,) enumerates among its effects, "Sanitatem corporis interdum, ubi saluti anime expedierit;" yet its whole spirit and lan-guage directs the anointing to be made when the sick appear to be "in exitu vitæ." (Cap. iii.) The Catholic Registry, however, says

"It is a most mistaken notion to defer the reception of this sacrament until a sick person is in imminent danger of death, or in such a state that there can be little hope

of his recovery.

"On the contrary, a Christian should be anxious to receive it in the very beginning of any illness that may terminate fatally, because one of the effects of this sacrament is to restore the sick person to health, [ Quere, how often does this effect take place?] if it be conducive to his spiritual welfare, or conformable to God's will."-

I have no doubt that any one acquainted with the uniform practice hitherto observed in Ireland, with regard to the time of administering extreme unction, will be as much surprised by these observations as I have been.

"Out of respect to the sacrament, it would be well if the parts to be anointed were previously washed clean."—Ibid.

Although, in the foregoing account of the nature of the mass, nothing is said of the oblation for the dead, on page 91 we have an account of the nature of an indulgence; in which we are told that "it remits not only those canonical penances enacted in the primitive church which are now mitigated, but also the temporary pain to be suffered for [sic] in this life or in purgatory." And further, that although the confession and communion required on the part of the persons receiving the indulgences are not limited to the church where an indulgence is granted, "they should visit that particular church on the day of indulgence, and there pray, according to the intentions of the sovereign pontiff, for the extirpation of heresy, for the propagation of the catholic faith, &c." I should like to know what this ominous "&c." may portend. It has all the "most interesting gravity" of Lord Burleigh in the "Critic;" and, I fear, means fully as much as was comprehended in the shake of his head. The extirpation of herew is a very delicate mode of expressing what the "Ecclesiastical Law" more definitely calls the extirpation and extermination of heretics, to which all secular powers may, if necessary, be compelled. Decret. Gregor. lib. v., De Hæreticis, tit. viii., c. xiii., tit. moneantur autem.

On the whole, one cannot but feel that the more publicity is given to Romanism the better. For us, it is well to know what their notions and designs really are; and for themselves, their being brought under the influence of public opinion is, most likely, in the end, to reduce them to the necessity of referring in honesty and good earnest their notions and practices to the test of holy Scripture and of primitive catholicity.

# Parish Churches.

## HANBURY CHURCH, STAFFORDSHIRE.

THE parish church of Hanbury bears the name of St. Werburgh, and stands on high ground just without the northern limits of Needwood Forest, where it has been a well-known landmark for centuries.

The building consists of a tower, nave, with two side aisles, and a chancel. The nave and south aisle are the oldest parts; the latter contains the monument of a Sir John Hanbury, a crusader, who died in 1303, let into the side wall,—a proof that this part of the church was erected prior to that date. There was a nunnery on the same site in Saxon times, and it has been supposed that the present church was built with its materials. In support of this opinion I find in "the vicar's book" the following entry:—"The ruins" (of the nunnery) "were employed in building the present church. This plainly appeared when the workmen took down some of the walls in order to repair it,

<sup>•</sup> A parchment volume, containing a variety of documents relative to the living. The earliest entry seems to have been made by W. Bladon, vicar, about one hundred and fifty years ago.

in the year 1777." When the north aisle was rebuilt, in the present century, a stone was found in one of the walls bearing the figures apparently of two nuns. It is preserved, and holds a prominent place in the new erection. I can learn nothing further respecting the date of the church.

Its windows were once well-filled with stained glass; there are still some scattered remnants,—parts of coats of arms belonging to families formerly resident in the neighbourhood. They are sufficient to shew that the custom, once so universal amongst our gentry, of decorating their parish church, obtained here as well as elsewhere. The same class now too often decries "all useless ornament about churches." Whence this change? Their houses shew that they have not lost their taste for decoration. Why do they not display it in their churches? Alas! where formerly the vanity of the gentleman prompted him to emblazon his arms in "a storied window richly dight," as a memorial of his rank, his wealth, and his attachment to the church, how often may we now meet with the cold-hearted selfishness of a mere speculator, who ridicules any expenditure which does not, to his own worldly mind, promise an adequate return.

Again, the decoration of churches in former times was the result of superstition; they say, our fathers thought to get to heaven by such works. I will not discuss the subject here. Let me only ask whether a desire to beautify "the Lord's House," "the House of Prayer," is not a possible,—yea, more, a very natural result of genuine piety? and whether, therefore, we are not bound in charity to believe that, when it was so much the custom for the rich to spend a portion of their wealth in this manner, they were often induced to do so from the estimable notion I have mentioned? To ornament a church could hardly have been more a custom among the respectable of a former generation than to support a variety of religious societies is in the present. I do not canvass the comparative merits of these actions in themselves;—that is another matter; but I view them as different modes of expressing very nearly the same class of feelings which have been adopted in different ages. May there not be as much superstition in the one as in the other? and who can say that there is less piety? And if so, unless we are willing to incur the charge of blindly preferring our own habits to those of our forefathers, ought we not to look with as much respect on the painted window, with its gorgeous colours, and the delicate tracery of its stone work, or on the curiously carved screen, enriched with every quaint device, as upon the sum total which any individual may disburse among our religious societies, or on the amount of what any one of them may collect in annual revenue from their innumerable subscribers? merit of an action depends on its motive, and not on its result. We know that it is not Christian to think otherwise; and yet, how often do we speak and act as if the contrary were the case?

The early history of the place is not uninteresting. It has been already mentioned that it once possessed a nunnery; this was founded in 680, by Ethelred, King of Mercia, who made Werburgha, his niece, the first abbess. She was the daughter of Wulfstan, her uncle's

predecessor on the throne, and her mother's name was Keminilda. While yet in her infancy, she was betrothed to her cousin-german Ceolredus. As she grew up, however, she manifested a strong desire to become a nun: this feeling her mother seems to have encouraged, but her father was very averse to it. The matter ended in her marriage being never completed, and in her not being professed during her father's lifetime. Thus, as far as appears, the father was just, and the daughter dutiful. Ethelred, we are told, had a high opinion of his niece, and persuaded her to return into Mercia and preside over his newly-founded nunnery of Hanbury. She became also abbess of Trentham, in the same county, and of Weedon, in Northamptonshire. We know not how long she continued to preside over them; she was entombed at Hanbury, where she seems generally to have resided. The superior beauty of the situation may have influenced her conduct in this respect, but a more charitable reason for it will be found in a newly-founded nunnery having required the constant superintendence of its superior, more than older establishments. The convent at Hanbury continued to flourish till 875. At this time the Danes carried their ravages into the neighbourhood; they quartered for the winter at Repton, in Derbyshire, and the nuns took advantage of the temporary security of the country thus occasioned, and fled to Chester, the villagers assisting them to convey thither the relics of their saint.\* Whether they carried the means of obtaining a welcome with them, or found one unbought, we are not told; but their establishment in that city soon rose into honourable distinction. The monastery thus deserted, was destroyed by the Danes in the following spring. We find from Domesday that the property in Hanbury belonged to the monastery of St. Werburgh, Chester, in the time of Edward the Confessor; so that the nuns, notwithstanding their distance, contrived to maintain their possession down to that period. It seems they lost it in the turbulent times that followed. William de Ferrariis, Earl of Derby, obtained enormous grants of land in this neighbourhood; and a little before the attainder of his descendant, Robert, in the time of Henry III., we find that the Curzons of Keddleston held Hanbury under the Ferrers. The latter, however, kept in their own hands the presentation to the church; for this rectory was deemed one of the most considerable in those parts, being well endowed with glebe lands, besides its tithe. The Norman baron, it seems, would not permit a Chester nunnery to possess anything within his own range, and had wrested Hanbury from the women's hands. But in those days of ignorance the petty tyrant had some superstitious scruples about directly robbing "the church;" so, while he took the presentation to himself, he made over the convent property to the incumbent. Many in those days were hardly behind the great men of our own time in their enlarged views of the good that might arise from a transfer of the property of a corporate body into their own hands, or that of their friends; but they certainly seem to have lacked that peculiar enlight-

The shrine that formerly contained them now forms part of the Bishop of Chester's throne.

enment which would have enabled them to discern that there is no essential difference between "the church" and any other corporation.

After the attainder of Robert de Ferrers, the presentation to this church passed, with the rest of his possessions, into the hands of Edmund, son of Henry III., afterwards created Earl of Lancaster, and successively to his sons Thomas and Henry. Blanche, the daughter and coheiress of Henry, carried it to John of Gaunt, and thence it passed to his son, Henry IV. It continued in the crown till 1538, when Henry VIII. "appropriated" it to the see of Lichfield "ad usum mensee." The bishop seems to have been the incumbent for the next twenty years, and the duties were performed by a stipendiary curate. In 1558, Ralph Bayne, then Bishop of Coventry and Lichfield, made the living a vicarage, and endowed it with part of

the great tithes.

As to the incumbents, I find that in the time of the monastery, and probably till the Conquest, there was a resident presbyter in the place, possessing one carucate of land. It has been already stated that after the Conquest, and after the Ferrers family had obtained possession of the presentation, the income of the church became considerably increased. In Pope Nicolas's taxation, in 1291, it, with its chapels of Marchington and Newborough, is rated at fifty marks. William of Belem is the first rector of whom there is any account: he lived in the days of Edward I., and alienated some of the church lands, which were afterwards recovered by his successor Sir Richard Papemer. Sir Richard was succeeded by Richard of Melburne, unless there are different designations of the same person, which is very probable, but eannot be ascertained from the scanty notices in the documents now before me. Richard of Melburne was succeeded, in 1363, by a Sir John Cheney, who was presented to the benefice by John of Gaunt. He became also prebendary of Sandiscre in Lichfield cathedral, and died in 1408. In the eighth year of Richard II. (1385) he caused a detailed account of the value of the rectory to be drawn up. This ancient rent-roll, commonly known here as the "cowcher," continued in the possession of the bishop's lessees till about the year 1809. I believe it has not been seen or heard of by the rightful owner since that time, nor can he account for its disappearance. There are copious extracts from the Latin original in "the vicar's book" before alluded to, and, by the kindness of a friend, I have the use of a translation of the whole, made, apparently, in the sixteenth century.

In the commencement, the translation, after stating that "the said Rentall is written in this booke to the perpetuall memory, evidence, and security of those that come after, that there may be recourse had thereunto when the foundation of any particular ought to be knowne," goes on to declare, that "therefore noe man ought in this Rentall to raze out anything, nor to take from thence, nor add to any new thing thereunto, nor to change the same any kind of way, uppon paine of incurring the curse of Jesus Christ, and the indignation of St. Werebridge the Virgin, the which punishment they that do contrary shall

presently incurr."

The whole is curious. One portion of it (which may be hereafter

given among Antiquities,) shews the dependence of the two chapels before mentioned on their mother church:

Sir John Cheney was buried at the entrance of the chancel. A stone, with a small brass figure in full canonicals, marks the place of interment. It bore till lately a marginal plate, on which what follows of the original inscription, was legible a few years ago:—

..... "Dominus Johannes ..... quondam canonicus ecclesiae cathedralis Lichfield ac rector istius ecclesiae ..... Anno Domini milesaimo CCGC octavo, cujus animae propitietur Deus."

Cheney was succeeded in his prebend by William Ulf; who succeeded at Hanbury is unknown. The next incumbent on record is Henry Lord, who was the first vicar, in 1558. "The vicar's book" contains a list of his successors down to the present time; but nothing is known respecting them till we come to Joseph Leigh, who was presented in 1624, and died in Lichfield garrison during the siege. A man of the name of John Presbury was placed in possession of the living by the committee of Stafford in 1648. They turned him out a few years afterwards as "a man of meane parts," and put in a Mr. Bee. He joined with the neighbourhood in petitioning Cromwell not to sell Needwood Forest, which we are told he purposed doing for the payment of his soldiers. The sale did not take place. Mr. Bee was turned out for nonconformity at the Restoration, and eventually thrown into Stafford gaol. A Mr. Farmer was then presented to the church. John Presbury continued to live in Hanbury, and died in 1667. Matthew Horberry, D.D., author of a dissertation on "The Eternity of future Punishments," and a volume of "Sermons," pronounced by the late lamented Bishop of Durham to be among the very best compositions of our English divines, was one of the vicars of this church. He resigned in 1772.

As to the monuments, Sir John Hanbury's, mentioned before, is the oldest; it bears a marble statue of a knight in armour, recumbent, cross-legged, and there is no trace of any inscription.

On the south side of the chancel there is another, with the statue of a knight in armour lying on his side; above them are two tablets—on the first is an epitaph, which, for its general historical interest, deserves insertion:—

# " CAROLUS EGERTONUS

"Miles Validus Hibernia (regnante Elizabetha) rebellibus turbată, primo caltri Capriofergusiensis constabularius, deinde Clanhughboysearum, Duffreni, Kilultagh, Bowti, et Clini in Ultonia præfectus, postea cohortis MM. peditum pro expeditione de Loughfoyle, ac in Anglicorum finium ibidem statutorum melius tutamen, ductor strenuus. Præsidiorum de Dundalke et Navon exin præses magnanimus: Antrimensisque comitatus bis vice comes.

" Eques auratus per regem Jacobum denique merito effectus hic situs est."

He died (as appears from the second tablet) in 1624. His son lies in the south aisle, next the crusader. He is represented lying on his back, in a riding dress, and without armour. There are two tablets above, as in the former case. On the first:—

#### " MEMORIÆ

" Caroli Egertoni equitis aurati (Caroli et Catherinæ filii) Capriofergi in Hibernia anno MDLXXXV. nati, Collegii D: Johannis Bapt: in Academia Canta-

brigiensi primo alumni, Hospicii Lincolniensis dein socii, foresta de Needwood capitalis saltuarii, et tertio Maii ao salutis humana MDCLXII sine prola defuncti."

On the second :-

"Grisilda Leonardi Bawtre servientis ad regem filia conjux charissima hoc posuit."

The striking contrast between the characters of the father and son, and the evidence of Grisilda's being a staunch royalist, cannot fail to be remarked.

There are not a few other inscriptions of the seventeenth century, but none that would be generally interesting. There are some half-length figures, with dress and visage that bear evident marks of puritanism. It is curious that they are placed close to the tomb of the elder Egerton,—a place of honour to which they could have had no just pretension; and that Grisilda, to keep her husband from such company, has placed him in quite a different part of the church.

I find an entry in the register, of the death of the elder Lady Egerton, in 1609. It is in Latin, and is followed by a brief character

of her.

This entry was made by Mr. Richard Hill, the then vicar, who has illuminated it with paintings of the armorial bearings of the family. This was generally done to entries respecting persons of family, from 1574, the earliest date in the register, to 1610, when this Mr. Hill died, and the custom was given up.

It is possible, I think, that Lady Egerton was not buried at Hanbury, and that this entry was made merely on account of her connexion with the place. Immediately following we find one respecting Bp. Overton, whom we know to have been buried at Eccleshall:—

- "Gulielmus Overtonus sanotæ Theologiæ doctor, Coventriæ et Lichfieldiæ Episcopus et Rector Eccliæ. de Hanburie obiit 1609. in cujus mortem hoc scriptum erat Epitaphium."
  - T. Triton erat, dum tempus erat, verusque tonabat

O. Ore suo, veri dogmata vera Dei,

- N. Nune silet, in colo meliori sorte potitus;
- O. Ossa premente solo, sidera pectus habent. V. Vis erat in verbis, in vita vivida virtus

E. Eluxit; pavit more vel ore gregem.

- R. Res mundi . . . curavit, inhospita nullis
- V. Ut sua tecta forent, dum sibi vita foret.
- S. Sic functus liquit terras, columque . . . . . Verus Overtonus, nomen et omen . . . ."

Where I have left blank spaces, the words in the original are illegible; the general sense, however, is evident. The following is the entry preceding that of Lady Egerton:—

"Amia Browne filia Hugonis Talmatch de Laneade Hall in comitatu Suffolke Armigeri, et quondam conjux charissima Humfridi Browne ex familia Browneorum de Walcot in comitatu Northampton orti, sepulta fuit 26 die Novembris Anno Domini 1608. In cujus mortem hoc scriptum erat Epitaphium sequens.

"Religion, zeale, the poores reliefe, and garde,
Her kindredes glory, and her sexes crowne
The squier by which trew womanhood was squarde
And vertues beutie, though sirnamed Browne.

All these and more, though few, have all possests Combynde in one, in one now buried bee, Yet death seemde loth to ende a lyfe so bleste, For four score yeares and five full lived shee. The prime whereof was spent for honors sake, In neare attendance on a Princesse hye, The Suffolke Dutchess, where she found her mate\* By whom she had three children lawfully: That were as happy in her dearest lyfe, As most unhappy when that lyfe they loste, Who was as deare a mother, as a wyfe, And a dearer wyfe no Fame could ever boste. An open hande she had which made her houlds An open house the hungrie mawe to fill, Which made her dear to all, for still she would Doe goode to all or els would want her will, So that when all things in confusion lye, Her praise o'er Chaos unconfusde shall flye."

There is no doubt that this lady was not buried here; "26 die' was inserted some time after the rest had been written. There were a family of Brownes, evidently connexions of her husband's, from the similarity of their arms, then resident in the neighbourhood. For I find the following entry among the "Chrystnings" of 1602:—

" Æleonora filia Johānis Browne Generosi 16 Maii."

And, again, amongst those in 1598:-

" Peregrinus Browne filius Johannis Browne Generosi baptizatus fuit decime terrio die Julii. A.D. 1598."

#### DEVOTIONAL.

### FROM THE PARISIAN BREVIARY.

ON THE FESTIVAL OF ST. BARNABAS, THE APOSTLE.

The following extracts from this service are chiefly confined to such as are new in substance to the English reader—viz., the Hymns, and the Lectios in the Second and Third Nocturn. Those in the First Nocturn, it may be remembered, are always passages from scripture. The other parts of the office, which are omitted, are, as usual, portions of scripture, and mostly taken from the historical narrative concerning this apostle and the other early converts.

#### FROM THE FIRST VESPERS.

The Capitulum. Deut. xxxiii.

Who hath said unto his father and his mother, I know you not; and to his brethres, I am ignorant of you: neither did they know their own children, for they have observed thy word, and kept thy covenant.

r. Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, \* he shall receive an hundred fold, and shall inherit everlasting life.——v. If a man would give all the substance of his house for love, it

The word "mate" has since been altered into "make."

would utterly be contemned. • He shall receive an hundred fold. Gloria Patri. • He shall receive an hundred fold.—Matt. xix.; Song of Sol. viii.

The Hymn.

Colo datur quiescere, Terris relictis, Barnaba; Solemnis hac affert tuis Finem dies laboribus.

Quem propter, agro vendito, Opes caducas deseris, Magno rependens fænore, En, fundus ipse fit tuus.

Tu escra per jejunia, Tu publicas inter preces, Jubente sancto Spiritu, Christi crearis nuntius.

Quas non adis mundi plagas, Pauli laborum particeps, Vos unus ambo Spiritus, Vos una junxit caritas.

Quam vestra gens Christi fidem Luci rebellis reppulit, Nil hasitantes barbaris Portastis illam gentibus?

Fac, Christe, nostris se tuum Cum lumen offert mentibus, Amore ne noctis suse Cœleste donum respuant.

Uni sit et trino Deo Suprema laus, summnm decus, De nocta qui nos ad suse Lumen vocavit glorise. Crown'd with immortal jubilee, Thy soul this day set free, To the calm heav'ns from earth did pass, O holy Barnabas!

He for whose sake, at whose dear calf
Thou gavest up thine all,
He shall thine all, thy treasure be,
Lasting eternally.

'Mid fasting, prayer, and holy hands, Lo, 'mid the saints he stands, 'The Spirit's high behest to bear, Christ's heav n-sent messenger.

Thou hast with Paul in labours stood, Blest bond of brotherhood! One in the mandate sent from High, And one in charity.

To what barbaric shores away
Did ye that light convey,
When boldly from your race ye turn'd,
Who Faith's glad message spurn'd?

Lord, when to us an offer'd guest Shall come that Spirit blest, Let not our hearts Heav'n's bounty slight, Deeming their darkness light.

All glory and all praise to Thee, Thrice holy Trinity, Who hast disclosed in this our night Thine everlasting light!

v. Blessed is he that considereth the poor and needy,——r. The Lord shall deliver him in the time of trouble.—Ps. zli.

# AT THE NOCTURNAL OFFICE. The Hymn from the Commune Apostolorum.

Supreme, quales, Arbiter, Tibi ministres eligis, Tuas opes qui vilibus Vasis amas committere!

Hee nempe plena lumine Tu vasa frangi praccipis, Lux inde magna rumpitur, Ceu, nube scissa, fulmina.

Totum per orbem nuntii,. Nubes velut, citi volant, Verbo graves, verbo Deo, Tonant, coruscant, perpluunt.

Christum sonant: verse ruunt Arces superbe dæmonum, Circum tubis clangentibus, Sic versa quondam mænia.

Fac, Christe, cælestes tuber Somno graves nos excitent; Accensa de te lumina Pellant tenebras mentium! Disposer Supreme, and Judge of the earth, Who choosest for thine the weak and the poor; To frail earthen vessels, and things of no worth, Entrusting thy riches which sye shall endure.

Those vessels soon fail, though full of thy light,
They at thy decree are broken and gone;
Then brightly appeareth the arm of thy might,
As thro' the clouds breaking thy lightnings have shone.

Like clouds are they borne to do thy great will, And swift as the winds about the world go, All full of thy Godhead, while earth lyeth still, They thunder, they lighten, the waters overflow.

They thunder: their sound, it is Christ the Lord!
Then Satan doth fear, his citadels fall,
As when the dread trumpets went forth at thy word,
And on the ground lyeth the Canaanite's wall.

O load be thy trump, and stirring the sound, To rouse us, O Lord, from sin's deadly sleep; May lights which thou kindlest in darkness around, The dull soul awaken her vigils to keep!

(The Doxology as in the former Hymn.)

#### IN THE SECOND NOCTURN.

From the Commentary of St. John Chrysostom on the Acts of the Apostles.

#### LECTIO IV.

Barnabas and Saul, being ordained, went forth together; and when they had come to Salamis, they preached the word of God in that chief city of Cyprus. They had been at Antioch for a year; and great teachers being now required, it was necessary that they should not longer continue there. And it may be remarked, that they did not stay long in Seleucia, since it had received much benefit from the neighbouring city, but hastened to objects which were more urgent. And now, when they had come to the chief city of the island, they were anxious to convert the Proconsul. He was a prudent man, it is said, and of his own accord desirous to hear. To the sorcerer nothing is said, till he himself gives occasion for it; for when he saw that others were well inclined, he makes it his great object to prevent the chief ruler from being persuaded. And why did they not shew some other sign? Because none was so efficacious to gain the adversary. And the deputy immediately believes, and that with astonishment; for he perceived that there was no delusion here, and no trifting. And thus he embraces the love of truth.

#### LECTIO V.

After coming to Perga, they pass by other cities, and hasten to Antioch, the chief city of Pisidia. There followed them many of the Jews and religious proselytes, whom they persuaded to continue in the grace of God. But when the Jews saw it, they were filled with envy, contradicting and blaspheming. And this their contradiction made the apostles the better known. But Barnabas and Paul said with boldness, "It was necessary to speak the word of God first to you; but since ye put it from you, and judge yourselves unworthy of everlasting life, we turn to the Gentiles." They say not, ye are unworthy; but ye judge yourselves unworthy, not to speak harshly to them. Nor do they say, since ye put us away; for it is not us that ye despise, but the word of God. "We turn to the Gentiles:" and this, too, is an expression of great gentleness; for they do not say we leave you, and give you up, implying that they might return. And this we do not from any insult offered to ourselves, but because such is the command. It is you that occasion it, not we who are bound to do it; for so hath the Lord commanded us, saying, I have set thee to be a light to the Gentiles, that thou shouldst be for salvation—that is, for that knowledge which bringeth salvation, not to some nations only, but to all nations.

#### LECTIO VI.

Being aware of an assault which the Jews were designing, they fied to Lystra and Derbe, cities of Lycaonia, and the region that lyeth round about, where also their enemies shewed their fury. Behold the simplicity of the Gentiles, and the malice of the Jews. The Gentiles shewed themselves worthy to hear the gospel, and honoured them for their miracles alone. The one honoured them as Gods; the other drove them out as pestilent persons. The Jews were offended; but the others not only did not resist their preaching, but said the gods have come down to us in the likeness of men. They called Barnabas, Jupiter; and Paul, Mercurius. I suppose that there was something venerable in the aspect of Barnabas. This immoderate zeal in their behalf might have been a temptation to the apostles; but it only shewed their fidelity: for you may observe how they refer all things to God. Let us imitate their example, and consider nothing as our own; for not even is our faith ours, but God's.

#### IN THE THIRD NOCTURN.

From the holy Gospel according to Matthew.

LECTIO VII. Cap. z.

Then said Jesus unto his disciples, Behold, I send you forth as sheep in the midst of walves. Et relique.

#### Homily of St. John Chrysostom. .

After that the Lord had expelled all anxiety from the minds of his disciples, and had fertified them by the sight of his miracles, the consideration of which might be to them like a defence of iron or of adamant, had rendered them superior to all worldly interests, and free from temporal cares; then at length it is that he foretells the ills that will assail them; not only those of immediate occurrence, but those which should ensue after a considerable lapse

of time, preparing them long beforehand for the conflict, and for enduring the assault of the devil. And in this many advantages are apparent. In the first place, that they might thereby perceive the power of his foreknowledge; secondly, that no one might suspect that such things happened for any want of ability in their master to prevent them; thirdly, that is suffering these things they might not be overcome by surprise at meeting with things contrary to their hopes; and, fourthly, lest if they had first heard of such things at the time of the crucifixion, they might have been too much disturbed by them.

#### LECTIO VIII.

And now that they might understand that this was a new mode of warfare, as yet unknown to the world, when he sends them unarmed, with but one coat apiece, without sandals, or staff, or scrip, or purse, and commands that they should be supported by those that receive them, he does not end his directions here; but he sets forth his unspeakable power, and tells them, that going forth thus they are to shew the gentleness of sheep, though going against wolves, and to be amongst wolves. And not only are they to be gentle as lambs, but harmless as doves; for thus it is that I will shew my strength, when sheep shall not only overcome wolves, but that, being in the midst of wolves, and tora by their innumerable attacks, they should not only not be destroyed, but should even convert the wolves themselves.

#### LECTIO IX.

It is certainly a greater and more wonderful power to change the will of one's adversaries, and transform their minds, than to slay them. And these things were they to do, when they were but twelve in number, and the whole world was full of wolves. We, therefore, had well need to be ashamed, who, on the contrary, take upon us the nature of wolves, and attack our enemies; for as long as we are as sheep, we are victorious; and though encompassed by innumerable wolves, we overcome them. But if we ourselves become wolves, then are we overcome, because we lose the assistance of the shepherd. It is not wolves, but sheep, which are the flock which he feeds. If thou art thus changed, then he leaves thee, and departs; for thou sufferest him not to display his power.

(The Responsories at the end of each of the Lectios are omitted.)

After the Te Deum. v. They went forth and wept, bearing good seed.—r. They shall doubtless come again with joy, bringing their sheaves with them.—Ps. cxxvi.

#### AT THE LAUDS.

The Hymn from the Commune Apostolorum.

Quem misit in terras Deus, Ut morte nos servet suâ, Amoris hic fidos sui Vos eligit vicarios.

Occisus Agnus a lupis, Vos misit agnos ad lupos : Mores ferinos exuunt, Agni repente de lupis.

Quæ victimarum cædibus Tellus madebat impiis, Vestris eam sudoribus, Vestro piastis sanguine.

Hoc rore facta pinguior, Quot illa fructus protulit! Quæ quanta surrexit seges! Et ista nos seges sumus.

Quam si bonus respexeris, Qui das regatis crescere; Frumenta nos colestibus Matura condes horreis. He whom the Father sent to die, Hath given you his commission high, The channels of his grace to be, And vessels of his charity.

The Lamb, which by the wolves was slain, Sends you as lambs to wolves again; But they sside their nature laid, And lambs by you of wolves were made.

The earth look'd to the offended skies, Teeming with impious sacrifice; Now by your sweat is newly dyed, And by your blood is purified.

New fruits her genial face renew, Blest by that fertilizing dew; How rich the harvest of his grace! And we in that have found a place.

If thou, who dost the increase give, Wilt look on us, then we shall live, Ripen, and grow, and evermore Be gathered to thy heavenly store.

(The Dozology as before.)

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#### The Prayer.

O God, who didst call thy blessed apostle, Barnabas, being full of faith and the spirit, to the conversion of the Gentiles, mercifully grant that we, having his labour and charity in remembrance, may have our conversation worthy of the gospel of Christ, which he presched, through our Lord.

#### SACRED POETRY.

#### THE COUNTRY PASTOR.

"My house shall be called the house of prayer."

HIDDEN, exhaustless treasury, heav'n-taught prayer,
Armoury of unseen aids, watchword and spell
At which blest angels pitch their tent, and dwell
About us—glass to bring the bright heav'ns near—
Sea of eternal beauty—wondrous stair
By patriarch seen—key leading to a fell
Where better worlds are hidden—secret well
Where Love with golden chalice may repair,
And slake his thirst, nursing with fragrant dews
Heav'n's lilies fair, and rose or wild-wood spray,
Calm thought and pure resolve. Strange instrument!
Wherewith from spheres serene music is sent
Into the mind—throwing o'er all fresh hues,
And fairer colourings—yet we cannot pray.

Ħ.

We cannot pray—strange mystery! Here is known No wearying, no deceiving of sick hope, No aching limb, or brow, wherewith to cope, No pallid after-thoughts, and of the boon No half-surmized upbraiding—no cold frown Bidding us come again—no lengthening slope Tiring the eye from far. These portals ope To dwellings, lucid as the autumnal moon; But we along the world's slow sluggish strand Are fostering vanity, which, joint by joint, Climbs, like Nile's reed, into a tufted crown, And woos each wind that waves its golden down; All hollow, soon it takes a barbed point To find the heart, or wounds the leaning hand.

## Lyra Apostolica.

Γνοΐεν δ', ώς δή δηρόν έγὼ πολέμοιο πέπαυμαι. Νο. ΧΧΧVII.

QUOD SEMPER, QUOD UBIQUE, QUOD AB OMNIBUS.

Truth through the sacred Volume hidden lies, And spreads from end to end her secret wing, Through ritual, type, and storied mysteries. From this or that when Error points her sting, From all her holds Truth's stern defences spring, And Text to Text the full accordance bears, Through every page the Universal King, From Eden's loss unto the end of years, From East unto the West the Son of Man appears.

Thus when she made the Church her hallowed shrine, Founded on Jesus Christ the corner stone, With Prophets and Apostles and the line Of ordered Ministers, Truth ever one Not here or there but in the whole hath shone. Whilst Heresies arise of varying clime And varying form and colour, the true Sun, One and the same through all advancing time, The Whole his Mansion makes, vast, uniform, sublime.

Mark, how each Creed stands in that Test reveal'd, Romish, and Swiss, and Lutheran novelties!
As in the light of Spenser's magic shield,\*
Falsehood lets fall her poisoned cup and flies,
Rome's seven-headed monster sees and dies!
New forms of schism which changing times supply,
Behold the unwonted light in wild surprise.
In darkness bold bright-shining arms they spy,
And down their Parent's mouth the Imps of Error hie!

The Church her ample bosom may expand,
Again contract—may open far and wide
Her tent, extend her cords, on either hand
Break forth, again into herself subside;
Alike with her Faith's oracles abide,
Revered by fickle worshipper or spurn'd.
Oft faint, ne'er lost, the Lamp by Heaven supplied,
Oft dim'd by envious mists ne'er undiscern'd;
God's Witness thro' all time hath in His Temple burn'd.

O holy Truth, whene'er thy voice is heard,
A thousand echoes answer to the call;
Tho' oft inaudible thy gentle word
While we regard not. Take me from the thrall
Of passionate Hopes, be thou my All in All,
So may Obedience lead me by the hand
Into thine inner shrine and secret hall.
Thence hath thy voice gone forth o'er Sea and Land,
And all that voice may hear—but none can understand,

Save the obedient. From both love and hate,
Affections vile, low cares, and envy's blight,
And controversial leanings and debate,
Save me! from earthly film my mental sight
Purge thou, make my whole body full of Light!
So may my eyes from all things Truth convey,
My ears in all thy lessons read aright,
My dull heart understand, and I obey,
Following where'er the Church hath mark'd the antient way.

<sup>•</sup> The Faery Queen, b. i. c. viii. 21.

#### CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

#### FIRST CHAPTER OF GENESIS.

Sir,—In the correspondence of the last Number of your Magazine, there appears a letter on the "First Chapter of Genesis," of which, I think, all amateurs of geology have some reason to complain. I mean with regard to the statements contained in it, that those who differ from the writer's opinions on geological questions, "put the case in a most unchristianlike point of view," and "that our popular works of geology teach us that Moses tells us what is not true, and that the Bible is not to be believed." Now these, sir, are grave charges, and should neither be lightly made, nor flippantly maintained.

Both the accusations, I conceive, rest upon the same ground—namely, upon the opinion of geologists, that the Mosaic account of the creation is not intended to be understood in the literal acceptation of the words. But I must utterly deny that such inferences as those

above quoted can fairly be deduced from this position.

It is notorious that the facts which have been brought to light by geological investigation have caused a belief, that a vast and immeasurable period of time was employed in the gradual formation of the earth's crust, to be held by almost every one of the many eminent philosophers who have studied the science in this and other countries; and it will require something more than a short and hasty letter to disprove the evidence which has been brought forward to support and warrant their opinion.

From my own very limited and superficial knowledge of the subject, I am unable to do justice to the arguments on which the geological theory of the present day is founded; nor is this the place for attempting to do so. Your correspondent has, doubtless, before pronouncing an unqualified condemnation on them, attentively studied and con-

sidered them.

However, as he brings forward no theory of his own to supersede, nor any tangible objection to destroy, the one now generally received, I will only observe, before noticing two or three passages in the letter, that the cause of true religion can be little benefited by shutting our eyes to the difficulties which may lie in our way, or by refusing to admit the fair interpretations of science, when they appear (for it can be only in appearance that they are so) to be inconsistent with the revealed word of God. I am ready to admit, that any facts which militate against the literal acceptation of any part of the holy Scriptures, even when they merely relate to matters of scientific information, are too likely to afford a stumbling-block to many; and, upon that account, their existence is to be lamented; but we cannot get rid of them by denying that they do exist.

We must take warning by the often-quoted case of Galileo, and remember that the same outcry which is now raised by well-intentioned

persons against the inferences of geology, was formerly raised against his discoveries in astronomy; that the same hostile results to religion were then anticipated, and the same inflexible adherence to the letter of the Scripture was inculcated. Indeed, the doctrines now in question cannot be more contradictory to the literal account of creation, in the first chapter of Genesis, than the doctrine of the constant motion of the earth, and of the fixed station of the sun, is to the following passages, in the Book of Psalms, and the Book of Joshua. "He laid the foundations of the earth, that it never should move at any time," Psalm civ. 5. "So the sun stood still in the midst of heaven, and hasted not to go down about a whole day," Josh. x. 13. And we have surely less excuse than the persecutors of Galileo, if we walk in their footsteps, without deriving any instruction from their example.

It may perhaps be conceded, that the geologists of the present day have been hasty in their generalizations, and that we hardly yet know enough upon the subject to enable us to establish a complete theory. But until some evidence is brought forward to confute the facts which are ascertained, and we are taught, by some other means, to account for the appearances which everywhere surround us, we must, I think, be permitted to believe that the Mosaic account is not intended to be received in its literal acceptation, without being told that we are "unchristianlike," or that we assert that "the Bible is not to be believed." I would remind your correspondent, that when he assumes "that the surface of the earth, which man now inhabits, was, before the flood, for the most part, the bottom of the former seas," he is, as far as Scripture informs us on the subject, not only unsupported by it, but opposed to it. Witness the description of the rivers of Paradise and Mount Ararat. Further, that death had not existed in the animal kingdom before the fall of man, is by no means an uncommon opinion; and though probably an erroneous one, still hardly deserving to be stigmatized as "too absurd an idea for a child to entertain." And, in regard to its being contrary to our notions of Divine justice, that animals should ever suffer for the guilt of man, your correspondent may, perhaps, remember, that, in the destruction of Jericho, "they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass;"\* that the orders given to Saul were to "go and smite Amalek, and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass." + And that in the last and most fearful of the plagues of Egypt, ; "the Lord smote all the first-born in the land of Egypt, from the first-born of Pharach, that sat on his throne, unto the first-born of the captive that was in the dungeon, and all the firstborn of cattle." Indeed, his position is so far from being borne out by Scripture, that from these, and many similar instances, we may fairly assert the contrary to it, and say, that though we do not see, and may not presume to question the justice of the dispensation, animals are most frequently, if not always, involved in the judicial punishments of a general nature inflicted upon mankind. Another statement is, that

Josh. vi. 21.

the Mosaic account "clearly and determinately limits the work of creation to six natural days." Can this reasonably be maintained, when three of these days were before the creation of the sun? Again, that God caused the earth to bring forth briars and thorns, "in mercy to man," and "to find him employment," is not exactly the sense in which one would understand the words, "Cursed is the ground for thy sake. In sorrow shalt thou eat of it. Thorns also, and thistles, shall it bring forth to thee." Lastly, it is with some surprise that I find your correspondent, after enjoining the most rigid adherence to Scripture in matters of natural philosophy, summing up his statement by telling us, (he is speaking of animated nature,) "that he firmly believes all the links of this beautiful chain to have been perfect from the very first day of creation."

These few passages, sir, are picked out almost at random, and are noticed only to shew your correspondent that, even in his letter, there are some passages not strictly in accordance with the letter of the Bible. With regard to the geological views which he entertains, they are scarcely sufficiently defined to afford grounds for criticism or remark. He will, I hope, take these observations in good part, and may feel assured that they are only written as a protest, in reply to the charges which he has brought forward against the advocates of the received geological theory. And he will in future, I trust, believe that people may be opposed to his notions of philosophy, and yet cordially agree with him in belief of the Holy Scriptures, and in anxiety to promote the cause of Christianity.

### BIBLE, PRAYER-BOOK, AND HOMILY SOCIETY.

SIR,-To aid, to the extent of his ability, in the widest possible dispersion of the Holy Scriptures and the formularies of the church, is, unquestionably, the duty of every member of the church of England. To the existing channels for the accomplishment of this work many persons entertain different objections. Some, questioning the lawfulness, and others the expediency, of co-operating with those who have separated from the church, are unwilling to attach themselves to the British and Foreign Bible Society, or to its offset, the Trinitarian Bible Society; and many who have hitherto supported the former would, it is believed, withdraw their support, if there were any existing institution having a similar object in view, to which they might attach themselves without any scruples of conscience. The Society for promoting Christian Knowledge has, indeed, turned its attention to the translation of the Scriptures into foreign languages; but this is only of very recent occurrence;—and the character and tendency of many of the tracts which have long been on the list of that society are such as to deter many persons from becoming members of it.

Alterations in this respect are going on; but these, if carried to any great extent, may have the effect, it is intimated, of driving many of the old members from it; so that neither of the parties in the church is likely to be fully satisfied with this society. The Prayer-Book and

Homily Society, of course, confines its operations to but one of the objects mentioned above.

The funds of this society, it appears, are now completely exhausted. Is there not, then, an opening made for the formation of a new society, which shall have for its object the distribution of the bible, prayerbook, homilies, and other formularies of the church, such as the thirty-nine articles, the canons, and ordination services, both at home and abroad, in the various languages of the world; and the management and membership of which shall be restricted to members of the church of England.

To such a society as this there can surely be no objection in the minds of churchmen. The object of it being so clearly defined, the circulation of books to which they (the clergy at least) have frequently declared their unfeigned assent and consent, they may in such a society merge all their differences, and act with a harmony which it is vain to look for in any association for the distribution of tracts. course it is not supposed that the establishment of such an institution will have the effect of dissolving any existing institution which has other objects. While the members of it will be at liberty to attach themselves, according to their theological predilections, to societies which distribute tracts, there will be one in which all members of the church may unite, and strengthen her hands by their combined efforts. Here will be one where churchmen may meet without collision, and where personal intercourse, for the prosecution of an object which has their unqualified approbation, may greatly promote Christian unity. I am, Sir, IRENÆUS.

March 29, 1836.

#### ON THE ANTIQUITY OF WRITING.

Sir,—The oldest authentic notice of writing occurs in the history of the Israelites after their departure from Egypt, and before the giving of the law at Mount Sinai; but the art at that time was already in a high state of perfection. Besides the costly and laborious process of engraving letters on metal, stone, and jewels, they possessed the cheaper and more commodious method of writing in a book. Indeed, the very first incidental allusion shews that the latter practice was already in common use; and the attention is drawn, not to instructions concerning the fundamental principle of alphabetic characters, but solely to the subject of the communication, "And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek from under heaven." (Exod. xvii. 14.) This occurred at Rephidim, in the second month after the Exodus, and before entering the wilderness of Sinai. In the third month, whilst the children of Israel were encamped before Mount Sinai, it is related that "Moses wrote all the words of the Lord; and he took the book of the covenant, and read in the audience of the people," (xxiv. 4-7.) It was subsequently to all these transactions that "the Lord said unto Moses, Come up to me in the mount, and I will give thee tables of stone

which I have written," (xxiv. 12.) "And he gave unto Moses tables of stone written with the finger of God," (xxxi. 18.) These tables were afterwards replaced by others, of human workmanship, (xxxiv. 1 & 27.) As Moses, before the delivery of the two tables at Mount Sinai, was simply directed to write in a book, without receiving any elementary instructions, we are led to suppose that the use of letters was known long before, and that written books were already in existence. Neither is it probable that Moses took the census of "six hundred thousand that were men beside children," (Exod. xii. 37,) by their tribes, families, households, and polls, without the assistance of ancient and written genealogical tables: "Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls." (Num. i. 2 & 18.)

The use of genealogical tables had given rise to figurative expressions, which was to be expected, if writing had been long and generally practised:-" Yet, now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written." (Exod. xxxii. 32.) Signets, also, which had the name or cipher of the owner engraved on them, were of such ancient origin and general use, that other engraved works are referred to the engravings of a signet, as to a general standard: "With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two onyx stones with the names of the children of Israel." (Exod. xxviii. 11.) "Thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, Holiness to the Lord." (xxviii, 36.) I have no doubt that the Egyptians in Moses' time were acquainted with alphabetic characters, and practised the art of engraving them on signets; the ring which Pharaoh put on Joseph's hand was probably a signet of state (Gen. xl. 42); yet it by no means follows that the Israelites first became acquainted with letters during their sojourn in that country. In more ancient times, the patriarch Judah, for the fulfilment of a promise, had pledged his signet, which probably bore his name or cipher after the usual manner of the engravings of a signet. (Gen. xxxviii. 18.)

Having now pointed out the state of the art of writing in the time of Moses, I shall next shew that, before his time, it was the office of certain public functionaries to preserve and add to the existing written books. These functionaries were called shoterim, scribes, or genealogists.\*

W. B. Winning.

Bedford.

The above remarks, and those which are to follow, were already put together, when I observed your notice (Vol. IX. p. 64) of Dr. Wall's work on the Ancient Orthography of the Jews, and the Origin of Alphabetical Writing. As that author, from the very same premises, has come to a directly opposite conclusion, I have given my remarks without any alteration, and add those of Dr. W. for the satisfaction of your readers, who may think differently from myself:—

<sup>&</sup>quot;If from the history of Job we proceed to the Pentateuch, we shall find that no stress can be laid on the arguments which are thence deduced in proof of alphabetic characters being older than the writing on the tables of testimony. An earlier date is not made out for the employment of them by the circumstance of Moses relating

#### SPONSORS.

Sir,—The correspondent in a former Number, on the subject of Sponsors at Baptism, does not address himself to what seems to me an important part of the subject—viz., against what particular case is the latter part of the 29th canon directed? The title of the canon shews plainly that its animus is, the non-admission of children too young to communicate to the responsible office of sponsor. Of course I do not mean that the framers of this canon did not both desire and intend that sponsors should be communicants; but I maintain, that, in this particular provision, they had in view another object—viz., that children should not be sponsors, and that therefore it is hardly allowable to quote the canon as prescribing what shall or shall not be our conduct in a case which is not the case contemplated by the framers of this canon, when they drew it up.

The question may be argued on the ground of what is in itself expedient and advisable; or it may be argued on the ground of the obedience which is due to the canons. If it be argued on the former ground, I would contend that, "until our superiors shall judge it expedient to recommend uniformity of discipline," more harm than good is done by individual presbyters in departing from the practice pursued by the great body of the clergy, and sanctioned, at least tacitly, by the heads of the church. Although the object should be in itself an expedient or desirable one, I conceive it to be in a far greater degree inexpedient for individual presbyters to introduce a practice different from that of their brethren, upon any important point, on which the bishops of the church have not thought it advisable to interfere.

If the question be argued on the ground of obedience to the canons, then, first, I would deny, that the 29th canon speaks expressly to the point; next, (admitting, what is clear, that the canon does take it for granted that all sponsors would be communicants, or rather, that all

[The editor has reason to hope for a communication on this curious and interesting subject from another valuable correspondent, whose perfect knowledge of Hebrew will make his remarks peculiarly valuable.]

God's command to him to "write for a memorial in a book," (Exod. xvii. 14,) before he describes the delivery to him of the tables—vis., on occasion of the victory over the Amalekites; for the very next event related in the history of the Israelites is their arrival at Mount Sinai, and the command may not have been given till after that arrival, though the historian, in the order of his narrative, records it before, in immediate connexion with the transaction which gave rise to it. The same observation may be applied with still more force to the directions to grave on the plate of pure gold "Holiness to the Lord," (Exod. xxviii. 96;) and on the two onyx stones the names of the twelve tribes of Israel, (Ex. xxviii. 9;) for these directions were not given till after Moses had actually ascended the mountain; and there is no necessity for assuming, that the events which took place on its summit are related by him in the exact order of their occurrence. However, even if it were conceded that the above directions were given to Moses before he received the tables, all that could be thence inferred would be, that he had a previous knowledge of some kind of writing, but not necessarily of such as was alphabetic. This writing might have been only hieroglyphic, learned by him from the Egyptians, and he would at first understand the commands in reference to the graphic system with which he was already acquainted; though, as soon as he was taught an immessurably superior method of recording words, he would, of course, avail himself of that method in obeying the divine injunctions." (p. 340.)

professing Christians, at a proper age, would communicate,) I would say, that, to be consistent, we must render to all the canons the same strict obedience which is insisted upon in the case of any single canon. And, with reference to this question, we must require, according to canons 21 and 22, that every lay person, "under the penalty and danger of the law," shall receive the communion three times a year. And, doubtless, at the time when the 29th canon was drawn up, this penalty of the law was enforced for non-attendance at the communion far more strictly and severely than any person would think it advisable, were it possible, to enforce it at present. Surely, sir, in reasoning on the animus with which any canon is framed, it is only fair and candid to take into our account the bearing which other canons have upon it, and to recollect also what were the usages and circumstances of the times when all the canons were drawn up. On the whole, it seems to me, that unless a person is prepared to enforce the 21st and 22nd canons, " under the penalty and danger of the law," he has no right to act upon such an interpretation of the 29th canon, on his own private judgment, as would involve an exclusion from the offices of sponsor of every person who has not actually communicated. may agree with "Alpha" in wishing that a better discipline were established on this as other matters; but differ from him as to the conduct which, in the absence of some general regulation by competent authorities, individual presbyters should pursue.

Before I conclude, may I be allowed to advert to the very unsatisfactory ground on which the whole subject of the canons seems to rest at present. A prelate, of whom it is impossible to think without veneration, the Bishop of Chester, has not hesitated to assert, in his last charge, that several of the canons are universally neglected. He instanced three: the 31st was one; the 21st, I think, another; but I quote from memory, not having his charge by me. The bishop proceeded even to question the authority on which the canons claim our obedience, as compared with that belonging to the rubric. It should seem, I think, that their authority is precisely the same; but, however this may be, it is really not a little distressing to those who would willingly remember their oath of obedience to the canons of the church, to be told, on such high authority, that they are only binding so far as enforced by the ordinary, and to find that many of them are uni-The bishop's object was to shew that the practice versally neglected. of holding cottage-lectures is not inconsistent with the 71st canon. The mere fact of such a question being raised by such authority, would seem to call for a satisfactory revision of the canons, or at least a positive definition, by competent authority, of the degree in which I am, Sir, your faithful servant, they are binding.

Take again the case of the 75th canon, in which ministers are forbidden to play at dice, cards, &c., by day or night. Is not this neglected or explained away by many, from an idea, thus sanctioned by the Bishop of Chester, that the canons are not strictly binding? Surely a settlement of the question one way or other is called for.

A COUNTRY CLERGYMAN.

In my former letter, No. xlix., p. 48, for "Communion Service" read "Commination Service."

#### CHURCHING OF WOMEN.

Sin,—Your correspondent "Davus" has put the following query:—
"Is there any authority for introducing into the Litany, after 'all
women labouring with child, all sick persons,' the clause, 'especially
those for whom our prayers are desired,' as it stands parenthetically
inserted in the prayer for all conditions of men?"

There is a slight error in this quotation: the expression is "of child," not "with child," in all the editions that I can at this moment recol-

lect.

I know of no authority for the insertion of the clause "especially those for whom our prayers are desired," except the Cambridge edition of the Common Prayer-book, printed in 1814; and perhaps you will excuse my asking, whether you know upon what authority that authority is grounded? I have consulted the Letany and Suffrages of Edward VI., A.D. 1549; the Letanie of Edward VI., A.D. 1552; the Letanye of Elizabeth, A.D. 1559; the Letanie of James I., A.D. 1637, (for Scotland); and the Litany of Charles II., 1662. This list, I believe, comprehends all the authorities we can properly refer to; and in no one of them can I find the insertion of the words in question. If I remember rightly, the prayer for all conditions of men—in which these words properly appear—was not introduced before the year 1662.

If any of your readers are curious in such matters, the different methods of spelling the word Litany may be interesting to them.

Yours, obliged, in great haste,

WM. RILAND BEDFORD.

#### SINGING BEFORE SERVICE.

SIR,—The practice in many of our churches and chapels of singing at the commencement of divine service, appears to me to be contrary to what was intended by the compilers of our excellent liturgy, as well as destructive of those solemn feelings which the opening of the service seems to be intended to produce. I therefore beg, through the medium of your excellent Magazine, to draw the attention of your clerical readers to the subject, and to inquire whether I am correct in supposing the practice to be irregular. For two reasons I am inclined to think it would be better to refrain from it: first, it is not directed by the rubric; second, it is calculated to prevent or interfere with those feelings of humiliation and self-abasement which ought to possess the mind when the minister is reading those portions of the divine word which are intended to remind us as well of our being grievous sinners as of his precious promises of forgiveness, if we heartily repent and turn to him. I speak from experience when I say that this practice tends very much to destroy that feeling of lowliness and self-abasement with which we ought to approach the divine Majesty, and with

<sup>•</sup> Singing before and after divine service is allowed by the injunctions of Queen Elizabeth; but this does not seem to justify the making of it a part in the beginning of divine service.

which it seems intended that in our public service we should approach him; and I know that this evil is felt by many sincere worshippers in our churches. It seems to me, therefore, desirable to call attention to the subject, which is all that I, a layman, would presume to do.

Yours, &c. A.

SAINT WORSHIP IN THE CHURCH OF ROME. SIR,—As you kindly inserted a letter of mine last month, you will, perhaps, should you have space, allow me to occupy another place in your Magazine. It appears to me to be of immense importance rightly to ascertain how far the church of Rome is justly chargeable with idolatry in her saint and image worship; because if it can once be satisfactorily proved against her, it is evident that it must be a duty, at whatever cost, to remain separate, and that this ground of separation must in itself be amply sufficient. Of course it is quite right for those who have abilities and leisure to bring forward all those evidences against the supreme ecclesiastical dominion of Rome which antiquity and ecclesiastical history affords, and these may form excellent supplementary proofs; but even if these did not exist, the idolatry of the Romish church must be a full justification for deserting her communion. Now, as you justly observe, the Romanists, when pressed on the subject, always maintain that they merely ask the saints to pray for them. This is the plan specially adopted by Bishop Baines, of Prior Park; but as is remarked in a subsequent part of your last number, speaking of popish miracles, there is one doctrine for the educated, and another for the uneducated classes. As it is with miracles, so it is with saint worship: there is one doctrine for the Italian peasantry, and another for troublesome English inquirers. In the first place, we do not intend to deny that many of the Roman-catholic prayers are directed to the saints merely as mediators, or to deny that the church of Rome holds real and independent omnipotence to be the attribute of the supreme God alone; but in doing this, what does she more than was done by most of the leading systems of polytheism, which, though they worshipped gods many and lords many, did yet acknowledge one God supreme over all? But although the Romish church in many cases addresses the saints as mediators, we maintain that in others she addresses them directly to bestow those favours and blessings which God alone can grant. I thought that I had adduced a satisfactory instance of this from the highest living authority of the Romish church—an authority which, when no general council is assembled, must be paramount to the authority of the Bishop of Liga, of Usula, of Dr. Wiseman, or any other; an authority to which they cannot but bow; and I ask again whether we ourselves, if we were offering up a prayer to the Redeemer of the world for our own hierarchy, could ask more for them, or could ask it more directly than in the following words:—"We [will] implore, in humble prayer, from the Saviour of mankind, that you may all stand as a wall"-" We will implore, in humble prayer, from Peter the prince of the apostles, and from his fellow-apostle Paul, that you may all stand as a wall"?

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I have before me the "Catholic Magazine and Review" of January, 1833, and copy the words from the translation therein provided. How, I ask, can this by any possibility be made to agree with the following assertion of the Bishop of Liga (Baines), in his sermon on the dedication of the Roman-catholic chapel at Bradford:-"We worship no creature whatever, and therefore not the saints; but at least we pray to them. Yes, my Christian brethren, just as St. Paul prayed to his own converts, or I pray to you. Under this persuasion, I say to them as I just now said to you, Holy Mary, holy Peter, holy Paul, pray for me. What is there in reason or revelation to forbid me to do so?" See also the "Protestant Journal" of January, 1834. Here it is clear that either the Bishop of Rome or the Bishop of Liga have grievously misunderstood and misrepresented the doctrine of their own church, it being quite evident to the most careless reader that the Bishop of Rome prays to St. Peter and St. Paul in a sense totally different from that in which St. Paul prayed to his converts! Let Roman-catholics freely take their choice whether they will be disciples of the Vatican or of Prior Park, and consider impartially which authority is the highest. Two more examples, and I have done. In the Litany of Loretto, which is to be found in Bishop Challoner's "Garden of the Soul," a book which has had some circulation among the Roman-catholics of this country, we have the following prayer :-- "We fly to thy patronage, O sacred mother of God; despise not our prayers in our necessities, but deliver us from all dangers, O ever glorious and blessed virgin." Again, I ask, is this the manner in which St. Paul prayed to his converts, or the Bishop of Liga prays to his congregation? Can we ask more than this of the one true God, or ask it more directly? St. Bonaventure, a Roman saint and cardinal, turned the book of Psalms into a formulary of prayer and praise to the virgin. The following is one out of the many instances:—" Have mercy upon me, O lady, who art called the mother of mercy, and according to the bowels of thy mercies cleanse me from all mine iniquities." Lastly, see No. 410 of the list on the Society for Promoting Christian Knowledge, called "Faber's Facts and Assertions," page 49:-- Hail, Mary, lady and mistress of the world, to whom all power has been given in heaven and in earth!" Be assured that it affords me no pleasure or satisfaction to be able to collect such evidence of the idolatrous practices of any branch of the Christian church; but I think it of the highest importance that the truth should be known and proclaimed, especially at a time like the present, when agents are busy in all quarters "beguiling unstable souls."

On a future occasion I will, if you permit me, consider the degree

of worship given by the Romish church to images.

I am, Sir, yours sincerely,

A LAYMAN.

ON MR. NEWMAN'S CHARACTER OF LOT.—SERMONS, Vol. III.

Sir,—I am sure that Mr. Newman would immediately agree with me, that whenever we venture to infer the unrecorded motive from the recorded action, and then from both to draw the character of a man, even to the blameable habits or opinions that made him susceptible of the motives we have ventured to assign, the greatest caution should be

used at every step of so hazardous a process.

According to that gentleman's view of Lot's character, he is an example of "common men who are religious to a certain point, and inconsistent in their lives, not aiming at perfection." The first error charged against him is his choice of the valley of the Jordan, of which Luther says, "Scriptura non dicit malum an bonum fecerit opus." It has, indeed, been generally supposed that this was the choice of a covetous man, who thought more of the rich pastures than of the sinful inhabitants; but I am persuaded that it was not so certainly an indication of covetousness as to justify us in charging that idolatry upon him.

I believe that this notion arose from supposing that the fertility of the country is mentioned as what excited the cupidity of Lot. But another reason for the mention of it seems to me at least equally probable. The persons for whom Moses was immediately writing knew the district only as it was after the judicial overthrow of the guilty cities: it was necessary, therefore, to account to them for Lot's making choice of a region which was in their days one of fearful sterility. As to the separation itself, it was necessary; "the land was not able to bear them that they might dwell together;" the proposal to separate comes from Abraham, who even uses the language of entreaty; "Separate thyself, I pray thee, from me." It is not said that Lot knew how much the wickedness of the cities of the plain exceeded the ordinary wickedness of the inhabitants of Canaan; there is no mention of any previous warning or subsequent remonstrance on Abraham's part; it is not even hinted that he disapproved of his nephew's choice; it is probable that Lot made a great sacrifice when he consented to separate himself from the heir of the promises and take up his abode among strangers; and it is surely an important consideration, that this supposed instance of remarkable covetousness is not mentioned as such in any one passage of the Bible.

"In the meantime," says Mr. Newman, "Abraham is left without any earthly portion." This remark seems intended to contrast Abraham's condition with Lot's; but surely when Lot "chose him all the plain of Jordan," he had no power to choose it for his own possession: he only made choice of it as the district in which he would search for a dwelling place, not knowing in what part of it he would

be allowed to settle.

We are then told that "a calamity was sent to rebuke and reclaim him." Mr. N. infers this from our knowledge that "all affliction is calculated to try and improve us;" a principle from which we may safely conclude that it ought to have this effect upon all who are visited by it, but from which it does not follow that this particular calamity was sent for the purpose of rebuking and reclaiming Lot, rather than as a warning and punishment to the guilty Sodomites, a forerunner of the calamity that was soon to overwhelm them.

Even with respect to Lot's continuing to dwell at Sodom after his

captivity, I do not feel that we can be quite sure that he was to blame. May we not suppose that God intended that the Sodomites should µaθεῖν roῦ Λὸτ τὴν dρετήν—[Chrysost.] and thus receive a final though ineffectual call to repentance? Not that conduct is always justified by its good consequences; but at all events Mr. Newman's remark, that "Lot is called a just man by St. Peter, and referred to as hospitable by St. Paul," \* is an under-statement . . . an unintentional one, I am sure . . . of the actual testimony of the inspired writers to his character. "And delivered just Lot, vexed with the filthy conversation of the wicked: (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

Surely this is a very different thing from calling a man just and hospitable. Lot's gracious preservation is here given as a proof of God's power to deliver the godly (εὐσεβεῖς) out of temptations; he is styled, emphatically, ὁ δίκαιος,—and we are assured that, far from growing callous to the wickedness of his fellow-citizens, he took it exceedingly to heart, and vexed himself with it day after day! On reading this passage, one feels almost inclined to think with Chrysostom that εἰς ἄκραν τῆς ἀρετῆς τὴν κορυφὴν ἡ τοῦ πατριαρχου συνουσία τὸν δίκαιον τοῦτον ἀνήγαγεν.† (The society of the patriarch raised this just man to the highest pitch of virtue.)

I am, &c. T. K. A.

#### MINISTERS AMONG THE QUAKERS.

Sir,—Will you allow me to give a word of information on a point which I see has escaped your notice. I am willing to believe that perhaps some of your readers may not know much more about the subject than I myself did a short time ago.

In your last number (May), at the foot of an extract from the "Morning Herald," you wonder at the error of those who speak of John Wilkinson, the late seceder, as a minister of the Society of

Friends, and you affirm "The Friends have no ministers."

I will first make you an apology, and then I am afraid I must be so rude as to contradict you flatly, and affirm on my part that the Friends have ministers—appointed ministers—I must not say ordained to the holy office, for the word would give offence, but approved (that is the Quaker phrase) and set apart for the ministry.

The Society of Friends, as an exclusive church, is not so unorganized and without church government as some people imagine. It has discipline—strict discipline, everybody knows; but it has also difference of degrees among its members—being governed by a regular presbytery—under the name of "elders," who have the right of electing

† Ed. Savile, vol. i., p. 348.

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<sup>•</sup> Mr. N. allows that he was "doubtless a confessor of the truth among the wretched inhabitants of the cities in which he dwelt."

the members of their own body, and whose peculiar office it is to approve ministers, and to reprove and silence them if they see occasion.

I need not tell any one that any individual of the Friends' Society, whether minister or not, may address the meeting, if he believes himself inwardly moved; and many private members do preach week after week, who, nevertheless, are not ministers. The ministers are the approved preachers, whom the elders have set apart for the sacred office, as men duly qualified, of tried piety and power. A distinction is then made: the ministers sit in the gallery with the elders, and preach from thence; while the ordinary preacher, who has not yet been approved, continues to speak "from the floor."

The Friends' ministers have other duties, of a public and private nature, to perform, which are peculiar to their office. I should add that women are not unfrequently, in spite of St. Paul's protest, regularly approved and appointed ministers, and sometimes it happens that a woman is the only minister of a meeting frequented by fifty or

a hundred members.

The late secession of John Wilkinson is so important to the interests of truth, that I had half a mind to offer a few remarks upon it. But I am afraid I have already trespassed too long on your patience, and perhaps I should be telling no new thing to your readers, most of whom, I dare say, have taken as much interest in the matter as I have myself. I am, Sir, yours, very truly,

G. C.\*

Alton, May 16, 1836.

#### MR. DOWLING.

SIR,—Having replied to everything in Mr. Dowling's first letter relative to the quotation I had made from his pamphlet, I supposed I

had done all that he could reasonably require.

To his charge respecting personalities, I answer that they are all on his own side. With his argument I have dealt freely; but against his person, his character, his talents, or even his book, I have said nothing. Am I personal because I allow him to be "learned"? If I had, indeed, treated him as, in the opening paragraph of his second letter, he has treated me, he might, with reason, have complained of "personal attacks."

He attempts no "detailed reply" to my letter, on the ground that he has "nothing to answer;" which I believe to be true, though not in the sense he intends. I neither "affected," nor charged him with "affecting, to misunderstand his illustrations," but with really misunderstanding them; and I made good the charge, by shewing that they served my cause rather than his own. Yet, I meant no "incivility" in thus turning his controversial weapons back upon himself.

Many thanks to G. C." for his valuable letter. It contains information to one person, certainly, and probably to many. But will he further say what are the public and private duties required of these ministers? Probably Mr. Clarkson may supply these particulars, but his book is not at hand. It appears that any one may preach; and there are no sacraments among the Quakers.—ED.

That the testimony he had given was favourable to Milner I both fully believed when I quoted it, and do still; yet, I also believe as

fully he now wishes it had never been given.

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His explanation of the phrase "literary capacity," as applied to the divines of the last century, will not avail to extricate him from the horns of the dilemma in which he was placed. He says, " I did not allude to what proficiency they could have attained in ecclesiastical history." To which my answer is, that I never understood him to make such an allusion, nor argued on so absurd a supposition. In truth, he reasons from the term "literary capacity," as equivalent to the term "natural capacity." I may find a peasant who "could," under suitable instruction, have attained proficiency in literature; yet, if his natural talents have not been cultivated, it would still be true that he has no "literary capacity." So also, many scholars of the last century might have furnished their minds with ecclesiastical literature; but if they failed to do so, they were in a state of literary incapacity for the work which Milner undertook. Now, Mr. Dowling's language was not, "No one did write"—but, "No one could have written such a history better" than Milner; which can mean nothing less than that "no one had made equal proficiency with him in ecclesiastical literature." And this is either to exalt Milner, or to depreciate the age in which he lived, more than I should choose to do.

With regard to that part of Mr. Dowling's letter in which he requires me to notice his tract, I am afraid I can neither speak nor keep silence without giving offence. Does he demand my opinion as a right, or ask it as a favour? If he demands it as a right, the demand is so extraordinary that I can hardly think him serious in making it. If fifty persons chose to write on the same subject as myself, they might each lay as good a claim to my opinion on their several productions. But Mr. Dowling, of all men, ought not to have come forward with such a demand; for if he really thinks that my "usual tactics are to make the matter in dispute the ground of a mere per sonal attack," and if he accounts me a "great proficient" in a "strange kind of literary cavilling," what good can he expect from controversy with me? It would be impossible that he should value my approbation, and absurd that he should regard my censure. It is rather singular, in any circumstances, that an author should wish his work to be assailed, for the purpose of giving him the opportunity of defending it; but that he should call, in a peremptory tone, for the approval or the opposition of one whom he can scarcely do less than despise, is a course which all Mr. Dowling's talent will be insufficient to explain or justify. I will, however, state, for his information, that his tract on the "Paulicians" has not produced the conviction on my mind which its author imagines. I did not publicly notice it, because I hesitated to state my views, without supporting them by facts and reasonings, which would have implied the writing of a book. I doubted whether the question itself would be deemed sufficiently interesting by the public to render such a labour advisable. And I further thought my time not so completely at my own disposal as to

justify me, unless the urgency of the case required it, in entering on

a controversy with a new antagonist.

I will only add, that if Mr. Dowling asked me, as matter of favour, for my judgment of his work, I candidly tell him that a little more courtesy on his part would have been met with a more frank declaration of sentiment on mine.

I remain, Sir, yours respectfully,

JOHN KING.

Hull, April 9th, 1896.

#### HOOKER QUOTED BY DR. JOHN MILNER.

Sir,—In looking into Dr. Milner's "End of Religious Controversy," I met with the following passage, given as from Hooker, from which the reader, unacquainted with that author, might be led to conclude that one or other of the two doctrines, consubstantiation or transubstantiation, was supposed by that eminent divine to be true. must indeed be an unlearned reader thus to be deceived: it is for such, I imagine, that this edition of Dr. Milner's work (the ninth, Dublin, 1830,) is designed. Among the testimonies of divines of the establishment to the real presence, "as explicit," he tells us, "as catholics themselves can wish them to be," he cites Hooker in the following manner:-" Lastly, the profound Hooker expresses himself thus: I wish men would give themselves more to meditate, with silence, on what we have in the sacrament, and less to dispute of the manner how. Since we all agree that Christ, by the sacrament, doth really and truly perform in us his promise, why do we so vainly trouble ourselves with so fierce contentions, whether by consubstantiation or else by transubstantiation?"

The thought which first struck me was, by what process has Hooker been made to speak thus? I discovered that it was by omitting the last ten words of the last sentence! Had they been allowed to remain, the passage would have appeared a rather strange testimony to the real presence in the elements, brought from a writer who was "as explicit on this subject as catholics themselves could wish him to be." Let me, however, supply the omission, and then the latter part of the above sentence will read thus, "whether by consubstantiation or else by transubstantiation THE SACRAMENT ITSELF be first possessed with Christ OR NO?"

"Hooker is known," as Mr. Newman observes, "to be opposed to any formal doctrinal assertion of the presence of Christ in the sacred elements, and especially on this ground, *lest* any such should withdraw our minds from His real presence and operation in the soul and body of the recipient,"

On the subject of the pope's infallibility, Dr. Milner accuses Barrow and Tillotson of a shameful misrepresentation of Bellarmin. I have not access to Bellarmin's work. From the above specimen I should not be surprised if the shameful misrepresentation is on the side of Dr. Milner.

W. M.

#### BOSSUET'S EXPOSITION.

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Sir,—Although few can doubt but that it is the duty of us all no longer to remain "lukewarm and indifferent to the spread of" popery, yet there may be room for a difference of opinion as to "the course which should be pursued in order to counteract the efforts of those, our vigilant and unscrupulous adversaries," who have declared their "determination to use every means in their power" to procure the "subversion" of the established church. For this reason, I would venture to express my dissent from the suggestion thrown out by your correspondent "Clericus," who is of opinion that "an antidote against the subtle poison of popery" would be found in a "popular examination of the tenets advanced in Bossuet's Exposition of the doctrines of the [self-called] catholic church." Not to mention that an able and popular examination of that book already exists, it may be doubted (at least, so I think,) whether it be, except under very peculiar circumstances, expedient to allow Romanists to appeal to any exposition of the doctrines of their church other than is contained in their authorized books. I apprehend that few churchmen would desire to have any exposition of our articles palmed upon them by Romanists, instead of the articles themselves; and for the same reason our adversaries, when it suits their purpose, are ready enough to repudiate all expositions of popery, except those which have been authoritatively recognised by the church of Rome herself. To contend with Romanists on other grounds, is, indeed, to give them an advantage to which they are not entitled, but of which they well know how to make the most. It may be true that Dr. Murray has recommended Bossuet's "Exposition" as "an accredited statement of the real differences, in matters of faith, between the reformed churches and his own," as he, doubtless, would any other book that might be (if possible) better calculated to keep those "real differences" out of sight. Yet Dr. Murray's recommendation may, after all, have had something to do with that sympathy which is said to exist between kindred spirits: for the evasions, special pleadings, &c., practised by Bossuet, in the publication of the book in question, find no parallel so suitable as the transactions of Dr. M., connected with the setting forth of "Dens' Theology." Let the following statement of facts be well pondered by your correspondent Mr. Stanley, or by any other believer in the integrity of Dr. Murray. It is well known that Bossuet wrote his "Exposition of the Doctrines of the Catholic Church" for the use of the Maréschal de Turenne, who became a convert to popery. For about four years the exposition was circulated only in MS., but the applause it obtained encouraged the author to publish it. Accordingly, it was put forth in the year 1671, with the recommendation of several bishops, who vouched for its conformity to the doctrines of the Romish church. At the same time a copy of the book was submitted to the doctors of the Sorbonne, who (alas!) were so far from approving of the "Exposition," that they marked several passages in which Bossuet, in his too great anxiety to palliate the tenets of popery, had, in their judgment, absolutely perverted the doctrines of the church of Rome.

To have published his book under these circumstances would have been too barefaced an experiment on the credulity of protestants; so the first edition was suppressed, and the "Exposition" re-appeared in due time, with such corrections, additions, and mutilations as expediency required. When, however, these changes and modifications of the doctrines of the unvarying church, which the second edition of his book exhibited, were charged upon Bossuet, he boldly denied that any first edition had existed. And when a copy of the suppressed edition was produced, and he found himself unable to set aside the evidence of men's senses, this veracious Romanist did not hesitate to affirm that the first edition had been surreptitiously printed and published, without his knowledge and approbation. It will be imagined, of course, by all not versed in the history of popery, that this denial of Bossuet settled the question, since the commonest regard to worldly respectability may well be considered as a motive sufficiently powerful to induce a man to shrink from the disgrace attached to a detected falsehood. But no. Notwithstanding Bossnet's denial that he had any knowledge of the printing of an edition of his book but that which was in general circulation, it turned out that the suppressed "Exposition" had been printed with the same episcopal recommendation, with the same royal permission, as were appended to the second edition, and by the very same printer; and, as if to brazen out the falsehood to the uttermost, Bossuet was so far from attempting to reprehend the printer for putting forth, without authority, so heterodox an edition of the book in question, that the same person, in the same year, was employed by the bishop to print the amended "Exposition," and was afterwards the printer of all Bossuet's other works. Even so. Yet bad as all this is, one might be tempted to doubt whether this transaction has reference to Paris in 1671, or to Dublin in 18**36**!

With all this jugglery before us, therefore, I am disposed to think that not much good would result from an examination of such a book as Bossuet's "Exposition," because the very history of it shews that it was written to deceive the reader. So far, indeed, was the book considered from being an "accredited" document by the church, the doctrines of which it professes to expound, that during the lifetime of Bossuet himself, some of the tenets maintained in it were condemned by the University of Louvain as scandalous and pernicious. It has appeared to me, therefore, that Dr. Murray's recommendation of such a book should be a warning against any dependence on its authority; and that instead of suffering ourselves to be misled by such expositions of popery, we should rather address ourselves to the comparison of the statements put forth by the Bossuets of the present day with the decisions of the council of Trent, and with the contents of popish missals and breviary. It is thus only, I believe, that the "real differences, in matters of faith," between the Romish and English church can be ascertained, and the unscrupulous duplicity of our adversaries be detected.

#### MR. BICKERSTETH'S ADDRESS TO THE IRISH CLERGY.

DEAR SIR,—I do not know whether you may have seen a small pamphlet lately published by Mr. Seeley, entitled "The Substance of an Address made to about 260 of the Irish Clergy, (after an early breakfast together,) at the Rotunda, in Dublin, on Friday morning, April 15, 1836, before the Annual Meeting of the Hibernian Auxiliary Church Missionary Society. By the Rev. Edward Bickersteth, Rector of First Thousand. London: Seeley, &c. Price 3d.; or 25 Watton. for 5s. 6d." pp. 16. As it may possibly have fallen into your hands, permit me, as an Irish clergyman, to assure you that the Irish clergy, without any extraordinary pretensions to learning, are by no means so entirely ignorant of the commonest books as Mr. Bickersteth seems to imagine. His bibliographical advice to the clergy of this country is so curious, that I shall beg to transcribe it:-

"Having been requested to draw the attention of my younger brethren to a few of the more SOUND AND PROFITABLE DIVINITY WRITERS that may assist Christians in their studies, I readily mention such as occur to me as likely to be most useful, and are most easily accessible.

"The writings of our Reformers appear to me eminently useful; there are two collections them. Richmond's Selections of the Fathers of the English Church contains some that the of them. Richmond's Selections of the Fathers of the English Church contains some that the Religious Tract Society, in its 'British Reformers,' could not give, on account of its general constitution; but the latter series, as a whole, is much more extended. Either are invaluable treasures of Christian truth and experience. Public attention having been more directed to Luther's works, there are now translations of them that may be obtained at a reasonable rate. The Harmony of the Confessions is full of valuable truth, exhibiting the unity of the protestant faith. For meeting the papiet, I know few more full and complete treatises than your own Archbishop Usher's Answer to a Jesuit, (lately printed at the Cambridge press,) and Fox's Book of Martyrs, and Jewell's Apology, and the defence of it. Fox's Book of Martyrs is full of genuine Reformation principles, and I am happy to say that I believe Messrs. Seeley and Burnside are now likely to reprint it under the care of a competent editor. It is a work the circulation of which should be encouraged by every true protestant.

"Your own Archbishop Usher's writings in general are full of learning and unction; I would particularly recommend the little volume of his Twenty Sermons, republished by the Religious Tract Society.

"In the defence of the church of England Hooker is unrivalled. For the history of the

"In the defence of the church of England Hooker is unrivalled. For the history of the church at large, at least Mosheim and Milner, continued by Scott, should be read; and for that of the Reformation, Burnet and Strype; and for our daily work, my friend Bridges On the Christian Ministry.

"As practical writers, full of holy truths for our edification, I cannot recommend you to better works than the works at large of Bishops Hall, Leighton, and Reynolds, and those of Trail, Charnock, Owen, and Baxter, and the practical Walker, of Truro.

"For Commentaries on the Scriptures, after the most important of all, devout meditation, and comparing scripture with scripture, Horne, Poole, Henry, and Scott will, in general, formish an English reader the best help. A smaller commentary of the Religious Tract Society condenses much valuable information in six volumes. It would be very easy to enlarge, and I doubt not most, if not all, of the brethren I see before me have extended their studies far beyond those few works that I have mentioned, and that some are in the very pro-fitable habit of searching the Scriptures, not only in the English, but in the original tongues." (pp. 15, 16.)

Now really, sir, if Mr. Bickersteth intended anything but complimentary civility by this last sentence, it seems rather extraordinary to occupy the time of 260 clergymen with a list of books such as this, of whose existence and character I cannot conceive any decently conducted divinity student in our university to be ignorant. I assure you, sir, I have known undergraduates to whom Walch and Buddeus were not unknown. But if Mr. Bickersteth imagines that our clergy need to be informed that such books as Horne, or Poole, or Scott, or Luther, or Usher, or the Reformers, are "writers that may assist Christians in their studies," he is strangely misinformed. Nor are our clergy fairly to be denominated *English reuders* in any sense (as Mr. Bickersteth seems to have used the words) which would imply that a theological writer in the Latin language, or even the Greek, however "SOUND AND PROFITABLE," would be inaccessible to their uneducated minds. Pray, sir, allow me to correct these mistakes, which Mr. Bickersteth has been led into, no doubt, by the foolish misrepresentations of those who should have known better, and who must have sadly imposed on the credulity of that excellent gentleman.

Who it was that requested Mr. Bickersteth to deliver this singular mixture of episcopal charge and professional prælection, I cannot imagine. I do not believe it to have been delivered by the injunction or request of the diocesan; and, therefore, I lament that speaker and hearers seem to think so lightly of what is certainly tantamount to being an Αλλοτριοεπίσκοπος, if I understand the nature of that character.

Mr. Bickersteth has also suggested, (p. 12,) that the first and second Epistles to Timothy and the Epistle to Titus are adapted to the use of ministers. I can hardly suppose that Mr. Bickersteth is not aware that these epistles are acknowledged by the Irish church as canonical scripture, and are bound up in copies of the New Testament used in this country. It might even be taken for granted that most, if not all of the 260 clergymen to whom Mr. Bickersteth made this address, "after an early breakfast," are pretty familiar with their contents.

One sentence in this address (p. 8) fairly puzzles me:—"The established church appears to me like a vast break-water, resisting the impulse of the waves and tempests of the tumultuous ocean of fluctuating opinions, and behind which men may remain safely anchored." Pray, sir, who can these men be who may remain safely anchored BEHIND the established church? Are they the protestant dissenters? If not, who are they?

Dear Sir, very truly yours, C.

Dublin, May 17, 1836.

#### NOTICES AND REVIEWS.

Lectures on the principal Doctrines and Practices of the Catholic Church. By N. Wiseman, D.D. Lecture I.

THE writer of this notice has no intention of launching into the whole controversy between Romanists and protestants. If he had, he would at once object to the title of these Lectures, and the mode of conducting them, because, in the title and the mode of conducting the controversy, Dr. Wiseman assumes that he, and he alone, is arguing the cause of the catholic church, and that the protestant is excluded from its pale. The real catholic, the member of that branch of the catholic church which has been reformed by the ecclesiastical authorities of this realm, and established in this kingdom, will object to this assumption, and he will represent the controversy as mainly

turning on this point, 'Has the church of Rome any just ground for claiming submission from the church of England?'\* But into this controversy the writer does not enter, although it is well to warn Dr. Wiseman's readers that this, in the view of a member of the church of England, is the real point at issue, while Dr. Wiseman loses sight of it constantly, and would of course object vehemently to the statement. The writer's object is merely to maintain what he conceives to be the truth against Dr. Wiseman's arguments, and to meet the Roman Goliath, armed in all his panoply, by the prevailing weapons of simplicity and truth. Without further preface, therefore, he begins upon his task:—

Note 1.—Dr. Wiseman, like some other controversialists, first makes a phantom, and then destroys it. Let us see how he demolishes his first protestant at one blow. The purpose of his lectures he proclaims to be, "to examine the fundamental principles of the catholic and protestant religions"—(p. 2,) and he begins by complaining that protestants, in their reasonings concerning the Roman-catholic church, are guilty of a logical error, which almost amounts to a petitio principii, or assumption of the point at issue. His argument may be thus

abridged, and nearly in his own words:—

1. Protestants blame many of the doctrines of the Romish church as errors engrafted on the revelations of Christ, and "many principles of morals and practice" adopted by her "as directly at variance with those which he (Jesus Christ) and his apostles inculcated."—(p. 3.)

2. He asserts that protestants, on being closely pressed, will usually take refuge in one argument. They will say, "that the besetting sin of the catholic" (i. e., the Romish) "church is, having rejected God's written word in his Scriptures as the only rule and authority of faith;" and thus, that all these other grounds of accusation, having

arisen from this one cause, merge in this one accusation.

3. He adds, that "the question," therefore, "divides itself into two"—" one of fact," and "one of right;" and that the first relates to the individual instances of corruption, whether dogma or practice, such as transubstantiation, or confession, &c. "These," he says, "form matters of separate consideration, involving distinct facts, each whereof may rest upon its own peculiar proofs."—(p. 4.) "Now, the catholics," according to him, "maintain them all exclusively by the same principle,—their being taught by an infallible authority vested in the church; and hence all these questions of fact are united and concentrated in one—i. e., the inquiry whether there is any authority which could sanction them, and upon which we are justified in believing them."—(p. 4.)

His complaint, then, is, that in arguing the question, protestants who "tax catholics" (i. e., Romanists) "with additions to the word of God, or with restraining the people from its use, assume the iden-

Some persons will even go farther, and contend that the question is—Whether the Romish church deserves to be considered as a branch of the catholic church at all,—whether, in fact, it be not a schismatical and apostate body?

tical question at issue—namely, 'that Scripture is the only rule of faith.' '—(p. 5.) He adds, "assuredly it cannot be difficult to prove catholics in the wrong, when the protestant principle of faith is taken

as a lemma."—(p. 5.)

That is to say, if we argue on Scripture alone, Dr. Wiseman's church This is an admission for which we Anglicans thank cannot stand. him, as we are bound to do; but it is one which we think is hardly likely to avail him in England. This, however, is by the way; we must be careful not to assume anything. In the conclusion, it will be seen how far Dr. Wiseman is free from logical errors, but it may be remarked, en passant, that, if protestants allow themselves to be driven up into this corner, it only proves that there are some weak brethren who are not able fully to argue their own cause. It is worth while to observe the reluctance which is here exhibited to arguing the question on Scripture grounds, and to admit Scripture at once as the test of truth. If the "morals and practice" enjoined by Rome, are as variance with Scripture, Dr. Wiseman stands, it must be confessed, in an awkward dilemma: One of his two grounds, Scripture or authority, must be out of joint, for it will hardly be allowed that the one may interpret the other in a sense plainly repugnant to its meaning. But Dr. Wiseman, doubtless, besides the attribute of infallibility which he undertakes to prove, will claim for his church the sole right of interpreting Scripture, - a mode of argument which, of course, puts the protestant at once in the wrong. Under the shadow of this shield Dr. Wiseman and his church may say that black is white, and no one "Oh! but the catholic church never has dare to contradict them. said, and never can say, that black is white," will of course be the reply. "It is preserved from error by its infallibility." How logical an answer this must be to a specific charge of error the blindest man may see quite clearly. It is observable that Dr. Wiseman, in the first part of his argument, offers battle on each of the points separately, but afterwards reduces all of them to this one question. Let us see, therefore, whether his reasoning is not chargeable with a logical error which as completely vitiates his conclusions as that with which he charges protestants.

"You contradict Scripture by your doctrines and traditions" is the

charge of the protestant.

"That is impossible," is the reply of the Romanist, "for neither you, nor any but the catholic (i. e., the Roman-catholic) church has any right to interpret it; therefore, if your interpretation contradict our church, the Roman-catholic interpretation must be the true one, even though it should be, to a well-educated mind, capable of reading and understanding the Scripture, as clear as the noon-day, that it makes black, white." This is the plain English of the reply which sets the question on the one ground of infallibility. "Assuredly, (to use Dr. Wiseman's own phrase, mutatis mutandis) it is not difficult to prove the protestant in the wrong, if we assume the Roman-catholic principle of faith, as a lemma."

Which of the two parties has the most just ground for its assumption may, perhaps, appear in the sequel. The fact is, that these

logical dilemmas do not accurately express the full course of reasoning of either party, and may always be rebutted by a tu quoque. One might also ask Dr. Wiseman whether he engages to prove the infallible authority without taking upon himself, during the discussion, the privilege of interpreting Scripture? Secondly, perhaps, also, Dr. Wiseman will not object to defining, strictly, where this infallibility resides; and when he says "vested in the church," he will explain his phrase so clearly as to make it certain which of the views maintained by different parties in his own church he may have hope, when his argument is fully displayed. In the meantime, the unhappy reader is unfortunately kept in suspense as to the foundation of the faith, as the lectures come forth one by one, and somewhat slowly. The writer must not, therefore, anticipate, but may close his notice of Dr. Wiseman by one or two simple remarks.

Dr. Wiseman, after having reduced all the points to the one fundamental question, adds—"This is an important consideration: because it must be manifest that if we establish that right whereon, alone, we base all particular doctrines; if, in other words, we can prove that, besides the written word of God, an infallible authority exists, and always has existed in the church, which, being under the guidance of God, cannot be deceived in sanctioning anything as having been revealed by him—assuredly, we likewise make good all those several points on which we are charged with having fallen into error, but which thus will be proved to have their foundation on an autho-

rity derived from God."-p. 4.

Assuredly, Dr. Wiseman might have spared himself the trouble of a journey from Rome to prove to benighted protestants, that "if his church is infallible, she must be in the right." This, certainly, is a logical conclusion; the only question will be about the truth of the minor premiss of the first part—the infallibility of Rome. When that is proved, we must, no doubt, lay down both our reason and our Bibles at her feet, and be fed with exactly what food she may please to impart. It is not easy, however, to anticipate much improvement in our logical powers, if Dr. Wiseman is to be our teacher. In conclusion, the writer will only add, that Dr. Wiseman understates the protestant objections to his church. The Romish church is accused. not only of being at variance with Scripture, but of departing from the first path of the church itself. Her errors are accused of being innovations on the doctrines and practice maintained in the first ages of Christianity by that body, which we Anglicans profess, equally with Dr. Wiseman, to venerate and follow—" the holy catholic church."

<sup>•</sup> It is an example of the logical figure, called the Enthymeme, which may be recommended for Dr. Whately's next edition of his logic. The full syllogism is—[An infallible church must be right.] The church of Rome is infallible. Therefore the church of Rome is always in the right. The suppressed premiss is clearly true! the second proposition is the point at issue.

Vol. IX.—June, 1836.

The New Testament, &c., &c. By William Tyndale, (first published in 1526.) With a Memoir of his Life and Writings, by George Offor. London: J. Bagster. 1836.

Mr. Bagster is a publisher to whom every one must feel kindly for his many spirited and useful endeavours towards supplying us with useful editions of the Bible, both in foreign and our own languages. This republication of Tyndale deserves every possible encouragement. It is most important to every one who is studying the history of our versions, and especially that of our translation; and interesting to the philologer as a record of the language of that day, which can be easily used from familiarity with the contents. The reprint has been executed with the greatest care and diligence, under Mr. Offor's inspection, from the only perfect copy of the first edition known, in the Baptist Library at Bristol. Mr. Offor has collected a great many curious and valuable particulars respecting Tyndale, and deserves great praise for his diligence in this respect. The reviewer would, however, have preferred these particulars being simply stated, without any attempt at a life. The subjects are very difficult, and require more space and consideration than in a preface can be given. The facsimile of the title page—the woodcuts, (except the modern one in p. 83,) and the engraving of Tyndale, are all excellent. Mr. Bagster is now undertaking a republication of Coverdale's Bible. The reviewer sincerely hopes that both enterprises may succeed.

Wesley's Compendium of Natural Philosophy (revised and corrected.)
By Robert Mudie. In 3 vols. Vol. I. (Family Library, vol. 56.)
Tegg and Son.

A PUBLICATION of a *religious* natural history in these days deserves all praise. This work Mr. Mudie has endeavoured to make such. He has taken Wesley's *arrangement*, and endeavoured to catch his spirit and views, but has nearly re-written the whole work, giving the newer discoveries of natural philosophers.

Memoirs of John Howard, Esq. By Thomas Taylor, (author of the Life of Cowper, &c.) London: Hatchards, 1836.

This book should have been noticed before. It is in Mr. Taylor's usual unpretending and pleasant manner, and gives a very interesting and complete (though succinct) account of all the labours and struggles of Howard in favour of suffering humanity.

A Speech delivered in the House of Lords, March 15th, 1836, (on Natural Education in Ireland,) by the Bishop of Exeter. London:
Murray. 1836.

It is a source of real satisfaction to see that this admirable speech, (of which a brief view has been in type for the last two months, but deferred for want of room,) admirable alike for matter and manner, is

now reprinted by authority. Its statements will, doubtless, attract the attention, and make the impression they deserve.

Reflections, after a Visit to Oxford. By E. W. Grinfield, M.A., London: Fellowes, 1836.

ALL which Mr. Grinfield says from friendship to Dr. Hampden does high honour to his feelings of friendship; but it is a sad pity that hardly any one can write in favour of Dr. Hampden without personalities towards his opponents. Mr. Grinfield does not approve of Dr. Hampden's opinions, but complains most of not having himself been supported at Oxford, where, as he says, he attacked the same doctrines as Dr. H.'s when proposed by persons who are now prelates. With Mr. Grinfield's own reasons for anger with Oxford people, or with the "British Critic," this is not the place to deal. But when he accuses Dr. Hampden's opponents (p. 7) of artifice and imposture, because in 1822 they did not assist him, and then (in p. 9) designates these persons as authors of the Oxford tracts, he really says and does what is not at all justifiable. The authors of the Oxford tracts surely could have been only B.A. at all events in 1822!

When Mr. Grinfield accuses them of artifice, imposture, love of money, and acting from political motives, he says, doubtless, what he believes to be true, because Mr. Grinfield would not say anything else; but he says what, the reviewer will venture to say, Dr. Hampden himself would not countenance him in saying or believing. When Mr. Grinfield again talks of these gentlemen as teaching young divines to bleat out (!) apologies for Romish errors, he says what is directly contrary to the fact, as he will find if he peruses the Oxford tracts. In Mr. Grinfield's denunciation of saints' days and holidays, and of putting episcopacy on its proper grounds, the reviewer wholly disagrees with Mr. Grinfield. In his opinion this is the proper time for all this, and it is only to be regretted that it was not done before. We must teach men to know the blessings and the treasures which the church has set before them in all her ordinances, and not take up the liberal and latitudinarian notions of despising commemorations of the great events of our Lord's life, or those of the holy apostles, saints, and martyrs, and of holding all church government as equally good. When Mr. Grinfield began this attack on the authors of the Oxford tracts, surely it would have been well to refer to the Common Prayer Book, and read a few of the collects and services for saints' days, and the consecration of bishops.

Lectures on Prophecy. By C. N. Davies. London: Tegg and Son. 1836. 12mo.

WITHOUT pledging himself to agree in all Mr. Davies' views on genealogies or interpretations,\* it is only just to him to say that this little volume displays both thought and reading on a subject of the

<sup>•</sup> He is not at all borne out by Virgil's words, in what he says in pp. 112, 113.

deepest interest. Mr. Davies would have done well to dwell more on the prophecies respecting Messiah, and in particular to have shown that, notwithstanding all which the Jews now say as to the prophecies referred by Christians to Messiah, they always in earlier days conceived that Messiah would be a sufferer.

A Latin Syntax, and First Reading Book for Beginners. London: Rivingtons. 1836.

This is an adaptation of Bröder's Little Latin Grammar, is the work of an excellent and thorough scholar, and one of the very best books yet published, for its purpose.

The Book of Genesis, in Hebrew. London: Wertheim and Seeleys. 1836. Small 8vo.

A CHEAP and, for the size, very clearly printed text of Genesis, which is to be followed by other books.

The Works of W. Cowper, Esq.; with his Life, by R. Southey, Esq., &c. Vol. IV. London: Baldwin and Cradock. 1836.

This is the first volume of the works. It begins with his letters—and Mr. Southey is able, by the kindness of Mr. Newton's niece, to add several new letters, and restore many erased passages in Mr. Hayley's edition. Mr. Cowper's representative has also given his sanction to this edition, which its beauty and its editor will recommend to all. It is pleasant to add, that Mr. Southey will give a supplementary volume of his own, respecting Mr. Newton and other friends of Cowper.

An Introduction to the Criminal Law of England. By a Country Magistrate. Southampton and London: Hurst.

This seems to be an easy and agreeable *outline* of our Criminal Law, in the form of dialogue.

Lectures on the Chief Points in Controversy between Protestants and Roman Catholics. By the Rev. John Young, M.A., of Albion Chapel, Moorfields. London: Ward and Co. 1836. 8vo. pp. 418.

Mr. Young writes clearly and plainly, and puts all the ordinary points as to indulgences, purgatory, &c., in the usual way. If these were all, the controversy would not be worth a second thought. But the Romanist knows where his strength lies, if we do not. It will not do to let the question of the authority of the church come as one of these questions, as Mr. Young does. For there the Romanist begins, and if he triumphs there, all the rest follows as matter of course. Now, this point Mr. Young cannot, unfortunately, argue successfully. He may show that the Romanist assumptions are often wrong, but this is not enough. When Mr. Young says, as he does, (in p. 408,) as his answer to the Romanists' claim, (that theirs and theirs only is the true

church,) that this is no enviable distinction, and that the claiming exclusive rights, &c. is sufficient to stamp on her brow the character of bigotry and arrogance, &c., the Romanist will say justly, "Does your calling us names, and saying nothing else in reply, settle the question?" The question is not whether such and such things seem arrogant, but whether they are true. The church of Rome sets forth certain pretensions. The way to refute them is by examination of them, and not by saying that they are evil in spirit and bad in effect. Mr. Young's examination of the question, and especially his statement (in p. 103) of the "Protestant Rule of Faith," will not, it is to be feared, much help the cause.

Charges against Custom and Public Opinion. By the Rev. H. Jeffreys, M.A., Senior Chaplain, Bombay. London: Smith, Elder, & Co. 1836. 12mo.

This is a very well intended tract against drunkenness. Mr. Jeffreys points out sundry evils to which custom has reconciled mankind, and then proceeds to attack drunkenness in the same view. It may be doubted whether the *mode* in which he puts some of his arguments is not so far exaggerated as to be likely to do away with their intrinsic force.

Designs for Rural Churches. By G. E. Hamilton, Architect. Sixteen Plates. London: J. Weale. 1836.

MR. Hamilton, in a very sensible Preface, points out the various unfortunate circumstances by which architects are prevented from doing justice to themselves or their employers; and by which, their expensive plans being rejected, naked ugliness is the substitute. In some of these cases, he rightly thinks that designs, ready prepared, equally removed from expensive ornament and cheap deformity, may obviate much evil; and he accordingly has prepared twelve such designs, from which, if they were not entirely accepted, many very useful hints might doubtless be gained. Numbers 5, 6, (though? as to the hexagonal tower,) 11 and 12, especially, have real merit and beauty. In 12, perhaps the spire is somewhat too high, comparatively. But the feeling, all through, is good, and the preface highly creditable to Mr. Hamilton.

The Church of England a Protester against Romanism and Dissent; in Eight Discourses. By the Rev. W. Dodsworth, A.M. London: J. Burn, and Rivingtons. 12mo.

The four first of these discourses were noticed some time back, with the praise they well deserve; and the succeeding four, which complete this volume, ought to have received an earlier notice, and the same hearty commendation for their piety, learning, and principles. Earnestly is it to be wished that such sermons as these may be heard throughout the land, and teach churchmen what they have been too often allowed to forget,—their privileges, as well as their daties, as churchmen.

Case of the Protestants of Ireland, stated by the Rev. M. O'Sullivan; with an Appendix, containing copious notes. London: Hatchards. 1836.

8vo.

This is a most important publication, from the power of the reasonings, the cogency of the facts, and the brilliancy of the eloquence displayed in the speeches here reprinted. It ought to be in the hands of all who wish to know the real state of things as to the Irish church.

The Young Churchman armed; a Catechism for Junior Members of the Church of England. By the Rev. T. Biddulph, A.M. London: Hatchards and Seeley.

This catechism gives short plain instruction on the use of liturgies, on infant baptism, on the three orders of ministers, on establishments, and on schism. It seems written purposely so as to avoid exciting any feeling of difference, or touching any question on which churchmen differ, and contains much useful matter for young persons. The succession in the ministry requires to be touched on in the chapter on the "Three Orders," as the case is not complete without it.

Winkles' English Cathedrals. No. 17 contains Winchester, and most valuable it is. His "Continental Cathedrals," No. 5, contains Chartres, a cathedral of singular beauty and elegance, which was begun about A.D. 1025, and carried on through that and the next century. Its splendid spire is much later.

Mr. Winkles deserves every encouragement. If we are to have cheap engravings, we can hardly have any more beautiful than these.

Dr. Beattie's Switzerland has reached its Twenty-third part. Its four engravings for this number are of great interest, particularly that of the Aar Fall.

The Condensed Commentary on the Holy Bible has reached the ninth part. It is a remarkably handsome book, and very cheap. But there has not yet been time to examine it with care enough to speak confidently about it.

MR. HALE'S most excellent pamphlet on the Registration and Marriage Bill ought to have been noticed before. It is recommended to general perusal, not only of the clergy, but laity, whom these bills especially concern. Mr. Dodsworth's excellent Sermon on Church Building should be distributed freely. The Rev. H. Hardinge's Remarks on 1 Cor. xii. and xiv. deserve attention.

The Editor, in the wish to do justice to a respectable and learned individual, gives the following extract from a letter from Dr. Whitley, whose work on the "Atonement" was reviewed in the last number. He prefers doing this, in order to let Dr. Whitley speak entirely and fully for himself, and thus obtain that justice which Dr. Whitley thinks was denied him in the review. Of course, he has a full right to be the expositor of his own opinions, and the subject is one on which it would be a matter of deep regret that any misstatement should be

made. The impression made on the Editor, as well as the Reviewer, was, and is, that the whole tendency of Dr. Whitley's book is to go as much too far on one side, as those whose errors he justly combats did on the other. The reader must judge:—

"My scheme is not antiforensic, which you charge it to be, nor even unforensic. A brief recapitulation of the forensic scheme is furnished in my fifth and sixth pages, and it is there asserted and recognised in as strong language and unqualified sense as is usually done. The law is acknowledged, the curse and penalty is declared to have been paid, and the justice of the law-giver and authority of his laws satisfied and secured by the vicarious sufferings of our Substitute and Mediator.

"This, however just and true in itself, and however ably maintained by our writers, is not the most direct and immediate, the most efficient and effectual, method of instructing the ignorant and convincing the unbeliever; it is not always

the most certain and unfailing step to promote their faith and salvation.\*

"The distinction of transgression and of sin, however frequent and familiar in the Bible, is also overlooked by writers on the atonement. They have confined themselves for the most part to transgression, and not extended the atonement to sin in the sense of Romans v., vi., vii., viii., or to what is called by practical writers, inbred sin, and indwelling sin. See Archbishop Magee's own words-" The taking away the sin itself being unintelligible," where, and indeed throughout his entire work he obviously means by sin, a past offence, a former transgression. But the highest supralapsarian, even Dr. Owan himself, would allow inbred or indwelling sin to be real sin, as well as outward and visible transgression; it is enmity with God, it unfits for his presence, incapacitates for heaven and happiness. Are not writers, therefore, to be justly charged with partial and limited views,† with incorrect and inadequate representations both of sin and its atonement, when one entire species of it, and that the root and fountain, and therefore the most pestilential and deadly of all, is not even recognised, and much less made a fit subject for investigation and remedy? But as sin is twofold, so also is its remedy, the atonement, twofold-viz., expiation and purgation, or purification.-See pages 11 and 14, and also 336-7, where this twofold object and use of it is in distinct words declared and insisted on-viz., BOTH to reconcile God to man, and man to God. Such are the very words."

#### MISCELLANEA.

#### NEW CHURCH AT COCKERMOUTH.

COCKERMOUTH, with two closely adjacent villages, has now a population of about 6,000 persons; while the church, which alone is within their reach, contains only 300 open sittings, of which 200 are taken up by the schools.

+ If Dr. Whitley would do the same justice to the review as he very properly claims for himself, he would see that this is exactly what the review says. What it complains of is, that Dr. Whitley has a tendency to fall into the other extreme of partiality. Let him reconsider the matter, and say in candour whether his fear of one

error has not inclined him at least to another. -En.

The italics all through are not Dr Whitley's. They are used only to call attention to his view. The editor must say that he cannot assent to or like this pronouncing on what is the most efficient way of dealing with so mysterious a subject. Surely, we had better take Scripture exactly as we find it, and while we thankfully acknowledge that through our Lord's sacrifice we are released from the power of sin, and sanctified, so less joyfully confess, so less carnestly proclaim, that by that sacrifice we were first released from its penalty.—En.

It is a case, therefore, which, on its own grounds, strongly calls for assistance; and Mr. Wordsworth, the poet, whose native place it is, takes a deep and lively interest in this project. The mention of this fact must surely at once accomplish the undertaking. How many thousands are there who are debtors to this great poet, not only for hours of delight, but for the permanent improvement of their intallectual and moral nature! How many are there who have expressed, how many more have felt in secret, the wish of testifying their gratitude! Can an occasion offer itself for doing so which will more entirely meet their wishes than one which allows them thus to aid the poet in erecting a visible monument of his love to God and man, in the place which gave him birth? "The child,"as he has truly told us, "is father of the man." What imperative claims, then, has the place which nursed and developed his childhood on those who have profited by the powers of his manhood!

#### MONUMENT TO THE LATE BISHOP OF DURHAM.

AT a general meeting, held in Bishop Cosin's Library on the 14th of March, 1836, in pursuance of a requisition addressed to the Archdeacon of Durham, for the purpose of voting a Monument to the late lamented and most munificent BISHOP OF DURHAM,—

It was resolved,-

"That we feel it to be our bounden duty to mark our respect and affection for our late most excellent diocesan, William Van Mildert, Lord Bishop of Durham; and that a subscription be opened for the purpose of erecting a monument to his memory, in the cathedral church."

The following are among the subscribers to the monument :-

		£	· s.	d.	l	£	s.	d.
Banger, Bishop of	-	50			Northumberland, Duchess of -	50	0	0
Baker, A. J. C., Esq	-	10	0	Ó	Norris, Rev. H. H	50	Ó	0
Cambridge, Rev. Archdeacon	-	20	0	0	Park, Hon. Mr. Justice	50	Ó	0
Christchurch, Dean of -	-	100	0	0	Park, Rev. W. W	20	0	Ō
Canterbury, Archbishop of	•	50	0	0	Park, Rev. James Alan	10	0	0
Chester, Bishop of		30	0	0	Park, A. A., Esq	10	0	0
Clavering, C. J., Esq	-	10	-0	0	Plumer, Rev. C. J	10	0	0
Clarke, John, Esq	_	10	10	0	Pemberton, Ralph Stephen, Esq.	10	Ō	0
Collinson, Rev. J	-	10	0	0	Prosser, Rev. Dr	50	0	0
Cust, Hon. and Rev. R	-	10	0	0 '	Perceval, Rev. H	10	0	0
Durham, the Archdeacon of	-	100	0	0		50	0	0
Darnell, Rev. W. N	-	50	0	0	Ravensworth, Lady	20	0	0
Dyke, Rev. T. H	-	50	0	0	Richardson, R., Esq	20	0	0
Dyke, Sir Thomas, Bart	-	50	0	0		50	0	0
Davison, Thomas, Esq	-	21	0	0	St. Asaph, Bishop of	50	0	0
Davison, Joseph, Esq	-	10	0	0	St. David's, Bishop of	50		0
Douglas, Rev. H	-	100	O.	. 0		10	0	0
Douglas, Mrs	~	20	0	. 0	Thorp, Robert, Esq	10	0	0
Durell, Rev. D		50		0		10		0
Fielding, Rev. Geo		20		0		10	0	0
Faber, Rev. G. S		· 25		0	Wellesley, Hon. and Rev. Dr	50	0	0
Faber, Rev. F. A	-	10	0	0		25	0	0
Hollingsworth, Rev. N. J.		20		0	Watson, Joshus, Esq	50	0	0
Kenyon, Lord	-	25	0	0	Watson, Archdescon	20	0	0
Liddell, Rev. H. G		10	0		Wharton, W. L., Esq	10	10	0
Northumberland, Duke of	-	100	0	0	l ' ' '			

There is a large list of subscribers of sums below 101, for which there is not space. It is a matter of satisfaction to hear that it has been in contemplation to employ the resources of native genius, and to consign to a Durham artist, in the person of Mr. Lough, the task of rearing a monument in the

The editor will gladly take charge of, and remit to Mr. Wordsworth, any sums left with the publishers.

noble cathedral of that diocese, to the memory of one of the most munificent and admirable prelates who ever presided over it.

It was further resolved,-

On the motion of the Rev. John Tyson, seconded by the Rev. T. R. Ship-

perdson,

"That, considering the high character of the late Bishop of Durham as a divine, and also his munificent benefactions to the University of Durham, with his unceasing desire for its prosperity, this meeting cannot separate on the present occasion without expressing its opinion, that whilst the name and memory of the late Dr. Van Mildert are most justly worthy of being perpetuated in monumental marble, some scholastic foundation in the University of Durham would be a further desirable and living memorial of the talents, station, and literary munificence of their late Bishop."

Among the subscribers to the Van Mildert scholarship, in the University

of Durham, are-

		£	8.	d.		£	5.	d.
Chevalier, Rev. Temple -		10			Ogle, Rev. J. S	50	0	0
Churton, Rev. E		10	0	0	Prosser, Rev. Dr	50	0	0
Durham, Archdeacon of		100	0	0	Palmer, W., Esq	50	0	0
Davison, Thomas, Esq.	-	21	0	0	Palmer, Mrs. M	10	0	0
Ellerton, Rev. Dr		10	0	0	Peile, Rev. Thomas W	10	0	0
Gisborne, Rev. Thomas		50	0	0	Thurlow, Rev. E. S	10	0	0
Gray, Rev. Robert -		10	0	0	Wellesley, Hon. and Rev. Gerald	25	0	0
Hollingsworth, Rev. N. J.		20	0	0		10	10	0
Jenkyns, Rev. H		90	0	0	Walters, W. C., Esq	10	0	0
Liddell, Rev. H. G.		10	0	0	1			

The treasurer has opened accounts with the Banks of Sir M. W. Ridley and Co., in Durham and Newcastle, and of Sir R. C. Glyn and Co., in London; where subscriptions will be received; as also by any member of the committee.

# DOCUMENTS.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A MEETING of this society was held at their chambers, in St. Martin's Place, on Monday the 16th of May, His Grace the Archbishop of York in the chair. There were present the Bishops of Winchester, Chester, and Chichester; the Hon. Mr. Justice Park; Revs. Archdeacon Cambridge, Dr. D'Oyly, H. H. Norris, J. Lonsdale, and C. Benson; Joshua Watson, P. Pusey, M.P., S. Bosanquet, N. Connop, jun., Benjamin Harrison, James Cocks, Esqrs., &c.

Among other business transacted, grants were voted towards enlarging, by rebuilding, a church at Honiton, Devon; building a chapel at Trowbridge, Wilts; building a church at Chichester; building a chapel at Upper Gournall, in the parish of Sedgley, Staffordshire; building a church at Bamber Bridge, in Walton-le-Dale, parish of Blackburn, Lancashire; building a gallery in the church of St. Peter Southgate, in the city of Norwich; increasing the accommodation in the church at Boxted, Essex; enlarging the chapel at Flookburgh, township of Lower Holker, Lancashire; building a chapel at Givernafield, in the parish of Mold, Flintshire; building a chapel at Walsall Wood, in the parish of Walsall, county of Stafford; building a gallery in the church at White Colne, Essex; building a chapel at Newton, in the parish of Mottram, in the county of Chester; repewing the church of St. Helen, Worcester; enlarging the chapel at Brierley Hill, Worcestershire; enlarging the church at East Farleigh, Kent; rebuilding the chapel at Penzance; increasing accommodation in the church at Havering-atte-Bower, Essex.

#### FOUNDERS AND BUILDERS OF CHURCHES.

SIR,—The Report of the Church Commission mentions the fact, that many churches have lately been built and endowed by individuals. A complete list of these instances of pious liberality on the part of the wealthier members of the church would be an interesting document. As a contribution to such a list, I beg to send you the following cases; they will gratify your readers, and perhaps may stimulate others, to whom God has given the means, to go and do likewise. The churches mentioned below have for the most part been erected within the last three years :-

The Duke of Newcastle built a splendid church in the neighbourhood of his seat at Clumber, and added a liberal endowment.

The Marquis of Westminster rebuilt the church of Pulford, near Chester.

Lord Rolle built a church at Exmouth.

Lord Ashburton, at Northington, Hants.

The Countess of Bridgewater built and endowed a church at Whitchurch,

Salop.

Rees Goring Thomas, Esq., of Gellywenner, Carmarthenshire, has built and endowed several churches in the parishes of which he is the lay-impropriator. Henry A. Herbert, Esq., of Muckross, Killarney, built and endowed a church at Cloghereen, Co. Kerry.

The Rev. George Chamberlayne built a church at Salisbury, and another at

Weymouth.

J. Ricardo, Esq., built and endowed a church at Michinhampton.

John Davis, Esq., of Bampton, rebuilt the church of Fisherton Delamere. The Rev. P. Tempest built a chapel at Grantham.

H. Gough, Esq., of Perry Hall, built and endowed a church at Perry Bar, and erected a parsonage.

Henry Cowper, Esq., of Tewin Water, endowed a chaplaincy at the Hertfordshire Infirmary.

The Rev. William Dalton built a church at Wolverhampton.

Ralph Bourne, Esq., at Hilderston, parish of Stone.

Sir Thomas Acland, Bart., at Bade, Cornwall.

The Rev. W. Daniel, vicar, at Shelton-upon-Dunsmore, Warwickshire.

The Hon. W. F. Ponsonby, at Longfleet, near Poole.

The Rev. H. Sawyer, rector, rebuilt the church of Old Dalby, Leicester-

The Rev. T. L. Fox erected a noble church at Sturminster Newton, Dorset.

J. B. Chichester, Esq., M.P., rebuilt Arlington church, Devon.

Bolton King, Esq., M.P., rebuilt a chapel at Nuthurst, in Warwickshire.

G. Byng, Esq., M.P., built St. John's, Potter's Bar, near Barnet.

The Rev. P. C. Boissier built and endowed a church at Malvern Wells.

Mrs. Sheppard built a very costly church at Theale, near Reading.
William Wilberforce, Esq., bequeathed money to build and endow a church. Mrs. Hannah More bequeathed money to build St. Philip's, Bristol.

The Rev. J. M. Rogers bequeathed a large sum for building and endowing a

church and school.

The Rector of Kennington, near Oxford, built a church there.

Mrs. Godwin built a church at West Cowes.

The Rev. J. Clay, and J. Clay, Esq., built a church at Newhall, Burton-

J. Evans, Esq., built and endowed a church at Darley, Leicestershire.

The Misses Harrison built a church at Wadsley Yorkshire.

The Rev. Mr. Tillard built a church at Lower Hardres, Kent.

Sir John Aubrey, at Borstall, Bucks.

John Jarratt, Esq., at Doncaster, (endowed).

The above list does not, I believe, enumerate more than one-fourth of the churches thus built within the last few years; but if your correspondents would furnish the cases which have occurred in their own neighbourhoods, a complete list might soon be obtained. I am, Sir, your obedient servant,

A CHURCHMAN.\*

Trin. Coll., April 22nd.

## RELIGIOUS DESTITUTION.

Church Statistics of Manchester, from "An Appeal to the Inhabitants of Manchester and the Neighbourhood, in behalf of the Society for Promoting the Building and Enlargement of Churches and Chapels in the Parishes of Manchester and Eccles."

In the year 1773-4, the population of the parish of Manchester was 41,032.† The townships of Manchester and Salford contained 27,246 of this number. There were seven churches at this time in existence, ‡ which might possibly have accommodation for 10,000 persons. Dr. Chalmers, in his "Civic Economy," reckons that 5-8ths of the whole population ought to be in attendance on public worship every sabbath. Assuming this to be the proper proportion, there ought to have been church-room for 5-8ths of 27,246, or 17,028. 7,000, therefore, were then left unprovided for. The Bishop of Chester, in his last charge, § says of the church, "Her purpose is excellent, that every sheep should have a fold, and every fold a shepherd." At that period, then, the work of effecting a more adequate supply ought to have been at once undertaken. The deficiency was such as by a vigorous effort might have been made up; but which, neglected, could not fail to grow, and produce the wretched effects of which we are both the sorrowful and the guilty witnesses.

In 1801, nearly thirty years after, the population was something more than doubled. And the church accommodation also was perhaps doubled. But if no more, it is evident that the deficiency is also doubled; so that, instead of 7,000, we have now 14,000 unprovided for; and therefore, so far as the church is concerned, destitute of religious instruction. But it is since that period, and up to the present time, that the disproportion has increased to such a fearful extent, and consequently that demoralization has so rapidly advanced. At the period of the last census (1831) the population of the township of Manchester was given at 142,026; that of the parish at 270,961. The last parliamentary return represents the township as possessing church-room for about 17,500 persons; the parish for 33,000. In either case the supply is in the proportion of one person to between eight and nine.

From the like documents it will appear that the supply in Eccles is that of

Any corrections or additions would be gladly received.—En.

41,032

History of Foundations of Manchester, vol. ii. p. 160.

† Viz.—The Collegiate Church, St. Ann's, St. Mary's, St. John's, St. Paul's, St. Thomas's, Ardwick, and Trinity, Salford.

§ Charge 1835, p. 14.

|| That of the whole parish amounting to 84,058.—Hist. &c., p. 169.

There were now added seven others, viz.—St. James's, St. Michael's, St. Mark's, Chestham, St. Peter's, St. George's, St. Clement's, St. Stephen's.—It is remarkable, that in the next thirty years, seven other churches again were added; viz.—All Saints', St. Matthew's, St. Luke's, St. George's, Hulme, St. Andrew's, St. Philip's, and Christ Church.

one person in seven. A tabular view will furnish the best exhibition of the state of matters in the two parishes.

#### PARISH OF MANCHESTER.

Townships.	1	1831. Population	Chs.		Church Accom.
Manchester		142,026	12	22	18,400
Salford	•	40,786 5,524	1	5 1	5,400 1,300
Choriton-upon-Medlock .	•	20,596 9,624	2	2	2,500 1,800
Out-Townships •		52,405	9	ıi	3,600
Total		270.961	29	42	33,000

#### PARISH OF ECCLES.

Towns	HIP	8.		1831. Population	Chs.		Church Accom.	
Barton-on-Irwe	111				8,976	1	2	1,700
Pendleton	·				8,435	1	2	1,500
Worsley					7,839	2‡	2	900
Pendlebury .					1,556	0	0	0
Clifton	•		•		1,277	0	0	0
Total					28,083	4	6	4,100

The townships of Manchester, Salford, and Pendleton, Ardwick, Chorlton, and Hulme, contain together 227,000 inhabitants. They possess 21 churches and 33 clergy. Suppose each church to accommodate 1,500 persons, (the highest allowance that can be made,) then 1,500  $\times$  21 = 31,500. Adhering still to the estimate of Dr. Chalmers, 50,400 bears to 31,500 the proportion of 8 to 5; which number we may therefore say is provided with church room. But (227,000-50,400=) 176,600 are left unprovided for, 5-8ths of which, or 110,375, who, had they the opportunity, might attend, are positively excluded from the church. There are 33 clergy. Suppose each one of them to take the oversight of 4,000 persons, then 132,000 come under the pastoral superintendence of the church, but (227,000-132,000=) 95,000 are left by the church to wander on the dark mountains of error, ignorance, and sin, or to be gathered into other folds. Since 1831 no additional church has been opened for public worship; but the population has gone on increasing. For the intervening period up to the present time, 50,000 may be added to the number of inhabitants; to the accommodation, or spiritual instruction afforded by the church, nothing.

Of which there are nine; viz.—Chorlton-cum-Hardy, Stretford, Newton, Blakeley, Denton, Birch, Didsbury, Gorton, and Heaton-Norris.

<sup>†</sup> Including Eccles, Monton, Barton South, and Winton.

<sup>†</sup> The domestic chapel of Ellenbrook, capable of containing 300 persons, and the chapel of Swinton, which was consecrated for the use of the hamlets of Swinton, Hazlehurst, Little Haughton, and Clifton.

<sup>§</sup> It will be seen that the argument is conducted altogether on the aggressive principle of an establishment. Should these pages come in the way of any Christian of another denomination, he will perceive the drift of these calculations. Our limits, as well as our argument, oblige us to confine them to the church. He will also, it is hoped, believe that there is no wish whatever to keep out of sight the praiseworthy efforts of other labourers, or to refuse them the tribute of an acknowledgment for their supply of our lack of service. Dissenters, as such, are not bound to the work of religious aggression by any of their fundamental principles. The church, as an establishment, is bound to provide means for the religious instruction of all. Those who prefer other forms are, of course, at liberty to adopt them.

Of all these neglected thousands of immortal beings, what multitudes of the thoughtless young have been left to wander into devious paths! What numbers, involved in spiritual darkness, have been left to perish in their ignorance! How many in deep affliction have been left to mourn alone in remediless despair! How many have passed without hope from time into eternity, whose everlasting wo may, in some measure, be charged upon our guilty negligence! "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost."

## CHURCH ACCOMMODATION IN BIRMINGHAM.

Sib,—If it will not be taking up too much space in your valuable Magazine, I feel tempted to send you the result of a more minute examination into the wants of this large mass of manufacturing population; by which it will be seen in what particular districts the exertions of the friends of Christianity, preached (as we believe) in its purest form, are most wanted. I must first state that there is some variance between the returns made by the several ecclesiastical parishes of Birmingham to the Church Commissioners, and that of the one secular parish issued from the Home Office.

The Population Return gives us	110,914 108,0 <del>9</del> 2
Leaving unaccounted for	2.892

I have no doubt that the former is most correct, because one of the ecclesiastical returns gives the even number 11,000, and another 12,000. Still, on the present occasion, I must make use of the latter.

From this I find the population of the parish of St. Philip to be	11,158
Church accommodation, with proposed increase, in St. Peter's church, 4,070, multiplied by 3	12,210
Surplus accommodation for	1,057
Population of St. George's	11,900 6,000
Persons unaccommodated	5,000
Population of St. Thomas's	12,000 6,507
Persons unaccommodated	5,498
Population of St. Martin's	
Persons unaccommodated	49,765
In Bordesley and Deritend I again find a small difference in	n the returns of

<sup>\*</sup> Ezek. xxxiv. 4.

population issued from the Home Office and the Church Commissioners; the former being 14,640, the latter 14,685.

Population of Bordesley and Deritend						
Persons unaccommodated	6,960					
In Duddestone and Hechells the Home Office and Church Commissioners agree in the amount of population	12,698 4,200					
Persons unaccommodated	8,498					
In Edgbaston, the Home Office and Church Commissioners again agree in population	3,954 1,116					
Persons unaccommodated	2,838					

The two most striking results of this examination are, that, notwithstanding the great want of church accommodation in Birmingham, one parish, that of St. Philip, is fully provided for; the other, that the most destitute of all, is the parish of Edgbaston, a district containing by far the richest population, being at the same time the least oppressed by parochial burdens, and almost entirely the property of a nobleman whose name is usually found among the leaders in every work of christian charity and benevolence. That the other districts may be enabled to supply their population with that proportion of church-room which is at present enjoyed by the parish of St. Philip alone, and that the nobleman alluded to may soon put into execution those plans for the spiritual accommodation of his respectable tenantry, which I know he for some time past has had in contemplation, is the fervent prayer of

Your obedient servant, Sutton Coldfield Rectory House, Feb. 10, 1836. WM. RILAND BEDFORD.

P.S. Since the above was written, I find that Lord Calthorpe has given directions for the site of one new church to be marked out.

The Particulars and Plan of an Episcopal Chappel lately erected at Wharsen, a populous Township in the Parish of Davenham, in the County of Chester, at the sole expense of J. F. France, Esq.

This chapel is neatly built of brick, with stone plinths, copings, water tables, and heads and cills to the windows, &c. It is finished internally with an open-framed roof, all the timbers of which are dressed, moulded, and painted oak colour, in imitation of the roofs of the halls and other public buildings of the date of Henry VIII. and Edward VI.

The chapel is altogether of an ecclesiastical character, is calculated to accommodate three hundred persons, and was built for the sum of 400L entirely at the expense of J. F. France, Esq., of Bostock Hall.

A smaller chapel, upon exactly a similar plan, has been erected by volun-

tary subscription in another township of the same parish.

These chapels are merely licensed, and are supplied by an assistant curate in conjunction with the parish church.

The exact items of expenditure ar	e as fo	llows	·:		_		_
					£	8.	d.
Bricklayer's, carpenter's, a by estimate	ınd pai	nter's	work	٠}	319	0	0
Stonemason's, by ditto	:	•	:		50	17	0
Sand and carting .			•		5	13	0
Extra painting	•	•	•	•	1	10	0
					£377	0	0
					£	8.	d.
Bell and fixing					8	0	0
Prayer-books for desk, &c.		•			3	9	0
Communion plate .					5	5	0
Pulpit cushion, communion reading desk, making, &		COVE	er, car	pet,	} 7	16	0
Davenham, Oct. 20, 1835.					£24	10	<u> </u>

EXTRACT OF A REPORT OF THE COMMITTEE FOR THE RELIEF OF THE VAUDOIS, AT A GENERAL MEETING, HELD MAY 9, 1886, THE LORD BISHOP OF WINCHESTER IN THE CHAIR,

Appropriation of th	le ann	ual an	lou:	at of th	e d <del>iv</del> i	dends.				
To the Hermital at T. T.				_				£.	8.	d.
To the Hospital at La Tour -	•		-	-	-	-	-	120	0	U
To the Infirmary at Pomaret -				-	-	-	_	30	0	0
To Four Girls' Schools, at St. Jea	m, Vi	llar, S	St.	Germ	un, ar	ad Clo	ots,			
£10 each	-	٠,	-	-	-	-	-	40	0	0
To the Girls' School at La Tour			-	-	-	-	-	12	0	0
To Education for the Ministry -	-		-	-	-	-	-	20	0	0
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The Lords Commissioners of the Treasury usually give their order for the issue of Royal Grant of 2771. 1s. 6d., in the month of May or June, upon the periodical application of the Treasurer of the Committee, who places it in the banking-house of Messrs. Bosanquet and Co., to meet the drafts, signed by the Pastors and widows of Pastors, who enjoy the benefit of the Royal Grant.

It has been reported to the Committee, that the first stone of a building to be called "The College of the Holy Trinity," was laid at La Tour, on the 12th of August 1835, and that hopes are entertained of its being in a state fit for the reception of students about the beginning of next year. A second professor, M. Malan, has been appointed to this institution, under the sanction of the King of Sardinia; and the sum of 201 annually has been granted to him, out of the Vaudois Fund, as part of his stipend. A collection of books, such as will be considered unobjectionable by the censorship of the Piedmontesse Government, has also been prepared, for the library of the college, by the assistance of individuals in this country; in the list of which are—38 vols. of Valpy's edition of the Delphin Classics, 8 vols. of Stephens' Thesaurus, 21 vols. of theological works, and 44 vols. of miscellaneous literature, presented by a friend to the cause. Other friends have likewise generously presented books, &c.—viz. the Bishop of Chester, the Rev. G. Townsend, H. Douglas, C. Perigal, and G. T. Fox, Esq.

Mesers. Rivington have kindly consented to receive any books which may be sent to them for the college at La Tour.

With such aid as this report announces, towards the accomplishment of the important object of providing a system of sound education, at home, for the young men of the Waldensian community, who are preparing for holy orders, there is every reason to hope that, under the Divine protection, the new academical institution at La Tour will prove a blessing to the protestant valleys of Piedmont. The Committee have the satisfaction of stating that the schools of the Vaudois are now being put into a state of great efficiency, through the zealous efforts and liberal benefactions of an English gentleman, who is personally superintending their improvement, and devoting his time and resources to the promotion of every object which is likely to be beneficial to the Waldenses and their church.

Subscriptions are received by Messrs. Bosanquet and Co., 73, Lombard Street, London, bankers to the committee.

# CHURCH MATTERS.

# ROMANISM AND DR. WISEMAN.

THE "progress of popery" in this country is in reality a much more serious subject than we are many of us willing to believe. They who know Romanism only by its more offensive features talk of the enlightenment of the age as a sufficient safeguard,—as if that had preserved us from any folly, fanaticism, or absurdity whatever, in religion, politics, or literature. They who are aware that when champions of our own faith, who really understood the grounds on which it stands, could be found, the Romanist was always defeated, rest satisfied with former victories and the ground on which they might be won again. And the indifferent cannot believe that Romanism will have any more effect than any of the other forms of faith, about which they are utterly careless. But the Romanist knows far better and sees much farther; nor need the reformed catholic be a very profound adept in the knowledge of human nature, or in judging of human circumstances, to see much farther too. It would take too much time to arrange all the circumstances of the case in their most logical and most effective order. The reader must be contented to have his attention called to some of them, in the order in which they occur. First of all, it is clear enough that the outward enclosure of feeling (which lies, indeed, beyond the region of argument, but which, be it remembered, was of no self-erection, but was built up partly by argument—shewing what evils Romanism, fully developed and triumphant, must—and partly by memory—shewing what evils Romanism triumphant did-bring forth) is very much broken down. The enlightenment of the age has assured us both that Romanism has lost all its worst features—that forms of faith are matters of no moment -that a few errors and falsehoods more, or a few points of faith less, are really things below an enlightened Christian's care—as it is quite enough if men act as they ought and worship as they will. Our free commerce with papal countries has made more of these breaches. In many foreign cities there is no protestant place of worship; and rather than go nowhere, the English go to mass. The fashionable would not exhibit themselves to their friends of rank and station in

those countries as narrow bigots; the young are full of curiosity, and many are devoid of right principles and clear knowledge. charm of novelty and the excitement of forming new sympathics—of magnificent temples, exquisite music, the petty vanity of shewing that we can overcome prejudices, and enter, with a philosophical and catholic spirit, into the real genius of Christianity, as developed under various forms, &c., &c., &c., -all this tells to an enormous extent. If we do not believe that it tells, at least the Romanist does. Let us learn this from his actions. From the time that this disposition was first observed, care was taken to have an excellent and skilful English disputant and preacher at Rome, to lay hold of the English residents and give them the sort of Boseuct exposition of those offensive points of the Roman creed which were likely to diminish or do away the offence. Bishop Baynes and Dr. Wiseman, successively, have done good service in this way; and then, coming to England, they can keep up and foster the connexions they have formed with English abroad, and water the seeds they have sown. Their sermons were attended by crowds of English, probably (in nine cases out of ten) without any of the knowledge which should detect the sophistry to which they were exposed-or at best with some of those vague notions of general protestantism which cannot stand a moment even against sophistry. year the same game has been tried, though, it is understood, not very successfully, at Paris.

But in what way are the Romanists taking advantage of the present decline of all adverse feeling in England? By building chapels and schools to an enormous extent, not where they are wanted only, but where they are not wanted yet. They take advantage of a quiet state of feeling thus openly to prepare the machinery of proselytism, and to plant, as their funds may serve, active priests in the midst of non-Romanist populations. But if this were all, perhaps it might be little: The Romanists have much better grounds, and see their strength. The strongest of all is the countless variations among protestants, their numberless sects, and their utter ignorance of the meaning of the word church, their atter disbelief that Christ ordained one holy church as the means by which the privileges of Christians were to be given to them, and that it is necessary for those who would enjoy those privileges to be in communion with some true branch of that one church This doctrine is so offensive to the large mass of protestant sectaries, and to so many of kindred feelings, who professedly adhere to our church, that this statement will give great offence, and be called bigotry, darkness, &c., &c. Without stopping to defend it, it will suffice to say, that where the opposite views have been held, minds of strong feeling, in so many cases, experience a sense of uneasiness and werest,—a want of repose, and tranquillity, and confidence in the truth of the views proposed to them,—that they who come forward with any plausible pretensions to offer repose will constantly find a ready acceptance. The spectacle presented by a countless variety of sects is one so opposed to every precept of the Lord and his apostles, and the vanity of the common defence offered for it—viz., that although fighting, struggling, and hating one another mortally, they are one in doctrine,

and that outward unity is neither requisite nor important—is so obvious, that the Romanist who comes and points out this as skilfully as an acute Romanist can, will not fail to gain hearers. He takes care to say, as he can with reason, that the authority of the church is the first point, and that when that is settled it will be time to inquire into particular doctrines. And then, beguiling the unlearned by a mixture of truth and falsehood, and seducing the unhappy by the prospect of a haven and resting place, he impresses on them a belief in an infallible authority, and by that channel can subsequently introduce the belief of any doctrines he pleases. But not the unlearned only, but the halflearned are in danger. For an acute Romanist is perfectly aware of the obvious truth that the various forms of dissent are so utterly unlike anything which history represents of the early church, that he can call attention to the condition of the primitive church with great effect. They who see this utter and entire difference, and then observe the resemblance of Romanism to the primitive church, (its likeness is the very means of its carrying on its imposture,) will often be misled, and, quitting what they distinctly see to be one form of error, will embrace another. Had there been anything in the primitive church, in government, worship, customs, at all like the spectacle exhibited by the large mass of dissenters in the present day in these respects, it is obvious that it would have been next to impossible for Romanism to have arisen. The Romanist, again, can justly and truly appeal—not, indeed, to the rejection of the sacraments—but to the little value set on them by the large mass of dissenters, in comparison with preaching, and to a similar tendency in too many members of our own church, and can triumphantly ask, whether this (even) comparative coldness about those blessed ordinances is not in the most direct contradiction even to that written word to which protestants so confidently appeal? and whether any who know what the immediate successors of the apostles thought, can at all tolerate such coldness and such depreciation of the secraments?

Such are a few of the causes which may, and probably will, assist in giving Romanism a temporary success. Were time and space at command, many more might be added. With imaginative natures, for example, its outward connexion with past times, on which they have often thought and of which they have often read, will have no small influence. The extraordinary success of Sir Walter Scott's writings is doubtless owing to the marvellous skill of that great writer in taking advantage of a peculiar and most powerful principle in our nature; and the skilful Romanist knows well how to appeal to it, and to represent all the errors and corruptions of his faith, as well as the truths around which they cling, as indissolubly connected with the glory and beauty of ancient days. In times like these, when everybody is hunting for excitement, there is no inconsiderable class, strong in feeling and weak in knowledge and principles, with which this kind of delusion will prevail considerably. Nor can it be doubted that where, among various classes of dissidents from the church, religious excitement, instead of fervent piety, has been cherished, the Romanist will find the ground prepared for him. The judgment, such as it was, has not been satisfied; the heart, perhaps, has sometimes been revolted; and each was uneasy. The Romanist, by his double argument, his claim to infallible authority, and his appeal to the sensuous part of the nature, will at once occupy the ground and maintain it. Perhaps, not least of all, the right and true claim for unity of faith, put forward by a class not in power, and the lively picture which they can with truth draw of the monstrous evils of all kinds effected by the present licentious and libertine indulgence of the self-willed principle, have had, and will have, their effect. In many cases, too, where disputes have been held, the Romanist came prepared for debate, well skilled in the niceties of the argument and in the cleverest mode of managing it. His opponent has sometimes been without learning, often without the habit of logical or scholastic disputation,—confident, indeed, in the strength of his cause, but, if an episcopalian, not always knowing where that strength lay, and, if not, still less conscious of his weakness till the time of trial came.\* It is true, indeed, that the subject of the church is so little understood by the mass of protestants, that many non-episcopalians and uninstructed episcopalians also, have no notion when they are beaten; and even though vanquished, they will argue still. But their defeat is not less clear and established in the eyes of all instructed observers.

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All this has doubtless no inconsiderable weight; and these reflections will perhaps in some degree explain the great efforts which Romanists are now making. But there is yet another cause, of a very different kind. The Romanists are quite conscious that influences are fast rising which will make a future attempt far less promising; that there is, in short, a revival of the old and true notions in the church of England, as to the nature of "the church," and the "powers of the ministry," and "revived value for the ordinances of the church." The readers of this Magazine may perhaps remember, in an early number of this year, an extract from one of the religious newspapers, in which, among the melancholy signs of the times, was enumerated the large proportion of clergy of whom that newspaper had hoped better things, but who, sad to relate, had degenerated into high church The fact, indeed, that among all classes of churchmen the subject of "the church" is beginning to be studied, and that more sound and wholesome notions are beginning to be entertained respecting it, is, happily, indisputable. And this fact, it is repeated, in all human probability, has a good deal of connexion with Dr. Wiseman's Avatar on England. Romanism hates protestant episcopacy with a deadly and irreconcilable hatred. Well aware that the truth is there and nowhere else, it is indifferent to all other forms of protestantism,—is perfectly aware that, when it comes to close combat with them, there is in all of them one incurable weakness, which will ensure the victory

<sup>\*</sup> In America they have had much success. The Presbyterians have taken up the cause of Protestantism every now and then, and have, of course, always been besten on one great point. They feel this; and many of them have not scrupled to say to the episcopalians there, that they believe that they must be put in the van of the battle with popery.

to itself. It can therefore crush them at any convenient moment, and will, consequently, for a time, for its own purposes, coalesce with them for the sake of aiming a more deadly blow at its one real and true foe. With presbyterian, baptist, independent, with every form of religionist (as well as of infidel and atheist) one finds Romanism in alliance, but never and nowhere with protestant episcopacy. They are like the opposite poles of the magnet. There is an inseparable repulsion between them. The Romanist knows, better than the episcopalian protestant has latterly known, the real power of this foe; and he knows, too, that if he can once understand the strength of his weapons, and will use them, the game is up again, as it was before. When he sees his antagonist, therefore, awakening to a sense of his strength, and buckling his armour on, he sees clearly enough that this last moment must not be lost. And so we have Dr. Wiseman sent for, (probably to shew the strength of the champions of the cause in England!) to slay and devour us all by himself,—to lecture, preach, confute, convince, and, last of all, to enter into an holy alliance with Mr. O'Connell, to exterminate by a review (till the better times come) the heretics whom he cannot convince by his sermons and lectures. And what is his first object in this review? With the true policy which has always marked that church, Dr. Wiseman has either seen for himself or been instructed by others, that the great object is to render these better and truer notions of the church, which will be the ruin of the Romanist cause if they obtain their due influence, so suspected and disliked that they never may obtain it. This Dr. W. knows that he cannot do more effectually than by pretending to be exceedingly pleased with them, and expressing his conviction that they will ultimately lead those who hold them into the bosom of the Roman church. It is not that Dr. Wiseman and his friends believe this. No; they know much better. They know that, in fact, there are no persons who are so utterly irreconcilable as the true high churchman and the Romanist, because no one but the high churchman knows the full and real strength of the cause, or sees the extent to which the Romanist has corrupted the truth on all points. But Dr. W. knows that his affecting to be pleased with it is the very mode to render it hateful to all strong protestants. This, therefore, is the line which he adopts in his new review. Truly, when one looks at the combination against true church principles, it is a goodly band. We have Dr. Wiseman attempting to destroy them by insidious praise; Dr. Arnold openly holding them up to contempt, and railing at them; the Savilian Professor at Oxford following his example; the "Edinburgh Review" declaring that they are wholly out of date, and that episcopacy rests on act of parliament; the pious author of the "Pope's Pastoral" making jokes on them; and that more pious newspaper, the "Record," extracting these instances of good taste, and highly delighted with them. It is, indeed, a motley groupe. The papist, the low churchman, or no churchman, the allbut infidel review, the scoffing joker at serious things, and the professedly religious newspaper!

Of all these, perhaps, they who knew Dr. Wiseman's earlier life will most wonder at his course. He had the character at least of being

all that was amiable and excellent: he had chosen his course as a scholar—he would have served the cause of the Gospel by the researches which his learning and his position enabled him to make. That his zeal should have led him from a contemplative to an active life cannot, of course, be matter of wonder or blame. But his public alliance with Mr. O'Connell, and the line of argument which he adopts, are among the thousand proofs that, in the eyes of a Romanist, the said always sanctifies the means. It is not because Mr. O'Connell is a radical; it is not because he hates England, and would do all he could to destroy its power and happiness; it is not because he hates the episcopal church with the fiercest hatred, that this is said. things, of themselves, may stamp no disgrace on the moral and religious character. We may justly hate democracy, and account it, as it is, anti-Christian; we may justly reprobate such hatred as Mr. O'Connell shows to everything English, and especially to the persons of the alergy of the episcopal church. But very great errors of opinion are often to be accounted for, and, by the strange inconsistency of human nature, do not at once produce their natural effect on the life. Wiseman, himself, may be an ultra-democrat; he may very probably be anti-English in everything; he may glow with fiercer hatred than Mr. O'Connell to the church and the clergy. But with all this, Dr. Wiseman, had he not been a Romanist, would have shrunk from an alliance with Mr. O'Connell. The exhibition which that person has made, not of his principles, but his line of acting on them,—the unpardonable offences against truth, honour, decency, and every feeling necessary for a Christian, a gentleman, or even a man, of which he has convicted himself by his speeches and his letters, are such, that no Christian gentleman, except a Romanist, could have supported the idea of an union with him. But Dr. Wiseman, the Romanist, glories in it! Mr. O'Connell has power, and can serve Romanism, and that is enough. Before this, the darkest stains which can defile the character vanish, and Satan himself would become an angel of light! On this course, Dr. Wiseman, believing the Gospel, expects a blessing, and conceives that the cause to be supported by such an alliance, can be holy and true! And, in the same spirit, by hypocritical commendation, and by statements which he is too well informed not to know to be false, he insidiously attempts to ruin the cause which by just arguments he cannot subvert! This is his course, in his review; and in his lectures, as is pointed out in another part of this number, his course is analogous. He purposely confounds all protestants together, as resting on exactly the same ground, although he knows but too well that (right or wrong, as other protestants may deem it,) the church of England stands on ground entirely her own; he hates her because he knows that that ground is unassailable, and he tries to conceal the fact and confound the question. Alas! for Dr. Wiseman! Alas! for the Romanist, condemned, by his own choice or his church, to such practices! He may make a sensation for a moment; but trickery and artifice will not prevail long. The cloud of falsehood, with which he is trying to envelop the truth, will be blown away, and he will sink to the level which he or his church has chosen for his own character.

Why would he not remain in his own sphere of honour, of studious

contemplation, and learned research?

Is it asked how all this is to be opposed? The one answer is, by the directly opposite course. Let us put the truth simply and boldly forward, in earnest faith; and God will give it victory, as he has ever done before. We can expect his blessing by no other course what-We must not, in argument, seek for any allies, to gain strength, except allies in principle. Some ill-informed episcopalians may seek to rest their cause on the ground of what is called common protestantism. But from that ground we shall be driven in argument; and we have no right to jeopard a cause, which by itself is perfectly strong. by attempting to defend it on weak and untenable grounds for the sake of uniting ourselves with allies from whom we must, in argument and principle, disunite, the moment we cease to fear a common enemy. There is a great mistake made on this subject. When things are in such a state as they are in Ireland—where cruel and relentless natures. such as Archbishop MacHale and Mr. O'Connell, (men who have, the one expressed his delight at the personal sufferings of his victims, and the other threatened death or popular violence to any who dared to oppose him,) lead the attack, there union against a savage and unchristian foe-union as men and fathers and husbands, for the protection of all that is dear to men and fathers and husbands, from the bullet, the fire, and the sword, from savage violence and slower torture—union rendered doubtless closer and firmer by the sacred remembrance that the violence is threatened and the cruelty meditated against the most precious rights of Christian men-such an union is a duty, and will give courage as well as strength in the day of conflict. And therefore it is that the foolish and short-sighted policy, under the auspices of Conservative, as well as Radical, liberalism, which dictated the dissolution of the Orange Societies, (the dissolution, in short, of that which, however objectionable in quiet times, in these times gave, under God, confidence to man, and safety to woman and childhood,) is deeply to be deplored. But all this has, as yet, no reference to England. We are, as yet, safe there from the influence of feelings and directions like those of Archbishop MacHale and Mr. O'Connell. The prelate cannot yet exult at seeing families die of starvation here; nor the layman erect the symbol of death, as yet, over our houses. Our fight is only as yet in argument; and it can only be fought by those who, first, know their ground well, and secondly, will not, by any vague and general notions of protestantism, be led away from it. It is much to be feared, however, that this will but too often be the case; that men of the most discordant opinions will unite, and, satisfied with the negative side of the argument-with shewing, that is, the corruptions of popery—will make a miserable display of weakness, the moment that, not only their wily opponent, but the just anxiety of the Christian heart seeks for something positive, and asks them where it is to look, not, indeed, for an infallible guide, but a competent authority to direct it.

An important caution to be given is, that we should not rely on any books, or make ourselves responsible for them. The Romanists are

truly adroit in this respect. If it is convenient to them to use a book like "Bossuet's Exposition" (see "C. E. G.'s" excellent letter in this number) for purposes of conversion, they do so without hesitation. But the instant that the adversary refers to it, they disclaim everything but authoritative documents. We may imitate their wisdom, in the latter respect, with advantage, while we avoid their dishonesty in the former. Mr. Bickersteth, for example, puts forward Usher. Some persons, again, are inclined, at present, to make Fox a sort of cheval de bataille. Now, to respect and value Fox's book, to refer to it with that confidence with which we refer to every other historian of approved character, (and every inquiry has tended to establish that of Fox.) is quite right. But it is quite another thing to make any book our great weapon of war. To use a very rare quotation—" Hoc Ithacus velit." Nothing will please Dr. Wiseman and his friends better than for us to pledge ourselves for Usher or for Fox, and thus to give them an occasion of charging every error, in fact or opinion, occurring in the writings of the great prelate, or in the three folio volumes of the good martyrologist, on our cause.\* Nothing will please them better, again, than being able to say that it is in the highest degree illiberal to charge the cruel feelings of old times on them now. They who have read Archbishop MacHale's and Bishop Abraham's letters, &c., will not at all hesitate to avow their conviction that there is but too much reason to do this; not, indeed, in all cases, but in too many. But what the Romanist mainly wishes is, the power of appealing to pseudoliberal feelings against apparent illiberality, &c., &c. For a cry is everything now, and the foundation for it nothing. If Dr. Wiseman and his friends can say that their opponents, instead of combating their arguments, only talk of the former cruelties of the Romanists, it is of no consequence whether the charge may be true or not, they will gain one of their greatest objects—viz., they will make an impression in favour of their own party, as ill used; and no one can answer, in such times, how much injury this may do. We have ground from which we cannot be driven if we will adhere to Scripture and catholic antiquity, and avoid connexion, in argument, with protestants who do not stand on the same ground as we do, and reliance on books for which, whatever may be their general merit, we cannot undertake to be wholly answerable.

#### SPIRITUAL DESTITUTION OF GREAT CITIES .- THE BISHOP OF LONDON.

THE readers of this Journal will remember how often their attention has been called to this all important subject. The moment has now arrived when the Bishop of London feels that he can come forward to promote an object which has long been next his heart, and call on the

Messrs. Seeley have advertised a republication of this most valuable and interesting work, with a vindication of Fox by Mr. Townshend, who will write such an essay with a spirit and force which no one can exceed. It is only to be regretted that this was never done before, as its coming out now looks as if 'the book were relied on as a great engine of controversy. (See, on this, "Notices to Correspondents.")

inhabitants of the enormous metropolis over which he presides to consider its fearful condition as to spiritual things. When the call is made from such a quarter, and in such a spirit, it would be presumption in anonymous writers to substitute their own feeble arguments or exhortations. The Bishop's proposal is therefore submitted to the Christian reader; and every Christian reader is called on to give heed to this most serious call, made, in the most earnest spirit of Christian love, by one authorized and qualified in every way to make it.

Let those, especially, who are making or have made great fortunes in London, and employing, directly or indirectly, large masses of their brother men in accumulating wealth, consider whether they have done their duty to those poor instruments of their fortunes,—whether they, who alone (in the sad destitution of this great city) could advise, warn, control, or comfort their poor dependents, have said what they ought to them respecting their moral and religious being, or done what they ought to promote their moral and religious improvement. Let the laxurious and the wealthy again remember how many there are who minister to their luxuries, and let them consider how they have discharged their own responsibilities in this great matter. God has tied the high and low, the rich and poor, together, in one body, that each part may discharge its office to the other. It is the office of the hands to minister—of the head to guide, and advise, and direct, and warn. He who has assigned the several duties, and the several stations, will require one day a fearful account at our hands of the way in which they have been discharged. May those who have hitherto neglected these serious duties take this occasion of reforming their neglect, and of contributing with an unsparing hand the money which may assist in supplying to their poor dependents the blessing and comfort of Christian instruction!

"It had been to be wished," says one who has already addressed the public on the subject in the pages of this Magazine, "that the Bishop could have been entitled so to calculate on the Christian feeling of that great metropolis, that he could have claimed at once out of its enormous wealth, its comforts, its luxury, its vanities, its nothingnesses, from the amusement or the show, or the animal gratifications of an hour, what might have regenerated a Christian city, and converted the abodes of discord and misery, and lust, and strife, and blasphemy,the types of hell,—into joy, peace, and love, the outposts of heaven. Fearful of asking too much, he applies but for something more than one-sixth of what is needed for the entire removal of the actual destitution—for 50 new churches, where 279 would be required, if one church, on an average, were provided for each 3000 persons. remains for us to shew, that we are in some degree alive to what is the common concern of us all—the spiritual provision for our metropolis, "that great city," and its million five hundred thousand souls. Should such support be offered as might encourage the Bishop to undertake the whole of this great task, besides the incalculable blessing to the metropolis itself, (a blessing which would be felt through the whole land,) there would be set an example and a pattern, which might increase the efficiency of our whole church beyond even the

farthest hopes of those, now most sanguine. Would that persons in this their day could see, what they will one day see, and what, in the abstract, they are ready to acknowledge, the utter insipidity and worthlessness of those momentary things wherein they employ the money committed to them, compared to the contributing the means whereby one human soul may be restored to, or preserved in, our Redeemer's fold."

PROPOSALS FOR THE CREATION OF A FUND TO BE APPLIED TO THE BUILD-ING AND ENDOWMENT OF ADDITIONAL CHURCHES IN THE METROPOLIS.

BY CHARLES JAMES LORD BISHOP OF LONDON.

In directing the attention of the public to the spiritual wants of the metropolis, and to the duty and necessity of making a combined and vigorous effort to supply them, through the medium of the Established Church, I avail myself of the following statement, contained in the Second Report of the Church Commissioners, which has been recently laid upon the tables of both Houses of Parliament.

"The most prominent of those defects," &c.—See this statement, already printed in British Mag. for April, p. 427, and the abstract below, p. 679.

It is true, that during the last twenty-five years much has been done towards that end, partly by the aid of parliamentary grants for the erection of new churches, partly by parochial contributions, and partly by the exertions of individual benevolence, and the efforts of associated churchmen, through the medium of the Incorporated Society for the Building and Enlargement of Churches and Chapels. In sixteen of the parishes above referred to, which are in the diocese of London, thirty-three new churches have been erected within that period, and additional accommodation provided for 54,000 persons. But the numbers given in the Report of the Church Commissioners represent the actual state of things at the present time, after all that has been done to lessen the fearful disproportion which exists between the population of this vast city, and the provision made by the church for its religious instruction. At this moment there is in the metropolis, and its suburbs, omitting all notice of those parishes which contain less than 7,000 inhabitants, a population of not less than 1,380,000, with church-room for only 140,000, or little more than one-tenth of the whole.

In a Charge, delivered to the Clergy of the diocese of London, in the year 1834, it is said, that "in the eastern and north-eastern districts of the metropolis, there are ten parishes, containing together a population of 353,460 persons. In these parishes there are 18 churches and chapels, served by 24 incumbents and curates: the average being not quite one church or chapel for

every 19,000 souls, and one clergyman for every 14,000."

The evils, which flow from this state of things, and which must continue to increase, unless some remedy be speedily applied, are such as cannot be contemplated without grief by those who desire to bring into the fold of a scriptural church the thousands who are now destitute of pastoral care and instruction; nor without the most serious apprehension, when it is considered in how great a degree the stability and prosperity of a country are dependent upon the principles and habits of those classes which form the basis of the social fabric.

It is a work of prudence, not less than of charity, to impart to the multitudes, who are now scarcely acquainted even with the first principles of Christianity, a knowledge of its duties and consolations, its motives and restraints; and the most hopeful method of effecting this, is to send more labourers into the Lord's harvest; to increase the numbers of churches and clergymen; to bring home, to the very doors and hearths of the most ignorant and neglected of the population, the ordinances, the solemnities, the decencies, and the charities of our apostolical Church; to divide the moral wildernesses of this rast city into manageable districts, each with its place of worship; in schools, and its local institutions.

It is to this work that I earnestly entreat the prompt and liberal assistance of the Christian public. The examples of Glasgow and Manchester, where large sums have already been raised within the last year for a similar object, forbid me to entertain any doubt as to the success of this appeal. If this object be important any where, it is surely meet important with reference to the metropolis; and I cannot forbear from indulging a sanguine hope, that an effort will be made for its attainment, commensurate with the breadth and depth of the evil which it is intended to care. It is an object, in which not merely the inhabitants of this great city, but the people of the empire at large, are interested; for the influence of the metropolis upon all the towns of the kingdom, and upon the springs of the government itself, is every day increasing.

My desire and hope is, that by means of donations, much higher in amount than those which are usually given as annual subscriptions, or for temporary objects, a very large fund may forthwith be raised, for the purpose of building, or purchasing, and partly endowing, at least fifty new churches, or chapels, in the most populous parts of the metropolis and its suburbs. In many cases, opportunities will present themselves of purchasing buildings, which may be fitted, at a moderate cost, for the purpose of divine worship, according to the

rites and usages of the Established Church.

I would propose, that where donations to this fund shall exceed a certain

sum, (say 100l.) they shall be paid by four equal yearly instalments.

Generally speaking, I should desire, that to every one of these new churches a district should be assigned, within the limits of which the minister might have, practically, the care of souls: but cases may perhaps occur, in which it will be advisable to build chapels of ease, to be served by curates, under the

superintendence of the incumbent of the parish.

With respect to endowment, a certain fixed income should be secured to the minister, independent of pew-rents, the amount of which, in poor districts, must, of necessity, be small. Grants for this purpose may be made from the fund: but I have reason to expect, that considerable means will be afforded to mae, for the endowment of additional churches, from the property belonging to the prebendal stalls in St. Paul's Cathedral, the suppression of which, as they shall become vacant, has been recommended by the Church Commissioners; and to some portion of the property of which I may fairly assert a claim, in behalf of those parts of my diocese which are in a state of spiritual destitution.

The endowment, however, of these new churches will probably, in any case, be so small, that the right of nominating ministers to them will impose a task of difficulty, as well as responsibility, upon those who shall possess it. The opinion of the greater number of those friends of the church whom I have consulted on this matter, is, that where the right of nomination does not follow the course of law, as it would in the case of chapels of ease, it should be vested, generally, in the bishop of the diocese. If in any case it should be thought expedient to adopt a different arrangement, the patronage may be vested in individuals, or in official trustees; but I am desirous of avoiding the system of elective trusteeship. Where parties are willing to build and endow additional churches, they may obtain the patronage for themselves, or for trustees, under the existing law (1 & 2 Will. 1V., c. 38.)

A sum exceeding 20,000*L* was subscribed in a very short time at Glasgow, by contributors of 200*L* each and upwards, in aid of a plan for the erection and endowment of twenty new churches in that city. In Manchester, subscriptions to the amount of nearly 12,000*L* were obtained in a few days after the first proposal of a similar scheme.

<sup>†</sup> In some places it may perhaps be practicable to make a part of the building available as a school-room, a plan which has been carried into effect in St. Peter's Church, Saffron-Hill.

Upon the whole, I appeal, with no inconsiderable degree of confidence, to the humanity, as well as to the Christian charity of my countrymen, to furnish the means, not merely of commencing, but of carrying on far towards its accomplishment, under the blessing of God, this most important work; the work of evangelizing thousands, and hundreds of thousands of their poor brethren; of reclaiming them from practical heathenism; of imparting to them the word and sacraments of God, through the ministry of his church; or placing them under the guidance and teaching of men, rightly appointed to the office, and duly qualified for its discharge; of gathering them together into Christian neighbourhoods, each round its centre of knowledge and godliness; of giving increased efficiency, and therefore increased stability to our church; and so promoting at once the cause of social order and pure religion, and bringing down a blessing from Him, who is the author of peace, and lover of concord, and the giver of national as well as individual prosperity.

It is my intention shortly to submit to the friends of the church more specific proposals for the raising and distribution of the fund; and in the meantime I shall gladly receive the suggestions of those who may be desirous of promoting the measure; and also such promises of support, as may enable me to accompany the proposals with a list of subscriptions, which may be an

omen of final success.

"The following tables are abstracted from the 'Proposals;' only it must be borne in mind (what one is apt to forget in these tabular statements), that each unit represents a human soul; that one is not even speaking of the religious destitution of one generation, but of what has been, and what must (but for timely aid) be, and must increase, the continually repeated cycle of the spiritual starvation of so many thousand distinct, undying, human souls.

(These statements include only parishes exceeding 7000 souls.)

## SPIRITUAL DESTITUTION OF LONDON.

Pa	rishe	<b>.</b>	Population.	, (	Church Roo	m. P	roportio	n. Cl	ergyt	nen.	Pro	portion	١.
	4		166,000	•••	8,200	•••	not 🕹	•••••	11	•••	not l	for 15,	,000
	21	•••	789,000	•••	66,155	•••	not 🚡	•••••	45	•••	not 1	for 16,	400
	9	•••	232,000	<u></u> .	27,327	•••	not d	•••••	19	•••	1	for 12,	<b>300</b>
· •	34		1,137,000 380,046	Proprie tary Cha pels with out cure	25,000			Tota	1 75	Tot	al 1	for 15,	100
par	in 3	4 }	8,756;954		126,682	Cal	culating hurch-re	necessa onn at	ry 1				
Sittin qui	igs red	}	252,316		380,046	who	le numb	er prov	ided :	for.			

# EAST AND NORTH-EAST OF LONDON.

Parishes.		Population.		Churches t Chapels	Proportion.	Cle	tymen.	Proportions
10	•••	35 <b>3,46</b> 0	•••		1 for 19,000	*****	22	1 for 14,000

# GENERAL OUTLINE OF THE PLAN AS AT PRESENT SKETCHED.

- 1. To build or purchase and partly endow 50 new churches.
- 2. Districts to be assigned to each church, if possible.
- 3. Nomination (as generally desired) in the bishop of the diecese.
- 4. In single cases (if desirable) patronage to be vested in official trustees.
- 5. Sums of 100l. and upwards may be paid in equal instalments in four years. (Thus, e.g., one who could only contribute 25l. in any one year, might be a subscriber of 100l.; one who could give 50l. only in a single year, 200l.)

<sup>•</sup> This abstract is a continuation of the observations in pp. 676, 677.

 Endowment, in many cases, to be provided out of the misor stalls of St. Faul's.

The Right Rev. the Bishop of London expresses a wish "to receive such premines of support as may enable him to accompany the [more specific] proposals with as liest

of subscriptions, which may be an omen of final success."

A legacy of 50,000l., and a sum of 2000l., (ultimately 3000l.,) per annum, it is understood, will be applied to the relief of these wants of the metropolis; and the writer of this paper has himself been enabled to hold out promises of contributions of above 9,600l., in the following sums:—one of 5,000l., two of 1,000l., eme of 400l., two of 200l., fourteen of 100l., and (in sums under 100l.) 413l. Other sums were also immediately notified to the Lord Bishop of London, of 1,000l., 500l., 400l., 300l., 200l., 100l., exceeding 9,000l.; the Bishop himself gives 2,000l., his Majesty 1,000l., her Majesty 300l.; in all, above 19,000l.

On a large plan, it would be desirable to raise 500,000l."

It is most cheering to be able to state, on the best authority, that the Proposal has met with the most flattering reception, and that the Bishop only waits for the restoration of his health to bring forward his specific plan.

#### TITHE BILL.

It is only necessary to say that the bill has gone through the committee, but is recommitted, as was stated publicly, for the sake of reconsidering clause 34—i. e., the most important clause in the bill, the clause of limits. The minister had a majority of eight only on this clause, and may therefore perhaps fear defeat, if he perseveres in trying to pass the bill, while the house feels thus towards this clause. Whatever may be the merits of the bill, surely when it seems certain that, either altered, (in order to get a more favourable feeling towards it,) or not altered, it will pass the Commons, the conservatives, the friends of the church, will not allow Government to be defeated on this clause, that is, in other words, the clergy (who are already pillaged enough) to be still farther pillaged to just as great an extent as the landed proprietors and radicals combining together against the Government may chuse. Would this be conservatism?

# CHURCH COMMISSIONERS' THIRD REPORT.

This report cannot be given in the present number. It relates to the changes in dioceses, and varies in several important particulars from the first report. There have been several projects entertained and given up as to Bristol. It is said in the present report that Bristol and Gloucester are to be united. The plan for effecting all the alterations appears to be the bringing in a bill to give the King in council power to declare the limits &c. of the dioceses.

The petition from Durham against the abstracting the property of the bishop and chapter from the diocese has been signed by one

hundred clergy, and deserves to be most attentively read.

Dr. Pusey.

<sup>†</sup> It may be mentioned, that one London clergyman, the Rev. W. Dodsworth, (one of whom too much cannot easily be said,) has distributed the tabular statement just given, with the sentence which precedes it, among his congregation, with the best effect.

The Pluralities Bill has passed the Lords, but it really seems fruitless to give any farther abstract of it till it has assumed a more permanent form. It is singular that it seems to have excited so little interest among the clergy that hardly one letter on the subject has been sent to this Magazine.

#### PRUSSIA AND ENGLAND.

A RETURN has been just made to parliament, of which it is necessary to give some account, as illustrating very happily the principles on which statesmen and would-be-statesmen are inclined to deal with the ministers of religion and religion itself. The Irish Commissioners of Public Instruction have been pleased to take these interests into their own hands. On going to Ireland, it seems, they were struck with certain remarkable analogies between Prussia and England in respect to religion and its ministers. Both countries have a Protestant and Romanist population, both have a separate and outlying part of their dominions (West Prussia and Ireland), and, in both, the main body in the mother country (so to speak) is Protestant, and in the outlying portion, Romanist. If things go on quietly in Prussia, as to religion, why should they not go on equally well in Ireland? It can only be requisite to go on exactly in the same way in one country as in the other. All this being so clear, the commissioners apply to Lord Palmerston; and Lord Palmerston, seeing that nothing could be more natural than that these Irish commissioners should point out the best modes of arranging the disputes and difficulties as to the condition of Protestants and Romanists, writes to the Prussian Government for their recipe, which is sent with great readiness, and is now laid before parliament. Before the reader is informed of its nature, it is necessary to do justice to the Irish commissioners in two respects,—viz., those of sagacity and prudence. They have hinted at certain close analogies between the religious condition and local circumstances of Prussia and Ireland, and stated their opinion that the means adapted to produce peace in the one are well calculated to produce it in the other. if means are to be effective, there must be a power of applying them. Those means are, in Prussia, simple despotism; and by the use of that simple but effective force, the whole system works perfectly well. Protestant and Romanist clergy are alike mere mechanical tools in the hands of the despotic government, made or broken up, used by the dozen or two dozens, as they are wanted or not. On this the whole working of the system, as will be seen, depends. Now the commissioners have obviously had too much sagacity to overlook this; and, with equal sagacity, they saw that the thing could not work elsewhere (any more than in Prussia) except by the same powerful machinery. Now we, in England, imagine that we are going in the direction exactly opposite to that of despotism, and walking or running in the road to pure freedom. The commissioners see a great deal further. As practical men, they saw that all their other analogies would have been perfectly useless, unless this one great analogy had subsisted also. They would not have given Lord Palmerston or themselves the trouble of collecting information for Utopia. No! they see clearly enough that a pure democratic despotism is growing up in the House of Commons, which will deal with men and things exactly as all other despotisms do,—make them mere tools, and concern itself not one moment about their rights, wishes, or happiness. Every day presents fresh indications of the growth of this power; and such unequivocal exercise of it has already taken place in church matters that the commissioners saw very clearly that the means of working the system were already in existence. Credit is due to them for their sagacity in seeing this, and equal credit for their prudence in not noticing it publicly. Similarity of natural condition, and system and results—this is all that it was necessary to suggest to the public, which would be as yet scared with the suggestion that the system could not be applied, nor the results attained, except by arbitrary power. The commissioners therefore prudently suppress the name, being quite satisfied

with the reality.

The whole matter of management lies in a very few words. There is no "Art of Cookery" exhibited in the simple dish here presented by the Irish commissioners to the House of Commons. It is simply a Rechauffée for the thousandth time—tough old despotism. "Je le veux" is all that need be said, and the thing is done. It is this:--If Romanists increase and Protestants decrease, put on so many more Romanist priests and strike off so many Protestant ministers! And vice versa! What can be simpler and easier? Then, as the acting commissioner in this case delicately phrases it, the ecclesiastical system will be "adapted to the actual circumstances of each religious persussion, and to its numbers on any given spot, and not arranged with reference to any hypothetical or possible state of things." How truly satisfactory! It requires, as was said, nothing more in the world than on one side pure despotism—and that we have, or very near it and on the other, clergy who shall be mere slaves and tools, to be put on and turned off when the commissioners or the House of Commons require—and such clergy we are to have, or the commissioners and the House of Commons will know why! They have them in Prussia! There are a set of tools who are sent into the country parishes, are called clergy, put into possession, and paid for the time. kicked by the gentry and nobility, as is very natural for the one, and very pleasant for the other, and struck off exactly as "the real exigency decides," but (conceive how perfect a protection) "not without consent of government!!"

These remarks are not addressed to the commissioners. What they may know of the state of things in Germany, one cannot tell. Every one who does know anything, knows very well that the country clergy in the north of Germany are without influence, despised by the resident proprietors, and often compelled to farm for a maintenance. The only German clergy of influence or learning are, as in Scotland, those in the universities. But suppose the commissioners had picked up this by profound reading, what difference would this have made? There are other things about which they know nothing whatever, and their total ignorance of which makes it wholly

hopeless to argue the question with them. It is not want of intellect. or of worldly knowledge, but of something better than either, which has dictated this report. They would not suppose that they could at once create a race of learned lawyers, or physicians, or philosophers, or that, if they so arranged things that lawyers and physicians, or philosophers, or enlightened commissioners knew that to-day they and their brethren (for it is not a mere selfish fear or feeling) might be ordered to work, and next year struck off and sent away from their labours, this would work well. They would not suppose that if the nation wanted a race of men who would be good for nothing unless they had a liberal education, and had acquired habits of thought and reflection, and calm consideration of men and things, the nation could have such a race, if these men knew that they were to be slaves, and not free men, to be dealt with like tools, not like reasonable instruments for effecting great purposes. But what have Christianity and great purposes to do with one another? What cultivation of head and heart are wanted for teaching Christianity? That is a work which, no doubt, stands in the same predicament as plastering and bricklaying, and is to be regulated on the same statistical principles of supply and demand! Government has so many houses to be built, and therefore issues proposals for employing so many carpenters, bricklayers, and plasterers. It sets them to work, and pays them, and when the work is done, pays them off. And what difference is there in the commissioners' view between this and clergy work? There is so much of the kind of work called preaching, &c., &c., to be done because there are so many people to be preached to, so much demand, in short, which must be met by so When the work is slack, so many of the workmen much supply. must be turned off! It may be said that all this is exaggeration or ill nature. Not one sentence or word of it. The report means this or nothing. The commissioners must believe that they can have competent clergy on this plan, or they would not recommend it. what fruit would there be in arguing the question with persons capable of holding such views of the nature, ends, and mode of Christian teaching? What fruit in holding any discussion with persons who think that they can have right and good and competent Christian teachers, while they are dealt with on the lowest principles of the market, and looked at only in the light of mechanical labourers? In short, what fruit can there be in discussing religious matters with those who know nothing (for it would not be decent to say, care nothing) about religion, but treat the whole as an affair of statistics?

It is not to them, but to the country, that these remarks are addressed. If the country wishes to have competent religious teachers, let it remember what qualities of head and heart are required for that office, and let it ask itself whether those qualities can be expected from one whom you begin by making a slave and a tool, and by degrading him into a condition in which the well-informed and the respectable will not associate with him. Who will enter a profession in which it is forbidden him, in fact, to exert all the faculties of a mind which has prepared itself for God's service by years of thought and meditation and reading—in which he knows, that is to say, that if he should exert them and be

sowing seed which may bear a full and plenteous harvest in time, the Commissioners of Public Instruction may report to the House that the number of protestants in the district has fallen just within the mark, and that so many of these useless teachers of truth must be dismissed? There will be, there can be, no free movements, no holy exertions from heads and hearts devoted to God, in a country where movements and exertions are to be regulated by the line and square, and settled, not on religious, but arithmetical, calculations.

As to this report itself, and the commissioners who called for the information contained in it, it and they are of very little consequence. But let the country mark the disposition shewn in so many branches and dependencies of the legislative body to treat religion, not with open disrespect, but on mere statistical and business-like grounds, entitled to just as much consideration, to be looked at in just the same way, and dealt with on the same principles as the clothing interest, or the colliery interest, or any other matter of the same kind!

This is the philosophy and the wisdom of the present race of politicians generally, because they cannot look higher, because they have not heads to see, or hearts to feel, anything beyond narrow and passing interests, because their height of imaginary glory is a clear view of that high, sublime, and abstruse matter, the currency question, a luminous argument for or against free trade, an admirable disquisition on the political and commercial principles of past times, or a searching and philosophical investigation of the legal and political principles of eastern nations!

But, in one respect, it would be a sad thing that the commissioners' great exertions should be thrown away. Some information has been obtained, which, with an ingenuous candour and simplicity which cannot be too much admired, they have put forward. Admiring Prussia, as they do, and holding it forth as a model, are we to understand that all these regulations, so put forth and presented, are recommended to the notice of the House of Commons? Let us see a little.

(1) "Proselytism is prohibited by law; but it is not actually punished, except where discord in families is caused by it!"—p. 7.

(2) "Controversial sermons are forbidden by law, and punished by a fixed term of imprisonment!"-p. 7.

Hear this, Dr. Wiseman and Mr. O'Connell! Hear this, Messrs.

Binney and Co.

Some persons may perhaps think that the return only gives this statement because it was given by the Prussian Minister. entirely differs from those who think so. He is quite persuaded that they who imagine themselves philosophical statesmen consider religious controversies and differences as things perfectly ludicrous and contemptible in themselves, and only worth taking notice of because, absurd as they are, they cause so much confusion. Here, again, democratic despotism would be most useful, and aid good sense by utterly prohibiting all controversial sermons, and imprisoning the preachers who dare to create all this confusion for such despicable nonsense!

#### THE RECORD.

It is simply necessary to mention to those who have read the two preceding numbers in which this paper has been noticed, its present proceeding. It pronounces the John Bull newspaper to be a desecrator of the Sabbath. The British Magazine has, it seems, never, in any way, noticed the John Bull newspaper, either for praise or blame. THEREFORE (admirable logic and true justice!) the British Magazine is an ally, and encourager of Sabbath desecrators, and all other evils! And this is a reply to a charge against the Record, which has not the remotest connexion, direct or indirect, with any other newspaper, or with Sabbath desecration—viz., the charge of calumniating, in very improper language, the great mass of the clergy! It is, in short, a mere attempt to take revenge and do injury, which defeats its malice by its folly.

The extremes of such an unhappy temper as that displayed in the Record indeed often leads to these sad exhibitions, which neither deserve nor require comment. All this is accompanied with the usual attempts to gain importance for a paper of a small circulation, by accounts of the predictions and the secret information given to the Record, months ago, of the attack to be made on it, and the conspiracy against it, &c. &c. That there is a very evil combination to destroy its character for good sense and Christian feeling is true enough; but that dangerous conspiracy does not extend beyond its own office. No one else would take any trouble about it. It may be left in peace to its holy works—to abuse the mass of the clergy as "deplorably ignorant and false at the heart," and combine with the Pope's Pastoral, the Edinburgh Review, and Co., in casting ridicule on the apostolical succession.

## ON IRISH DISTURBANCES-BY G. C. LEWIS, ESQ.

"Horres long ago said, that when reason is against a man, he is against reason. It is equally natural that when the Bible is against a man, he should be against the Bible."—G. C. Lawis, p. 367, note.

The situation of that part of the united church of England and Ireland whose sphere of duty lies in Ireland, and which, for the sake of brevity, shall here be called the Irish church, is one which presses most deeply on the consideration of every thoughtful man. It has been subjected to a fiery trial upon its own soil; the passions of an ignorant population have been stimulated to acts of violence against it; and the protection of the laws has often been all but withdrawn from the church by those who, as legislators, professed that it was their wish and their determination to maintain it. This is an anomalous state of things; but it is not the only posture in the Irish church question which we have to deplore. There have been fearful experiments in legislation, but the evils which have arisen from them, instead of sobering our views, and strengthening our resolution, appear to have whetted the appetite for experiment.

There is no work in which this love of experiment is more displayed than in Mr. G. C. Lewis's tract on the Irish church question, reprinted from the London Review, and appended to his work on Irish disturbances; and, as the writer has met with no fuller development of the views of mere worldly politicians, and no more plausible statement of them, he thinks that, to throw his remarks into the shape of observations on this book will be a fair mode of grappling with the Irish church question in general. Mr. Lewis is too well known to need any introduction to the reader, and we may therefore enter at once on the discussion. Mr. Lewis's book is written to support the proposition of endowing the Roman-catholic priesthood in Ireland at the expense of the Protestant church; and when we are seriously, and under the much-abused names of justice, liberality, and wisdom, called upon to make so stupendous a change in all our religious and social relations, we are bound to scrutinize the grounds on which it is proposed with the most scrupulous accuracy. There is one remark which it is impossible to avoid making, on the very first cursory perusal of this article, and that is, the extremely keypothetical nature of the reasons on which much of it rests :- e. g. it is requisite, for Mr. Lewis's argument to shew that the favour of the state to one party is the cause of disunion and dissension. We have then a whole page containing conflicting probabilities—affirming, first, that, even under a system of perfect equality, there would be subjects of dispute between Roman catholics and Protestants about the introduction of the Bible into schools, &c.; and afterwards diluting this admission, by half a dozen hypothetical sentences upon the origin of internal dissensions and persecutions. I. It is very questionable whether simple theological hatred, without temporal and worldly motives, 'ever prompts men to the active measures' which are taken in other countries where the state interferes. One might answer, "very questionable!" and leave the matter in exactly the same state of certainty as before; but another consideration immediately presents itself. Would there be no "temporal and worldly motives," were they paid according to the number of their flock, at so much per head? Again, in the next sentence, we find, "It may be doubted," as the fundamental ground of the argument, and to the end of the paragraph, the alternation of probabilities continuing, like a see-saw, till one is tempted to believe that the writer has been studying the Jesuit Laymann, or Escobar, and been persuaded by them, that, of two probabilities, it is lawful to follow the least probable. (Layman. Tract I. c. v., s. 2, p. 6, Theol. Moral.) See Mr. Lewis, p. 366—368. But this, however it may incline us to distrust our guide in legislating for Ireland, is entirely a minor matter in comparison with many of the principles maintained in this book, and many of the methods by which they are attempted to be supported. The principles themselves, indeed, under a solemn protest against their hatefulness, shall be for a moment admitted, to shew that the author himself does not abide by them in their legitimate extent; but, at present, our business lies with the mode of reasoning by which they are maintained. Before we leave the question of probabilities, it may be well to remark, that Mr. Lewis sometimes throws out an insinuation which a statement of facts would be likely to remove. In p. 354 we have an instance of this kind: "It is probable that there may be some foundation for the opinion of those who think that the number of Protestants in Ireland has been diminished by the remissness of the clergy of the established church." Is it necessary to remind the people of England, that, since the Union, 697 resident and actually working clergy have been added to the church, 618 new churches built, and 99 others enlarged? (See Newland's Apology for the Church in Ireland, pp. 136 and 162.) Now, this will be a convenient introduction to the next head of complaint against Mr. Lewis, which may be styled his false positions. No intention is imputed

Mr. Lewis does not, in so many words, propose this arrangement; but it comes to much the same thing. His plan is, take all the church property in Ireland, throw it into one fund under ecclesiastical commissioners, (by which offices might be found for gentlemen used to government commissions,) endow the Protestant episcopal and Presbyterian clergy out of this fund, paying them according to the number of their congregation, (leaving only four bishops,) and give the rest to schools. Then endow the Roman-catholic clergy by the state.—p. 391 et seq. and 430 et seq.

to Mr. Lewis of stating falsehoods as facts; the term is meant solely to apply to the positions which Mr. Lewis assumes in the course of his arguments, which involve points entirely denied by his opponents, or at variance with what may fairly be called the state of the case. One of these false positions is the notion that Mr. Lewis, or the legislature, is now called upon to make a state provision for the Irish church; and another is the opinion that the state has selected one sect as the object of its favour, to the exclusion of the rest. In reference to the first, Mr. Lewis, after giving the ecclesiastical statistics of Ireland,\* says that the general dispersion of the church Protestants "increases the difficulty of making a state provision for their worship." This would look as if they were asking a boon from the state, when the utmost they ask isnot to be plundered of that which is theirs by law, and to which their opponents have repeatedly acknowledged their claims. † Then, again, one must affirm that it is not the fair history of the established church to say that the state selected it among a variety of sects as the one object of its favour. (p. 351.) Nor again, to assert broadly that, at the Reformation, the tithes, bishops' lands, and all the revenues which had theretofore belonged to the established Roman-catholic church, became the property of the established Protestant church. (p. 349.) The lands which passed away from the church into the hands of the Russell family, and the families of other Protestant impropriators, tell a very different tale. Let those who would wish to know what impropriation has done for Ireland, read "Ryves's poor Vicar's Plea." Another position, which involves the same sort of fallacy, occurs in p. 385, where Mr. Lewis makes a Roman-catholic member of parliament argue thus ;-- " I believe my religion to be true, and your religion to be false; I cannot therefore understand why you are to make me swear that I will not subvert the protestant establishment, while, at the same time, you protest against being parties to any measure for the support of the Roman-catholic clergy. You have one rule for the protestant, and another for the [Roman] catholic part of the legislature."

On this, the only remarks which need be made, are—1. To admit the fact that there are two rules, and to remind Mr. Lewis that the Roman-catholics repeatedly professed their chearful acquiescence in the establishment of this difference; and that scarcely a single advocate of the measure miscalled emancipation would have daredto propose the admission of Roman catholics to Parliament, except under the express condition that the Protestant church should not be injured by it. The existence of this difference certainly violates Mr. Lewis's principle of government, which is against an establishment, and is founded on the dogma that "the state ought not to decide on forms of religious belief;" but, till that principle is satisfactorily proved or admitted by his opponents, there is nothing absurd or illogical in the position assigned to the Roman-catholic legislator, if he undertakes the office of legislating at all for a Protestant country. The absurdity of it arises only from a supposed admission of the principle of Mr. Lewis, which is, in fact, a kind of concealed

petitio principii.

These are taken from the Parliamentary Returns of 1834. These must be abided by, as long as we are without better evidence, though not quite free from suspicion. See the debate of July 29, 1835, in which Mr. Walker, M. P. for Wexford, who sits in the House of Commons as a Protestant, is said to have been asked whether he had not returned himself as a Roman-catholic, and no answer was given.

whether he had not returned himself as a Roman-catholic, and no answer was given.
† See Section IX. of the Desiaration of the British Roman-catholic Prelates,
which contains these words:—"We regard all the revenues and temporalities of the
church establishment as the property of those on whom they are settled by the law
of the land. We disclaim all right, title, or pretension, with regard to the same."
See this document, and the other declarations in confirmation of it, collected by
Mr. McDonnell in his "Roman-catholic Oath considered," and his "Further considerations on ditto."

<sup>‡</sup> See Mr. M'Donnell's two pamphlets referred to before.

The next point on which the writer would remark, is the extremely unsatisfactory nature of many of the arguments. The remarks immediately following the passage above quoted will furnish us with a very remarkable specimen. They are those:—"It is, in our opinion, logically impossible to find any resting place between the two following extremes: either it is the duty of a member of the legislature to use all human means for the propagation of his religion—to stay, burn, fine, confiscate property, banish, take children from their parents, proscribe the clergy, and prohibit the worship of all heterodox sects; or a member of the legislature, as such, has no cognizance of the truth of creeds; and he may, in that capacity, without violence to his conscience, extend the favour of the state to the clergy of all persuasions."—pp. 385, 386.

It is really almost impossible to do justice to the absurdity of this statement. In discussing any question with Mr. Lewis, one has usually to argue

with a man of the world, who, in professing to deal practically with practical questions, would give us the notion of pushing expediency to its full limits; but here he drives the legislature on the horns of a logical dilemma, which, however useful in the search after abstract speculative truth, is, and necessarily must be, abortive, as applied to practical questions in a complicated state of society. But the dilemma itself is an untruth. Is it absolutely necessary that the politice-religious thermometer must stand at the boiling point or at zero? Is there no division on its scale marked "temperate," and fitted for the purposes of social life? Can Mr. Lewis see no civil and religious principles which may fairly deter a man from the first of these plans, while they do not carry him to the second? The knowledge of the civil and religious disorders which would arise from the first course might weigh with one who estimates duly the advantages of internal peace from it, and yet neither of these might be able to swallow the second expedient. The man of political views might have just grounds, in his own estimation, for establishing one form of religion, and the religious man might object to being a party in positively furthering what he conscientiously believes to be error, though he does not think himself authorized to punish it. When Mr. Lewis's own principle comes to be discussed, it will be seen whether he himself abides by it, and some reference will be made to the States of America, to shew how far Mr. Lewis, if his principle be fairly carried out, exceeds even the transatlantic republicans of modern days.

But, leaving this idle parade of logic, there is another, and a more glaring absurdity, in other parts of this article from the "London Review." A few years ago, when constitution-mongering was the fashion, Great Britain was to be the model of continental nations; France, Spain, Portugal, &c. were to be constitutionalized; but it seems the tables are now to be turned, and the institutions of the continent, especially those of Germany, are forcibly to be transplanted into our soil. It appears that, in the Rhenich provinces of Prussia, (a Protestant state,) the Roman catholics are to the Protestants as ten to one, and that, in these, (in Cologne, Treves, and Aix,) the principle of concurrent endowment (i. e. payment without civil privileges) has been tried with a happy result. These provinces were formerly under France, when the Roman catholic was the established religion. It may be well to observe, en passant, that the Germanic Confederacy (Articles, signed June 8, 1815.) having been made among nations whose religious creeds were various,-e. g. Austria, Prussia, Bavaria, Saxony, Hanover, &c.—established the rule of an equality of civil and political rights for all denominations, as one of its fundamental positions.\* This was a likely consequence of a confederacy among independent states of different creeds, but it does not entirely apply to the case

The whole of the regulations laid down for this confederacy do not appear to have been yet carried into effect:—e, g, the establishment of a constitutional government in each of the states.

of Ireland. But the happy results of this system are the ground on which Mr. Lewis advocates it for Ireland; as if he could, with this constitution, transfesse at once the German disposition of mind into the population of Ireland! The writer remembers hearing a gentleman, who once held a distinguished diplomatic station in Pressia, observe, with reference to our colleges, that the system of dining together in a common hall would be utterly interacticable in German universities, for the knives would be turned into weapons of warfare rather more frequently than would be agreeable. Now, this remark is only introduced to illustrate the position that the national habits and the civil and social condition of any people must always be taken into account in applying to it new regulations, however wise these may be in the abstract. The institutions which suit one set of national habits and feelings, may be utterly repugnant to those of another people; and the forcing the code of one nation upon another, is about as wise as attempting to force all mankind to wear a cost of exactly the same size.

As it will not be possible, from want of room in the present number, fully to consider the other objectionable methods of reasoning with which this tract abounds, it may be well, before these remarks are closed, to state a circumstance or two which are of importance. Mr. Lewis sometimes boldly states matters which require some proof. Thus he tells us (p. 341) that "the well-founded diseatisfaction at the manner in which the grant for the education of the Irish poor was administered, has now been in great measure removed." If this refers to the government plan of Irish schools, Mr. Barrow, in his recent "Tour in Ireland," speaks of it as "a very general opinion that this plan has failed;" (Barrow, p. 256;) and Mr. Lewis gives us ground to suppose that the books to be used will always be a subject of dispute between Protestants and Catholics. (See Lewis, p. 366.) Another point is, that one would wish to know distinctly what further changes are to be expected from such an unsettling of everything which has hitherto been settled, and one would also like distinctly to know exactly what good is expected to result from it. Is it expected, that to pay the Roman-catholic clergy will satisfy smybody, and tranquillize Ireland? It is urged, indeed, on the ground of justice, and that ground we must examine by reasoning; but if it is urged as likely to produce peace, we certainly congratulate any man who entertains such a notion, on his happy temperament, and are delighted to find that there are persons on whom the experience of the last seven years has had no painful effect.

## MEDICAL EDUCATION .- No. III.

Sir,—Hitherto I have not alluded to the subject of discipline. The very word, when used in reference to a body of London students, will, I know, excite the merriment of some sagacious persons. Do you really fancy, they will ask, that you can transfer a system which has very partially succeeded in two moderately sized market towns to the metropolis? How many proctors, on a moderate calculation, do you think may be necessary to pursue your students from Mile End to Tyburn Turnpike? How many will you station in the avenues leading to Drury-lane and Covent-garden? How many at the doors of the minor theatres? And with what security can you provide your unfortunate officers that they shall not be hardly used by the persons whom they suppose subjected to their controul, perhaps themselves committed, for the interference, to very ignominious guardianship? Only use common sense and look fairly at the facts of the case. The last injunction I am well disposed to obey, and I must contend that it is sadly forgotten in all such lively statements as these. A few moments' consideration will shew to what extent the assertion is true, that the example of the Universities cannot be followed, and how

far the inference is inevitable that no control can be exercised over a body of London students.

I need not remind your readers that there are two kinds of discipline at Oxford and Cambridge. The first is that which refers to the whole University; the second, that which each particular college exercises over its own members. The purpose of the general discipline is often much misunderstood. The proctors are supposed to be merely dignified constables, and being so considered, they are very naturally and reasonably denounced as inefficient. But they really exist for another, I had almost said for an opposite, purpose. Young men enjoying a moral education, according to the idea of our ancestors. ought to be, as much as possible, under moral influences. While circumstances permit us to give them credit for honour and conscience, by no means, said they, abandon that privilege. It is dangerous to part with it; you crush all better feelings by acting as if they were absent. Accordingly, they would not subject their students to the cognizance of an ordinary police; they would have them amenable to censors of their own body. That their philosophy was noble few will deny; but was it not also wise? Does not experience frown upon that grovelling doctrine which is always boasting of its patronage?

But can this system be imitated in London? Certainly not. Here circumstances do not permit its application. In the streets of the metropolis a disorderly student of medicine, or any other faculty, has no benefit of clergy. No interference can save him from dishonourable coercion; the watch-house, not the imposition or kindly reproof, must be his correction. It is not that by virtue of his position in London he is exempt from any severity to which the university student is liable; it is that the moral substitute for ordinary punishment is not available in one case as it is in the other. So much for one side

of our University discipline.

But the other, that of each college over its own members, consists mainly in securities for preventing or punishing the absence of a student from his chambers, or from the walls of the college, after a fixed hour; in preventing or punishing by temporary or final expulsion, known and habitual irregularities. Now, will the objector tell me what there is in the accident of a school being placed in London to make this discipline unfit for it? How can the circumstance of a town being thirty miles in circumference or one, of its having twenty theatres or not a single theatre, affect the establishment or enforcement of a regulation that each student shall present himself at a certain door by a certain hour? If a young man has been repeatedly engaged in some disorder, why should the proof of his offence be less trusted, or the correction of it be more difficult, because it is attested by the police report of a newspaper than because it is communicated privately to his college by a proctor?

Cateris paribus, then, the medical schools in London may be subjected to this species of discipline just as easily as if they were situated in any other part of the world. But other things are not equal; in Cambridge and Oxford the students are provided with chambers by their college, and are required to live in them; the medical students are permitted and obliged to get lodgings as they can. Here is the true difference—and while this difference continues, I am willing to confess that I see no possibility of establishing the least authority over a set of young men, who certainly have not reached the age which we are wont to suppose capable of self-government. But the necessity of some reform is so evident, persons of all classes are beginning to feel it so strongly, and discipline is perceived to be so much more needful than even education itself, that I cannot acknowledge the obstacle without endeavouring to shew how it may be removed.

It might, I believe, be urged with much plausibility, that the hospitals of the metropolis would not err in appropriating their funds to any object directly tending to the improvement of the medical profession, and therefore altimately to the great advantage of those whom they are designed to benefit. It might be shewn, with still stronger evidence, that the particular measure of building chambers for the students, instead of being a sacrifice of money consecrated to another purpose, would be a safe and profitable investment of it. But I am not desirous to press these arguments. The tendency of the age is certainly not toward too literal and scrupulous an interpretation of the wills of founders and benefactors. Where the feeling exists I would not disturb it, even by what might seem to me sound casuistry, nor for the sake of the most important object. It is better to

"Curve round the corn field and the vine-clad hill, Honouring the holy bounds of property,"

than to take the shortest and apparently the most convenient route, which may involve, if not a trespass, at least a plausible precedent for a future trespass. In this case I do not think there is any difficulty in finding a perfectly legiti-

mate way to the same end.

It is obvious that chambers for the students ought to be as near as possible to the hospital with which they are connected. Some, at least, of these institutions have vacant ground which would be amply sufficient for the purpose. Were it certain that this ground would be granted rent free to persons of respectability who would engage to build chambers after a certain plan, approved by the governors of the hospitals; such chambers to be let to medical students exclusively, at a certain yearly sum, being a reasonable return for the capital expended, and not, on any account, to be exceeded, I apprehend there would be numbers ready to engage in such a speculation. Nay, I am satisfied that so many, for benevolent or commercial reasons, would be anxious to take part in it, that the governors of the hospitals would be able, in the first place, to select the persons whom they would permit to build on their land; and secondly, to stipulate, as the condition of granting that land, for entire controul over everything connected with the chambers, subject of course to certain provisions for securing to the builders the income arising from them. The last condition would be no concession at all on the part of the individual or company advancing the funds; the conductors of the hospitals would be the persons most interested in the good order and keeping of the chambers; and it would be an additional inducement with many to assist such an object, that they would not involve themselves in any unpleasant responsibilities.

What would be saved to the students in a pecuniary point of view by this arrangement I cannot ascertain accurately; but if the difference between the price of lodgings and of chambers was only the same in London as in Cambridge, it would be considerable, and I think it would be greater. That the proprietors of chambers, for the ground of which they paid nothing, and which are certain to be constantly occupied, could afford to let them at a very moderate rate, is obvious. The health and general comfort of the students would be still more promoted by the plan. Some of the largest hospitals are situated in parts of London where it is not likely that lodgings will be particularly airy and commodious. The tenants of these must often wish that they could have residences built, not on the same scale indeed, but in as modern and comfortable a style, as clean and well-ventilated, as the wards which they

visit. Such, I maintain, should be provided for them.

These chambers being once built and inhabited, the medical school to which they were attached would insensibly assume the character of a college. To provide a general table for the students would add much to the comfort, and probably to the cheapness of their living. Happily there is no occasion to talk of providing that last thing which, in this day, would be thought necessary—a chapel, for one is already attached to each of the principal hospitals, where the students might at least have the privilege of hearing prayers read every, or nearly every, day in the week. That some officers would be neces-

sary for such an establishment, distinct from those connected with the hospitals, who have ample occupation for their time, I do not deay. For a school as large as Christ Church, or Trinity College, Cambridge, (and there is no medical school in London containing so many students as either of these colleges,) five or six (exclusive of men servants) would, I apprehend, be quite sufficient. One as a general superintendent; one to perform the office of dean at our English colleges, (that is, to watch over the discipline of the society;) one to superintend the economy of the household; two or three to be lecturers of the kind proposed in my last letter. All, I need not say, should be good men and gentlemen, anxious to busy themselves for the welfare of the students, and capable of sympathizing with their feelings and pursuits. And I may add, as an evidence that I am not at all anxious to copy the details of our University system, that I should think if they were married men they would be so much the more respected and useful. The expense of such an establishment. divided among the parents of the youths would be very trifling; not, perhaps, equalling what they would gain by the difference between the rent of lodgings and of chambers—nothing, I should hope, to compensate, in their minds, for the positive advantage to the feelings and character of their sons.

Still I am inclined to think, that the staff of the Medical College might receive, though not immediately, most valuable addition. It seems to me, that a class of men is greatly wanted in the medical profession who shall be to the ordinary practitioner what the Fellows of Colleges are to our parochial clergy. How imperfect and one-sided our church would be without such a body; how these, the formal theologians, uphold the evangelists; the first being lifeless unless they have intercourse with the second; the second being liable to become the creatures of popular impulse, unless their views are strengthened and deepened by the teaching of the first,-all, I hope, are beginning to acknowledge. On the other hand, in the legal profession, we see what evil effects have resulted from there being no class who, apart from the noise of the courts, are meditating upon the principles of law, and endeavouring to avail themselves, for scientific purposes, of the unparalleled variety of facts which the records of English jurisprudence supply. To this want it seems that we may trace the worldly temper and sordid views which too sadly characterize the members of this profession;—at any rate, to this cause it must be owing, that our lawyers are obliged to encounter the crude sophisms of the Benthamites with mere objections of detail; or, if they want theories, to fetch them from

Germany.

Now certainly it would strike one that the hospital surgeons and physicians are well fitted to occupy that high scientific position among medical men. That they have not hitherto assumed it is owing, I think, chiefly to the want of some institution like that of which I have been sketching a feeble outline. The temptations of private practice must needs be strong where there is nothing to set against them. But yet there are some persons in this profession, (perhaps most of my readers will recollect one or two among their own acquaintance,) men of talent and accomplishment, fond of the study of medicine, both as a study and for the blessings it confers, yet evidently unfitted to compete with rivals, or to acquire popularity with patients; morbidly conscious of their own deficiencies, too often becoming, through disappointment, censorious and contemptuous towards men as honest as themselves, who possess the qualities and arts which have been denied to them. Were an opportunity held out to such men of retiring from the bustle of competition, of gratifying all their benevolent feelings, and, at the same time, advancing their knowledge by the extensive practice of an hospital—of taking part in the education of the younger members of their body, and, lastly, of pursuing the science of their profession in quietness and with vast advantages, and in concert with others similarly disposed, who can doubt that they would eagerly embrace it? And if they would also co-operate with the other officers of the establishment in advancing, by their society and example, the moral education of the students,

an institution would soon be formed of which England would have reason to be proud; an institution in which numbers of young men would be continually awakened to a sense of their powers and responsibilities, and from which they would go forth to be fellow-workers with the ministers of religion and with all who have at heart the glory of God and the welfare of men.

Your obedient servant, F.\*

• The following letter from a Medical Student deserves notice:-

Sta,—Permit me to trouble you with a few observations on a subject to which you have deservedly called the attention of your readers in the last two numbers of

your Magazine; I mean the education of Medical Students.

Being myself one of that body, I can assure you that the subjoined extract presents a picture of their state of spiritual destitution, which, although the last twenty years have brought with them some improvement, still remains, in its most important features, but too fearfully correct. Many there are among them, I am happy to admit, whose uniform diligence and propriety of demeanour, testify their adherence to the principles in which they have been educated; but there are many who, whilst they neglect not their professional studies, have become ensuared by the specious sophistries of the sceptic, and who deem their disbelief of the sacred mysteries of religion to be a sign of the superiority of their intellect, and of their emancipation from the shackels which priestcraft and bigotry have forged to enslave the multitude; whilst there remains a vast number of the low, the ignorant, and the vulgar, who spend their days in sloth, and their nights in debauchery, not less regardless of the demeanour of gentlemen and christians, than of the object for which (frequently at a great personal sacrifice) their friends have enabled them to reside in the metropolis. And then, when the time allotted for their education is drawing to a close, they find a sure refuge in the grinders; + who, by dint of hard labour, manage to cram into their heads in a few months, the superficies of that knowledge, which the more in-dustrious spend years in acquiring. Thus prepared, they present themselves before the medical authorities for examination; and, aided by impudence and good luck, they receive full authority to diffuse among their fellow-subjects the beneficial influence of their moral principles and professional skill.

Having thus stated the evil, let me shortly propose the means which alone appear to me to be capable of opposing its farther progress:—and these are, rigid domestic controul, and enforcement of religious discipline. By the first, habitual neglect of study and nooturnal debauchery would be prevented; by the second, the contamination of the good might be in some measure counteracted, the irresolute might be confirmed, the bad reclaimed. I am well aware, Sir, that this proposal is but little in consonance with the spirit of the age, that it will meet with no favour from the so-called enlightened opponents of bigotry, the advocates of an unshackled system of education; I do not hope that its approximation to the model of the old universities will please that ingenuous part of my fellow students, who shew by their fondness for interlinear translations of Celsus and the Pharmacopoeia, that their hostility to those venerable institutions is something more than theoretical. But, sir, I presume to offer it as the result of my personal experience and conviction; knowing as I do, that, even by the better disposed, many indiscretions would have been prevented, many temptations resisted, had the weight of authority given an additional motive

for attendance in the lecture-room or the chapel.

It would not, I think, be difficult for the authorities of the new university to establish chambers for the students on an economic scale and under due regulations, or to license the houses of responsible persons for that purpose. As for the enforcement of religious discipline, with regard to those of the established religion, it would be easy; the others might be required to attach themselves to some priest of their respective sects, and to produce periodically from him certificates of their attendance on his ministration.

I know not, sir, whether you may think this letter worthy of your attention; but let me in conclusion entreat you to continue your benevolent endeavours for the establishment of a better-regulated system of medical education.

I am, Sir, your obedient servant,

A MEDICAL STUDENT.

<sup>†</sup> Not that I mean to throw any shade of disrespect on the grinders, many of whom are gentlemen of the highest respectability and most extensive acquirements, and the manner in which they perform their task is highly creditable to their ingenuity and perseverance.

Extract from the Life of Mr. Basil Owen Wood, by his Father, in the "Memoirs of the Rev. Basil Wood and some members of his Family," &c., p. 70.

# ECCLESIASTICAL INTELLIGENCE.

#### ORDINATIONS.

Bishop	of	Bath	and	Wells,	Wel	ls Cathedral	•••••	May	7
Bishop	of	Word	ester	, Chan	el of	Hartlebury	Castle	May I	

#### DEACONS.

Name.	Degree.	College.	University.	Ordaining Bishop.
Couehman, J	B.A. B.A. B.A.	Clare Hall Balliol St. EdmundH Trinity Christ's Corpus Christi	Dublin Camb.	Woreester Bath and Wells Bath and Wells Bath and Wells Woreester Bath and Wells
		PRIESTS.		
Boyle, R. C. T	. B.A. . B.A.	Christ Church Pembroke University Trinity Magdalen Hall	Camb. Oxford Camb.	Bath and Wells Bath and Wells Bath and Wells Worcester Bath and Wells

The Archbishop of York intends to hold a general ordination at Bishopthorpe, on Sunday, 31st of July. Candidates are to send their papers before the 1st of July, and to attend at the Palace on Thursday, the 28th of that mouth.

# CLERICAL APPOINTMENTS.

Boustead,	Head Master of Kirby Lonsdale Grammar School,
	Westmoreland. A Priest Vicar of Exeter Cathedral.
Daniel, J. E.	Chaplain to the Hoxne Union Workhouse, Laxfield,
	Suffolk.  Domestic Chaplain to the Earl of Burlington.

Hall, Peter	Minister of Tavistock Chapel, Drury Lane.					
Hannam, E. P	Minister of the Parochial Chapel at Camden Town,					
•	St. Pancras,					
Hildebrand, J. B	Head Master of Kibworth Free Grammar School.					
Milne, N	Domestic Chaplain to Lord Abinger.					
Muckleston, J						
Oldershaw, H	Priest Vicar of Lichfield Cathedral.					
Pendrill, John	Assistant Curate of St. Mark's Church, Woodhouse,					
,	near Leeds.					
Prickett, M.	One of the Chaplains of Trinity College, Cambridge.					
Ridding, C. H., V. of Andover, a Surrogate for the diocess of Winchester.						
Somerville, P	Chaplain of His Majesty's Ship "Cornwallis," 74.					
Trevor, George	Chaplain to the Forces on the Madras Establishment.					

# PREFERMENTS.

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Name.	Preferment.	County.	Diocess.	Patron.				
Alcock, Charles {	Adderbury V. w. Boddicote C. and Little Barford C.	Oxford	Oxford	New Coll., Oxford				
Attley, S. C }	St. Stephen V. and St. Saviour's P. C.	Norfolk	Norwich	D. & C. of Norwich				
Barnes, James A. Boyle, Hon. R. C. T.	East Gilling R. Marston Bigot R.	N. York Somerset	York B. & W.	Trinity Coll., Camb. Earl of Cork & Orrery				
Brown, J. R	Knighton P. C.	Radnor	Hereford {	Warden of Clunn Hospital				
Carter, W	Barnsley St. George in Silkstone P. C.	W. York	York	Archbishop of York				
Chanter, John M. Clarke, John W.	Ilfracombe V. Studley V.	Devon Warwick	Exeter Worcester	Preb. in Sarum Cath. Robert Knight, Esq.				
Conybeare, W. D.	Axminster V. w. Kilmington C. and Membury C.	Devon	Exeter {	Preb. of Warthill, York Cathedral.				
Dewe, —	Kingsdowne R.	Kent	Rochester	D. & C. of Rochester				
Drake, Z. H	Clovelly R.	Devon	Exeter	Sir J. H. Williams				
Edwards, R	Llanfechell R.	Anglesea		Bishop of Bangor				
Farish, William	Little Stonham R.	Suffolk	Norwich	Mrs. C. Bevan				
Flavell, John W	Ridlington R. w. East Ruston V.	Norfolk	Norwich	D. & C. of Windsor				
Garnett, J	Dilhorne V.	Stafford	L. &. C.	D. & C. of Lichfield				
Glubb, J. M	Shermanbury R.	Sussex	Chichester					
Haigh, Daniel	Bracewell V.	W. York	York	Earl de Grey				
Holworthy, W. H.	Blicking V. w. Erpingham R.	Norfolk	Norwich	Dow. Lady Suffield.				
Holley, Edward	Hackfield R. and Whitwell R.	Norfolk	Norwich {	Rev. E. Arden, and Wm. Repton, Esq.				
Hooper, F. J. B	Upton Warren R.	Worces.	Worcester	Earl of Shrewsbury				
Jenkins, Charles	Stradishall R.	Suffolk	Norwich {	Sir R. Harland, bt., and others				
Ould, Fielding	Christ Church P. C., Liverpool	} Lancash.	Chester	J. Houghton, Eaq.				
Richards, H	Ceido P. C.	Carnarvo	n Bangor	T. P. J. Parry, Esq.				
Scott, John	Surlingham St. Mary V. w. St. Saviour C.		Norwich	Rev. Wm. Collett				
Spurgin, John	Š Great & Little Hock- ham V.	Norfolk	Norwich	Rev. J. Spurgin				
Winthrop, B	Wolverdington R.	Warwick	Worcester	Rev. J. Roberts				

## CLERGYMEN DECEASED.

Name.	Preferment.	County.	Diocese.	Patron.	
Bowles, John, Selish	oury.	_			
	-		( Pec. of )		
Cobley, John	Cheddar V.	Somer.	D. & C.	D. and C. of Wells.	
Davy, Charles		Wilts	Sarum	Bishop of Sarum	
Ellerton, Joseph	Baswick V. and Marston P. C.	Stafford	}	Rev. W. Inge, and — Lane, Esq.	
	and Marston P. C.	Stafford	L. & Cov.	R.of St. Mary's, Staff.	
Ellis, James	Ashurst R.	Sussex	Chichester	Magd. Coll., Oxford	
Forster, Thomas	Fetcham R.	Surrey	Winchester	Rev. J. G. Bolland	
Hubbard, Richard V		-			
Maydwell, W. Lock	wood, Thrapston, Nort	hampton			
Milner, Wheeler, Li	iverpool	_			
Mister, S. W	Little Rollwright R.		Oxford	Sir J. Read, bart.	
Morton, John	Chorlton cum Hardy P.C., Manchester	Stafford	L.& Cov.	Manchester Coll. Ch.	
Pain, Robert, Blox					
Powell, John	Llansoy R.	Monm.	Llandaff	Duke of Beaufort.	
Robertson, John	Great Bentley V.& Brightlingsea V.	Essex	London	Bishop of London	
Rufford, W. S	Binton R.	Warwick	Worcester	Marquis of Hestford	
Shutt, Joseph, late	Curate of Aldridge, at (	Coppice H	all	•	
	Great & Little Hock-				
Skrimshire, T	ham V. and South Creak C.	Norfolk	Norwich	Rev. J. Spurgin	
Steer, Charles	Axminster V. 10.  Kilmington C.  and Membury C.	Devon	Exeter	Preb. of Warthill, York Cathedral	
Thorold, Edward.	Hougham w. Mars-	Lincoln	Lincoln	Sir J. C. Thorold	
Wilcox, John	Little Stonbam R.	Suffolk	Norwich	Mrs. C. Bevan	
Williamson, W. L.	Guisborough P. C.	N. York	York	Archbishop of York	
Wood, John Manley, Stamford Hill					

# IRELAND.

# PREFERMENTS.

The Rev. Edmond Dalrymple Hesketh Knox, A.B., Rector and Vicar of Rathronan, diocese of Limerick, to the Rectory of Kilflyn, vacant by the death of the Rev. E. Herbert.

The Rev. Samuel Eccles, to the Chapel of St. George, Dublin, vacant by the death of the Rev. Mr. Barker.

The Rev. James Howie, to the Curacy of St. Mary's, Dublin.

The Rev. Abraham Walker to the Curacy of St. Mark's, Dublin.
The Rev. Joseph Gabbett, Prebendary of Effin, has appointed the Rev. Joseph Gabbett, Jun., to the Curacy of that parish.

Rev. Edmund Lambeth, to the living of Monanimy, diocese of Cloyne.

The Lord Lieutenant has conferred the living of Castletownarra and Burgessbeg. county Tipperary, on the Rev. Edward Hartigan (Domestic Chaplain to the late Lord Bishop of Killaloe), vacant by the death of the Rev. Dr. Gabbett.

## UNIVERSITY NEWS.

## OXFORD.

## April 30.

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Exeter College .- An Examination will take place on Thursday, the 2nd day of June, in order to Election to Three Scholarships in this College. One, open to all, Undergraduates or others about to enter at the University, above the age of 16; the second, limited to sons of clergymen of the county of Devon, under the age of 19, with preference to the kindred of the Rev. Thomas How, late rector of Huntspill, Somerset; and the third, limited to persons educated in the county of Devon, with preference to Ashburton School.

On Thursday last, the following Degrees were conferred :

Doctor in Civil Law-Hon. J. D. Bligh,

Fell. of All Souls', (grand comp.)

Masters of Arts - Rev. T. G. Simcox,

Matters of Arts — Rev. T. G. Simcox, Wadham, grand comp.; Rev. H. D. Phelps, Wadham; Rev. B. Faussett, Corpus Christi; Rev. J. R. Coope, Ch. Ch.; J. B. Michel, Fell. of Queen's; Rev. C. Walters, Merton. Bachelors of Arts—J. Andrew, St. John's, grand comp.; T. C. H. Leaver, Fell. of St. John's; J. Brenchley, University; J. Butler, All Souls'; J. Boucher, Exhibitioner of Lincoln; H. G. Adams, Ch. Ch.; M. Mills, Ch. Ch.; H. Middleton, Wadham; R. Flakiston, Queen's; E. Barnett, Worcester; W. Newton, Balliol; H. Crawley, Balliol; E. Wells, Fell. of New College; A. Nugee, Brasennose; J. J. Maberly, Brasennose; A. Arrowsmith, Magdalen Hall; J. nose; A. Arrowsmith, Magdalen Hall; J. Browell. Exeter.

On Thursday last, Thomas Chaffers, B.A., Exhibitioner, of Brasennose, and Hulme's was elected a Fellow of that Society

On Thursday last, the Rev. Cooke Otway, M.A., of Trinity College, Dublin, was admitted ad eunders of this University.

The Margaret Professor of Divinity has announced his intention of reading the Epistles with a private class during the present and Act Term.

Ashmolean Society—May 6.—The President in the chair. The Rev. W. Lee, of New Coll., and J. Peter, Esq., of Merton College, were elected members. The Secretary announced that a limited number of copies of the Memoirs printed by the Society were on sale at Mr. Parker's. Mr. Philip Duncan read a Paper on the Remains of Roman Art found in Britain, as illustrated by specimens in the Museum; and Dr. Daubeny made some comments on a passage in Dr. John Davy's recently published Life of his Brother, Sir Humphrey Davy; and replied to some objections brought against the chemical theory of volcanoes in the last number of the 'Quarterly Review.'

## May 7.

The great meeting of the University on the subject of a proposed statute, limiting the owers to be exercised by the present Regius Professor of Divinity, took place on Thursday last at two o'clock; and long before that hour Oxford was crowded with members of convocation, anxious to record their sentiments upon this important question. It had been previously arranged that the Convocation should be holden in the Theatre, as well as that admission to that building should be strictly limited to those who had a right of suffrage. By this arrangement, strangers, as well as the undergraduate members of the University, were excluded, and some feelings of disappointment, together with certain signs of impatience, were manifested, which, at one time, it was feared, might lead to a breach of academical discipline; for a few windows were broken, and about a dozen of the younger members forced their way into one of the staircases of the Theatre. The quick appearance of the Procuratorial officers, and the remonstrances of the masters, had, however, an immediate effect, and the business of Convocation experienced only a momentary interruption. Everything else was conducted with a decorum, we may almost say with a solemnity, that was peculiarly striking; and the impression made upon ourselves was, that the great majority of voters were performing, what to them appeared an imperative, although a most unwelcome, public duty, whilst the minority were intent upon bearing testimony to the Professor's acknowledged talents, and most amiable private character. It has been said, by a portion of the London Press, that the whole affair has been regarded, both by the proposers and the opponents of the statute, as political. This, however, is a decided mistake on the part of our contemporaries; and only proves that they are altogether ignorant of the tone of feeling, and high sense of academical honour, that characterize this University. The great body of the members of Convocation have not suffered either party or politics to sway their opinions on this all-absorbing question; and it is of importance to keep this fact in view for the credit of either side, and for the character of the University at large.

The form of statute read by the Registrar was as follows :

Quum ab Universitate commissum fuerit S. Theologise Professori Regio, ut unus sit ex corum numero, a quibus designantur selecti Concionatores, secundum Tit. XVI. 5. 8. necnon ut ejus consilium adhibeatur, si quis Concionator coram Vice-Cancellario in questionem vocetur, secundum Tit, XVI. §. 11. quum vero qui nunc Professor est, acriptis quibusdam suis publici juris factis ita res theologicas tractaverit, ut in hac parte nullam ejus fiduciam habeat Universitas;

Statutum est, quod munerum predictorum expers sit S. Theologie Professor Regius, donec aliter Universitati placuerit. Ne vero quid detrimenti capiat interea Universitas, Professoris ejusdem vicibus fungantur alii; scilicet, in Concionatoribus selectis designandis Senior inter Vice-Cancellarii Deputatos, vel eo absente, aut ipsius Vice-Cancellarii locum tenente, proximus ex ordine Deputatus (proviso semper, quod sacros ordines susceperit), et in consilio de Concionibus habendo Prelector Dominse Margaretse Comitissee Richmondiæ.

After the promulgation of the Statute, everal Members of the University addressed and Mr. Rowlandson, lately a Michel Fellow of Queen's. The supporters of the Statute were Mr. Miller, of Worcester, (the Bampton Lecturer of 1817,) and Mr. Keble, of Oriel, the present Professor of Poetry. At the con-clusion of these speeches, the votes were taken, and by a new arrangement, which was on Thursday tried for the first time, and with complete success. The Masters of Arts ascended the steps of the great circle, and, passing the Proctors chairs, gave their votes to one or the other of those officers, and instead of returning, and by so doing causing much impediment and confusion, proceeded onwards to a door immediately behind the Vice-Chancellor's chair, and thus were let out into the lobbies, and so returned into the body

of the Theatre, or went away, at pleasure.

At about half-past four o'clock the scrutiny terminated, and the Senior Proctor made the usual announcement, "majori Parti placet," The numbers, which were not publicly declared, being-

Placet -Non Placet Majority for the Statute -

Yesterday se'nnight, the following gentle-men of this University were admitted to their Degrees as Barristers-at-Law, by the Hon. Society of the Inner Temple:—St. G. Gore, Oriel; E. Kensington, M.A., Balliol; M. H. Marth, M.A., Student of Ch. Ch.; and C. H. A. Martelli, B. A., Trinity.

On Tuesday last, the following gentlemen were called to the Degree of Barristen-ab-Law by the How Society of Lincoln Inn.

by the Hon. Society of Lincoln's Isa: —J. H. Barker, M.A., Ch. Ch.; W. R. Ward, B.A., Balliol; and C. G. Prideaux, M.A. Balliol.

Queen's College.—The annual Election of Scholars on the Old Foundation, open to natives of Cumberland and Westmorland, between the ages of 16 and 21, will take place on Thursday, the 9th of June. Candid are required to present themselves to the Provost on Saturday, the 4th, with certificates of baptism, and testimonials. The Examination will commence on Monday, the 6th of June.

On Monday last, the Rev. W. P. Powell, B.C.L., of Worcester College, and Hend Master of Clitheroe Grammar School, was admitted to the Degree of Doctor in Civil Law.

On Tuesday last, the Rev. W. Sewell, M.A. Fellow and sub-rector of Exeter College, was unanimously chosen Professor of Moral Philo-sophy, in the room of the Rev. Dr. Hampdon, resigned.

On Thursday last, the following Degrees

were conferred :-

Masters of Arts—Rev. C. Lenie, Ch. Ch., grand comp.; Rev. R. Williams, Ch. Ch.; Rev. T. Child, Queen's; Rev. H. O. Com, Worcester.

Backelors of Arts—E. H. Woodall, Exeter, grand comp.; C. R. Hall, Ch. Ch., grand comp.; Hon. C. H. Cust, Ch. Ch.; W. F. Wingfield, Ch. Ch.; T. W. Duaston, Exeter; G. H. Clarke, Exeter; G. Gipps, St. Mary Hall; W. Whitehead, Saholar of Worcester; Hon. A. Duncombe, Worcester; K. B. Foster, Lincoln; E. H. V. Colt, Queen's; J. Sansom, Queen's; J. Wood, Queen's; A. Hawkas, Wadham; N. Stainton, Wadham; W. H. Webb, Magdalen Hall; W. Meyler, Pembroke; J. Darcey, Scholar of Brasennese; J. R. G. Manby, Brasennose; T. H. A. Poynder, Brasennose; R. Downes, Trimity; T. K. Thomas, St. John's; G. Carter, St. John's; E. Wright, Oriel.

The Exercises sent in for the Prizes given Bachelors of Arts-E. H. Woodall, Exeter

The Exercises sent in for the Prizes given by the Chancellor of the University, and under the will of Sir Roger Newdigate, are—For the Latin Essay, 2; English Essay, 18; Latin Verse, 24; English Verse, 30.

## May 14.

Wadhem College.—There will be an Election of a Sebelar on Thursday, June 30th. Candidates must not have exceeded the 19th year Warden certificates of baptism, and of their parents' marriage, on or before Saturday, June 25, at nine o'clock.

Brasemose College.—A Fellowship is va-cant, founded in 1522, for persons bern in the City or County Palatine of Chester, of the cousinege, or lineage of John Williamson, some-time Rector of St. George's, in Canterbury er of the name, couringe, er of the lineage of Sir John Port, Serjeant-at-Law, or of his heire, bern within the said City or County of Chester; who are, however, required to be Graduates of this University, not exceeding eight years from the day of their matriculation. Candidates are required to announce themselves to the Pr required to antecome the control of with certificates of baptism, and t from their respective Colleges or Halls.

Yesterday the following Degrees were conferred :-

Bachelor and Doctor in Divinity, by accu-mulation—The Venerable E. Pope, Queen's,

Archdescon of Jamaica, grand comp.

Doctors in Medicine—R. B. Todd, Pem-

broke ; W. Duke, Magdalen hall.

broke; W. Duke, Magdalan hall.

Masters of Arts.—Rev. S. W. Yates, Balliol,
grand comp.; W. Jones, Balliol; Rev. J. A.
Smith, Queen's; Rev. H. Carey, Worcester.

Bachelors of Arts.—G. E. Bruxner, Ch.
Ch., grand comp.; R. H. Howard, Ch. Ch.;
N. F. B. Dickinson, Ch. Ch.; W. C. Bensley,
Schales of Lincoln: J. Avandl Scholer of Schelar of Lincoln; J. Arnould, Scholar of Wadham; E. Whitehead, Scholar of Wadham; H. J. C. Smith, Wadham; F. H. Deane, Madham; J. Bowles, Magdalen hall; E. W. L. Davies, Scholar of Jesus; H. H. Brown, Corpus Christi; J. H. Butterworth, Exeter; J. Tunnard, Exeter; B. J. Chaplin, Demy of Magdalen; M. Jeffarys, Brasenace; S. H. Ressell, Fellow of St. John's.

The Regius Professor of Divinity has given notice of a course of lectures to commence on

Monday, the 6th of June.

May 21.

Magdalen College. Two Fellowships are vacant in this College, open to any members of the University of Oxford, who are natives of Buckinghamshire or Nottinghamshire. Can-didates must be Bachelors of Arts, at least, at the period of Election, which takes place on Tuesday, the 26th day of July; and they are required to present themselves to the President on or before the Thursday previous to the Election, with certificates of baptism, and testimonials from their Colleges or Halls.

Worcester College. — There will be an Election of a Scholar, on the Foundation of Mrs. Sarah Eaton, on Thursday, the 16th of June. The Examination will begin on Monday, the 13th, at ten o'clock; and candidates are required to present to the Prevent certificates, signed by the bisheps of their respective Dioceses, by the ministers of their parishes, and by two or more respectable inhabitants of the same, that "they are sons of clergymen of the Church of England, and want assistance to support them at the University."

Lincoln College. - Two of Lord Crewe's Exhibitions, now vacant, will be filled up on

Saturday, June 11th.

N.B. Candidates must be natives of the Diocese of Durham; or, in default of such, of Northallertonshire and Howdenshire, in the county of York; or of the counties of Leicester, Northampton, or of the Diocese of Oxford; and are desired to call upon the Sub-Rector with an affidavit of their place of birth, on or before Wednesday, June 8th.

Yesterday, J. L. R. Kettle, Esq., M.A., and one of Lord Crewe's Exhibitioners, Lincoln College, was elected a Fellow of that Society.

## CAMBRIDGE.

April 29.

The nomination of two gentlemen for the office of Public Orator took place in the

Senate-House on Tuesday morning. Mr. Crick, of St. John's, and Mr. Thorp, of Trinity, being the only two candidates, were immediately nominated as a matter of course. On Wednesday morning, at nine o'clock, the poli was opened, and for several hours the num-bers were nearly equal, but during the latter part of the day it was seen that Mr. Crick was gradually gaining ground, which he con-tinued to do till four o'clock. At that hour the poll was closed, and opened again at half-past eight. At the final close, at ten o'clock, the numbers stood-

Mr. Crick was then declared elected, and was sworn in according to the usual form.

At the congregation on Saturday, the 16th inst., the following degrees were conferred :-

inst., the following degrees were conferred:

Honorary Master of Arts—The Hon. C.
S. Savile (fourth son of the Earl of Mexhorough), Queen's.

Backslors of Arts—J. V. Austin, Trinity;
W. Nurse, Trinity; G. D. Lowndes, Trinity;
R. W. Pierpoint, St. John's; W. Sherwood,
Cath. hall (comp).

#### May 6.

On Wednesday last, Edward Warter, B.A., and the Rev. S. G. Fawcett, were elected Senior Fellows of Magdalen College. H. H. Swinney, B.A., was also elected a Fellow of the same Society.

On Thursday, April 28, Mr. Robert Phelps, M.A., Scholar of Trinity College, was elected by the Master and Fellows of Sidney Summer College, Mathematical Lecturer of that Society,

on the foundation of Mr. Taylor.

At a Congregation on Friday last the following Degrees were conferred :in Divinity - Rev. J. Stoddart, Dector Clare Hall.

Masters of Arts — T. Tower, St. John's; Rev. W. Pound, Fellow of St. John's; Rev. C. B. Lockwood, St. John's; R. F. Myers, Fellow of Clare Hall; Rev. R. F. Begbie, Fellow of Pembroke College; Rev. W. Greigson, Rev. H. T. C. Hine, Corpus Christi; Rev. W. W. Harvey, King's; G. Whitaker, Fellow of Queen's; A. P. Birrell, Sidney College. Bachelors of Arts — W. A. Westoby, R. Jennings, Trinity; J. L. Ison, J. Williamson, W. Sparling, W. Williams, St. John's; T. T. Leete, Caius; T. Brotherton, Corpus Christi; T. Coward, J. Bell, T. Sandon, Queen's; J. C. Glaves, J. E. Downing, G. Dover, Catharine Hall; J. Williams, Christ's; W. H. Ibotson, Magdalen. Masters of Arts - T. Tower, St. John's;

son, Magdalen.

At the same Congregation Thomas Attwood Walmisley, Mus. Bac. of Jesus College, was appointed Professor of Music, in the place of the late Doctor Clarke Whitfield. Also, the Report of the Syndic of the Tyrwhitt's Hebrew Scholarships was confirmed.

At a Congregation on Monday last, Thomas Hunt, M.A., of Christ Church, Oxford, was admitted ad eundem of this University.

Graces also passed the Senate—To appoint Mr. Phillips, of Queen's College, an Examiner

for Tyrwhitt's Hebrew Scholarship, in the place of the Regius Professor of Hebrew; and Mr. Browne, of Emmanuel College, in the place of the Professor of Arabic; also to appoint Mr. Skinner, of Jesus College, and Mr. Rose, of St. John's College, Examiners for the Tyrwhitt's Hebrew Scholarships.

#### May 13.

At a Congregation on Wednesday last, the following Degrees were conferred :-

Honorary Masters of Arts—C. W. G. Howard, Trinity, fourth son of the Earl of Carlisle; D'Arcy, G. Osborne, Magdalen College, fourth son of Lord Godolphin.

Master of Arts-H. Raikes, Corpus Christi. Bachelor in the Civil Law-Rev. N. J. B.

Hole, Pembroke.

Hole, Pembroke.

Bachelors of Arts—J. G. Johnson, Trinity;
J. G. Packer, Trinity; J. Philips, Trinity;
J. Johnstone, St. John's; H. B. Jones, St.
John's; H. Drorry, Caius; R. A. H. Hirst,
Caius; J. Buller, King's; G. Williams,
King's; B. Ayres, Queen's; T. Minster,
Catharine Hall; R. J. Morris, Jesus; H. C.
Knightley, Jesus; G. L. Gower, Trinity hall;
T. Dawson, Downing College, (comp.) T. Dawson, Downing College, (comp.)

At twelve o'clock the voting commenced for the selection of a design for the New Library; The three plans proposed were those of Mr. Cockerell, Messrs. Rickman and Co., and Mr. Wilkins. At the close of the voting, at two o'clock, Mr. Cockerell's plan was declared to

be chosen by a large majority.

At the same Congregation the following Grace passed the Senate: .- To appoint the Vice-Chancellor, the Master of Jesus College, Dr. Haviland, Mr. Peacock, Mr. Worsley, Mr. Willis, and Mr. Hymers, of St. John's, a Syndicate to consider and report to the Senate whether the design selected for the New Library be in conformity with the instructions given to the Architects.

Yesterday the Chancellor's Prize for the best English Poem was adjudged to Thomas Whytehead, of St. John's. Subject—" The Empire of the Sea."

#### May 20.

The Syndicate lately appointed to consider and report upon the expediency of purchasing the museum and anatomical preparations of Dr. Macartney, the professor of anatomy in Trinity college, Dublin, have made their report to the senate. This report strongly recom-mends the purchase; and it is believed that a grace will shortly be introduced to carry the recommendation into effect.

The Syndicate appointed by a grace of the senate on the 11th of May, for the purpose of considering whether the design chosen for the New Library, &c., be in conformity with the instructions given to the architects, have made the following report to the senate:

They have examined Mr. Cockerell's design with reference to the instructions given to the architects, with regard to the nature, extent, and arrangement of the accommodation required, and they are of opinion that it is in conformity with those instructions.

With respect to the probable cost of the buildings to be erected in the first instance, they have made inquiries of Mr. Cockerell, who is of opinion that the portion of the design which is marked in his drawings (see Portiolio, No. 5.) as purposed for immediate execution, and which comprehends all the accommodation immediately required by the instructions, may be built and prepared for the reception of its fittings, for a sum not exceeding 25,000t. Mr. Cockerell, however, declines pledging himself to this precise sum, as the amount of the expenditure may be materially affected by the nature of the stone and other materials em-

ployed.

A meeting of the Philosophical Society was held on Monday evening, Dr. Thackeray, V. P.,

A letter from A. De Morgan, in the chair. A letter from A. De Morgan, Esq., to the Rev. George Peacock, was read, containing a sketch of a method of introducin discontinuous constants into the arithmetic expressions for infinite series. Also a memo by P. Kelland, Eq., of Queen's college, of the mathematical results of a mixture of class fluids (as air and vapour in the atmosphere), and on the theory of heat. With regard to the latter subject, the object was to shew that there is a translation backwards or forwards of the calorific particles, consequent on and varyng in intensity with the transverse vibration. Mr. Hopkins made some statements respecting experiments recently made on the temperature of mines and the doctrine of central best. Mr. Airy gave an account of observations of temerature made during the great solar eclipse of May 15th.

## DUBLIN.

TRINITY COLLEGE, 1836. Trinity Term Examinations.

N.B. The names of the successful Candidate in each rank are arranged, not in order of merit, but in the order of standing on the College Books.

SENIOR SOPHISTERS.

HONOURS IN SCIENCE .- Second Rank: Morgan, Lewis; Hussey, Malachy; Chichester, Robert.

Honours in Classics.—First Rank: Wyley, William .- Second Rank : Henn, Thomas

JUNIOR SOPHISTERS.

HONOURS IN SCIENCE .- First Rank: Mr. Kelly, Charles; Burke, Henry; Connor, Henry; Flanagan, Stephen.—Second Rank: Mr. Matsy, John B.; Warren, Robert; Ovena, Edward; Sanders, Thomas; Ellis, Conyngham; Doyle, John.

HONOURS IN CLASSICS. - First Rank : Walters, John Francis; Perrin, John; Mills, Richard; Ahera William.—Second Rank: Mr. Torrens, Thomas F.; Mr. Wise, James L.; Mr. Vance, Andrew; Tibbs, Henry; Newman, William; Miller, William; Littledale, John.

SENIOR PRESEMEN.

HONOURS IN SCIENCE .- First Rank: Mr. Blood, William; Lendrick, James; White, Matthew; Salmon, George; M'Gillicuddy, Francis; Galbraith, Joseph.—Second Rank: Dobbs, Conway; Rutherford, Archibald; Rutherford, Henry; Moore, Richard; Longfield, George; Gabbett, Robert. HONOURS IN CLASSICS. — First Rank:

Honours in Classics. — First Rank:
Mr. Cairns, Hugh M'Calmont; Flanagan,
John; Byrne, James; M'Gillicuddy, Francis;
Loughlin, John William; Longfield, George;
Law, Hugh; Graham, George. — Second
Rank: Mr. Rynd, James G.; Mr. Story,
Joseph; Mr. Bushe, Richard Henry; Lendrick, James; Feinaigle, Charles; Salmon,
George; Gwynne, James; Sharkey, Lewis
G.; Black, William Faussett; Peebles, Robert
Benjamin; Clibborn, John; Moore, Ponsonby;
Richardson, John; Murphy, Jeremiah; Dobbyn, Thomas. byn, Thomas.

JUNIOR PRESEMEN.

Honours IN Science. First Rank: Mr. Forde, Thomas; Mr. Morris, Arthur; Kirk-patrick, William; Richards, John Henry; Lee, George; Gaggin, John; Hume, Abraham.—Second Rank: Mr. Ryder, Michael Wood; Wilson, Hugh; North, Roger; Bassett, William; Studdart, George; Edge, John; Concorna, Michael E.; Smith, Henry; Boyce, James W.; Le Marchant, Robert; Bagot, Edward; Morris, Richard.

HONOURS IN CLASSICS. -- First Rank: Mr. Ryder, Michael W.; Mr. Kinahan, Danliam C.; Bickmore, Charles; Porter, William; Power, Cuthbert Collingwood; Ralph, Charleton Stewart; Smith, James.—Second Rank: ton Stewart; Smith, James.—Second Rank:
Mr. Stannus, Thomas Robert; Mr. Foster,
John V.; Hamilton, James; Bassett, William;
Lee, George; Walker, John; Halpin, Nicholas John; Bagot, Edward; Gaggin, John;
Smith, George; Magee, William; Riordan,
Patrick; Bickmore, Frederick A.; King,
Francis; Cangley, David.
Franc Sadlers, Senior Lecturer.

The examinations for Scholarships took place on the 19th and 20th of May, and the examination for Fellowships on the 25th and three following days. The result was not known in time for this publication.

The three vacant Fellowships in Trinity College were occasioned by the lamented deaths of Mr. Meade and Mr. M'Clean, and by the promotion of the Rev. Mr. Chapman to the living of Ramochy in the diocese of Raphos.

## BIRTHS AND MARRIAGES.

## BIRTHS.

Of Sons — The lady of the Rev. Hugh Allan, Cricklade, St. Mary, Wilts; of Rev. E. W. Wakeman, High Park, Oxon; of Rev. E. Raymond, Swindon R.; of Rev. H. Chaplin, Welbeck-street; of Rev. Ralph Berners, King's Walden; of Rev. S. Croft, St. Mary, Stoke, (still-born); of Rev. S. Crott, St. Mary, Stolke, (still-born); of Rev. R. Beatson, Mint-yard, Canterbury; of Rev. P. Still, Manningford Bruce; of Rev. A. H. Adney, Hologate, York; of Rev. W. Ferguson, Crow-hall, near Gateahead (of twin sons); of Rev. J. Birkett, Ovingham.

Of Daughters—The lady of the Rev. S. S. Warmoll, Alphamstone R.; of Rev. W. H. Tatham, Blackburn P.; of Rev. R. B. Green-Tatham, Blackburn P.; of Rev. R. B. Greenlaw, Blackburn P.; of Rev. R. B. Greenlaw, Blackbeath; of the Bishop of Hereford, Poet's Corner, Westminster; of Rev. J. F. Alleyne, Tunbridge Wells; of Rev. G. Pickhard, Bloxworth; of Rev. W. Y. Draper, Chilham, Kent; of Hon. and Rev. S. Best; of Rev. W. J. Phillpotts, Haflow V., Worcestershire; of Rev. C. Alcock, Adderbury V. (stilbburn); of Rev. W. M. Oliver, Woodford, Essex; of Rev. R. Sankey, Farnham; of Rev. W. H. Graham, Great Bromley R., Colchester; of Hon. and Rev. G. Yorke, Aspenden R.; of Rev. H. Reeks, Warnford, Hants; of Rev. T. Woodrooffe, Colbourne R., Isle of Wight; of Rev. J. Blenherhasset, Ryme Intreseca; of Rev. J. D. Brown, Huish Episcopi V.; of Rev. R. Webster, Strouton V. R. Webster, Strouton V.

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## MARRIAGES.

MARRIAGES.

Rev. W. Kemble, of Swindon, Wilts, to Mary, eldest d. of the late J. H. Wackerbarth, Eq., of Upton, Essex; Rev. E. S. Ensor to Ellen, second d. of the late C. Tompson, Eaq., of Great Witchingham Hall, Norfolk; Rev. E. J. Shepherd, r. of Totterseliffs, to C. Heyman, youngest d. of M. P. Lucas, Eaq., of Wateringbery-place, Kent; Rev. T. Wyld, of North Wraxall, Wilts, to Maria, d. of the late J. Neeld, Eaq., of Gloucester-place, Portman-square; Rev. W. Littlehales to Elisabeth, eldest d. of the late Capt. W. H. Cleather; Rev. E. J. Raines, of York, to Ellen, third d. of the late d. or the late Capt. W. H. Cleather; Rev. E. J. Raines, of York, to Ellen, third d. of the late Rev. W. Hodgson, of Rochdale; Rev. J. P. Maurice, r. of Rympton, Somerset, to the Hou. J. L. Powys, youngest d. of the late Lord Lilford; Rev. M. J. Lloyd, M. A., r. of Depden, Suffolk, to Sarah L., eldest d. of J. Timden, Sumois, to Saran L., sadest d. of J. Tim-peron, Esq., of New Barnes, Herts; Rev. A. Cameron, B.A., of Kitchoman, Islay, to Mary, d. of the late C. Stiles, Esq., of Bristol; Rev. E. Morgan, M.A., c. v. of Syston, in the county of Leicester, to Mrs. Roberts, of Coed-mawr, Carnarvon; Rev. F. Annesley, M.A., Oxford, Carnarvon; Rev. F. Annestey, M.A., Oxford, to Charlotte, only d. of the Rev. H. H., Mogg, M.A., v. of High Littleton, Somersetahire; Rev. W. Irving, of Weare, near Cross, Somersetahire, to Jane A., only d. of the late Capt. Rome, of the 29th Regt. Foot; Rev. W. Holden, Assistant Chaplain of St. Oswald's, Worcester, to Hannah E., d. of J. Goldingham, Esq.,

F.R.S., of Britannia-square, in that city; Rev. J. P. Hewlett, of Dodbrook, Devonshire, to Miss E. Shackleford, of Cheltenham; Rev. W. Corfield, to Henrietta L., second d. of Lab Maria Coles; Rev. E. Blick, M.A., r. of Rotherhithe, London, to Louisa A., second d. of the late Rev. W. Hutchinson, v. of Cole-

brook, Devon; Rev. J. Hutchinson, M.A., p. c. of Hanford, Trentham, to M. Ofiver, third d. of the before-mentioned Rev. W. Hutchinson; Rev. P. Johnson, r. of Sidestrand, to Eliza, d. of N. Bolingbroke, Esq.; Rev. E. Kerrison, of Dereham, Norfolk, to Harriea, only d. of the Rev. J. Dashwood, of Beccles.

## EVENTS OF THE MONTH.

The "Events" are collected from the public papers, except where private correspondents are so good as to send more authentic accounts, which are always marked "From a Correspondent."

#### BERKSHIRE.

On Saturday, May 7th, the first stone of St. John's district church, St. Giles's, Reading, was laid in the presence of a numerous assemblage of the inhabitants of that borough. Prayers were afterwards offered up by the Rev. J. C. Grainger, vicar, and the Rev. F. Trench, curate; and an address was made by the Rev. G. Hulme, minister of Trinity Church. He stated that two benevolent individuals had provided for the building and endowment of this place of worship.—Reading Journal.

On Monday, May 9th, the first stone of Upton Church was laid by his Royal Highness Prince George of Cambridge, with the customary ceremony, in the presence of a numerous concourse of respectable persons.—Betks Chronicls.

In a late number of the Reading Mercury, a violently radical paper, there appears an account of a meeting held at Reading, for the purpose of establishing a county hospital, and to that account is appended a list of subscribers. They are in number 156, of which number are 22 clergymen, including two curates. One hundred and thirty-four laymen put down their names for sums amounting to 3,4721., which is somewhere more than 251. each. The 22 clergymen, including the two curates, have subscribed 1,228L, which is 55L each. So that, upon the face of the account, the laymen, liberal as they are, fall short of the clergy, as far as 55 exceeds 25. We have purposely left out of the calculation one subscriber of 1,0001., as far exceeding an average sum of contribution.

#### BUCKINGHAMSHIRE.

The Duke of Newcastle visited Eton College on Sunday week, and honoured the head-master with his company to dinner. On Monday the head and lower

masters presented an address to his Grace, signed by all the masters, expressive of their deep sense of obligation for his splendid muniscence school. He was pleased to acknowledge school. He was pleased to acknowledge in his splendid munificence towards the the address in very handsome terms. In the afternoon the scholars saluted him with several rounds of hearty cheers as his carriage drove off. Hopes are entertained, and we trust on a good foundation, that his Grace will visit the college at the next election. He is the founder of three scholarships at Eton, tenable for three years each, of 50L per annum, for the best scholar, and a gold medal for the second best; 50L is also provided as a remuneration to the examiners for the scholarships. In the present age of so-called utilitarian economy, such pious and princely liberality bespeaks true nobility and real elevation of mind, no less than a patriotic desire to promote the best interests of the country, by the encouragement of sound and religious learning. Buckinghamshire Herald.

#### DEVONSHIRE.

We are authorized to state, that the Lord Bishop of Exeter intends to hold a visitation throughout his diocese, and to confirm at such places where confirmation has not been recently held, in the months of August and September next.—Exeter Luminary.

The venerable the Archdeacon of Exeter, John Moore Stevens, held his visitation in the church of St. Mary Major, Exeter, on Tuesday, May 10th, which was numerously attended. The Rev. John Fisher Turner, rector of St. Mary Major, read the services, and the Rev. Charles Harward, vicar of St. Thomas's, preached. The archdeacon delivered the charge, calling the attention of the clergy to the remarkable circumstances of the present times. He contended for the religion as

by law established, and the necessity for an intimate connexion between the church and the state; but denied that the clergy were averse to all reform, as also that they were either jealous, invidious, or intolerant towards those who dissented from the doctrines of the established church for conscience' sake. The Archdescon next spoke of the many projects that were now before Parliament, in which the rights of the church and the clergy were so intimately mixed up, saying that he could not contemplate such changes without apprehension, the history of the world shewing that reformation never came in a flood. He then adverted to the Reports of the Ecclesiastical Commissioners; to the English Bill for the Commutation of Tithes; the proposed measure relating to the church of Ireland; to that for the regulation of the English clergy; to the bill for the registration of births; and the proposition for making marriage little, if anything, more than a mere civil contract. Six distinct measures for purposes of these kinds were now before Parliament: he could not, however, but earnestly pray that great and important alterations would be made in all of them before they became the law of the land, if such be their destiny. He regretted the proposed alterations as to the cathedrals, those splendid temples, the monuments of sucient piety, describing the church endowments as chiefly the gifts of individuals, and not a means for the support of religion that was furnished by the state. He also disapproved of the increase of power proposed to be given to the diocesans. The advantages attending the possession of a learned clergy he shewed to be immeasurably great, and trusted it was not to the ministers of religion alone that, in this country, the means of becoming support were to be dealt out with a scant hand.—Exeter Ga-

A correspondent of the Exeter Post recommends the clergy immediately to assemble in their deaneries or archdeaconries, and take into consideration the provisions of the two most important bills now before Parliament, the "Tithe Bill," and the "Residence and Curates' Salaries Bill;" of the latter, some parts are so stringent as to call for modification.

## DURHAM.

The contemplated transfer of the surplus revenues of the bishopric of Durham, for the support of new bishoprics, is creating a very powerful sensation, not only in the county of Durham, but in Northumberland also. Independently of an address to the

King, and a memorial to Lord Melbourne, setting forth the most cogent reasons, on the part of the clergy of the diocese of Durham, against the partition-scheme of the Ecclesiastical Commissioners, which his Majesty's present government seems anxious to have passed into a law, petitions, numerously signed, have been transmitted to both houses of Parliament, from the towns of Sunderland and Darlington, raying that the surplus revenues of the bishopric of Durham may be applied to the augmentation of the poor livings within that diocese, and to the religious and educational wants of the people, instead of being transferred in the way proposed by the present ministry. A meeting of the clergy in Northumberland will be held shortly, it is understood, in order to strengthen the proceedings of the clerical body in the southern part of the diocese.

A PETITION FROM THE ARCHDEACON AND THE CLERGY OF DURHAM TO THE LORDS SPIRITUAL AND TEMPORAL. - A petition from the Archdescon and clergy of the archdeaconry has been signed, which states, that " your petitioners have seen with regret, that part of the Report of the Ecclesiastical Commissioners which recommends the abstraction of a large ecclesiastical property from the diocese of Durham. The parishes of the diocese are Durham. large, populous, and, in many cases, ill endowed, the population, being intimately connected with the mines, is liable to great and sudden changes; the increase of the population has of late years been rapid, and is likely to go on; and the parochial arrangements, from these and other circumstances, are defective, and require revision.

"The property of the See and the Dean and Chapter of Durham is chiefly drawn from the diocese itself; and though this has hitherto been vested in few hands, it has been made available in various ways to common purposes—to the support of schools in connexion with the church of England, the building and endowment of churches, and the relief of general and

individual wants.

"The state of the parishes had long since attracted the notice of the Bishop and Dean and Chapter of Durham; and so soon as the law enabled them to interpose with effect, they proceeded, under the powers of the act for the augmentation of small livings, to augment the benefices of the parochial clergy, upon a scale which involved the gradual cession of a large episcopal and chapter property to the parishes of the diocess.

. "Your petitioners desire to represent to your right bonourable house the hardship which the proposed interruption of the plans of the late hishop, and dean and chapter, would inflict upon the parishes of spiscopal and chapter patronage, as well as the general ill effect of the scheme of the ecclesiastical commissioners upon a diocesse whose necessities are great and are increasing.

"Your petitioners also beg to call the attention of your right honourable house to the university, established by the latebishop, and dean and obspter, whence, amongst other important advantages, the training of ministers of religion for the service of our church was reasonably anticipated.

"And they therefore pray that such alterstions and amendments may be introduced into the Bishoprick of Durham Bill as may, in the judgment of your right honourable liouse, provide for the just claims and interests of the diocese of Durham."

The parishioners of Haughton le Skerne have just presented to their curate, the Rev. Thos. Austin, a silver salver, value 60 guineas, of exquisite workmanship.—Durham Advertiser.

## ESSEX.

The first stone of the new church of St. Botolph, Colchester, was laid on Wednesday, the 11th, by John Round, Esq., of Danbury Park. An eloquent sermon was preached at St. Peter's church, by the Rev. J. S. M. Anderson, chaplain to the Queen, after which the procession was formed, consisting of about sixty clergymen, and a large assemblage of Freemasons, with their banners and insignia, parish authorities, charity children, &c. &c.

For nearly two hundred years this parish had been destitute of a house of prayer for the reception of the members of the church establishment, amounting, by the last census, to 25,60 souls. The evil had from time to time been seriously felt; but it remained for our respected and pious townsman, the Rev. James Round, to effect, by his persevering seal and influential liberality, that which others had tried in vain to accomplish.

A proposal was issued to build a new church, without interfering with the beautiful ruins of the priory church, capable of containing 1,000 persons, and to endow it with an income of about 100l. a year. The supporters of the project received from the Society for Building Churches and Chapels, a grant of 1,000l. for that purpose; but, in consequence of the parish being overburthened with poor, it was

necessary to raise a large sum by private subscription. The call has been nobly responded to. Above 3,800% has been ready subscribed; and we feel confident the sum still required, amounting to about 1,400L, to complete the undertaking, will be cheerfully contributed by the friends of the church. In the list of subscribers are the names of the Rev. James Thomas Round, with the munificent donation of 4004-to which may be added an expenditure of valuable time, persevering labour, and scalous activity without measure; the Master and Fellows of Balliol 2004.; Bp. of London 1001.; the late Lord Colchester 1001.; Lord Ashburton 1001.; R. Sanderson, Esq., 100l.; Rev. Dr. Proceer, of Belmont, 100l.; Mrs. Wegg, of Acton. 100l.; the late Mrs. Cock 100l.; Earl de Grey 501.; John Bawtree, Esq., 501.; W. Hawkins, Esq., 50l.; C. G. Round, Req., 31/. 10s.; J. F. Mills, Esq., 30t.; George Round, Esq., 301.; Rev. J. Blatch, of Basingatoke, 301.; T. White, Esq., of Weathersfield, 251.; T. White, jun., Esq., of Berechurch Hall, 251.; Rev. W. Gresswell 201.; Rev. J. M. Chapman 201.; Rev G. Maberley 201.; Dr. Numa 201.; Miss Thorley 201.; Archdescon Lyall 201.; General Rebow 201.; the late Corporation of Colchester 211. 10a.; Mrs. Hobiya 20a.; the late Rev. T. Sykes, of Guileborough, 201.; Mrs. Waldo, of Worthing, 201.— Buez Standard.

## GLOUCESTERSHIRE.

We understand that the living of St. James, in this city, has met with a purchaser in John Scandret Harford, Eeq.; the price was 2,555L. The living of Christ-church has also been disposed of to Mr. Strickland, solicitor, of this city, for 4,555L, being intended, as we learn, for his son.—Bristol Mirror.

MONUMENT TO DR. GRAY, THE LATE BISHOP OF BRISTOL.—A beautiful mural monument has lately been erected in the Newton Chapel, in Bristol Cathedral, to the memory of Bishop Gray. It is the work of a native of that city, W. H. Baily, R.A., and reflects much credit on his taste. The monument bears the following inscription:—

"In the burial ground adjoining to this Cathedral lie the remains of ROBERT GRAY, D.D.,

"Sometime rector of Bishop Wearmouth, and lately a prebendary of the Cathedral Church of Durksen, and Bishop of Bristol, who died on the 25th day of September, in the year of our Lord 1834, in the 74th year of his age, and the 8th of his consecration. "Distinguished in the early part of his professional life by learning and piety, he was afterwards no less remarkable for the able discharge of the duties of his episcopal office, combining with diligeat attention to the ecclesiastical concerns and liberal support to the charities of his diocese, a sealous devotion to the general interests of the established church. This monument has been erected to his memory by the clergy and laity of this city and its neighbourhood, in testimony of their affection for his person, respect for his principles, and admiration for his firmness and fortitude."—Bristol Journal.

#### HAMPSHIRE.

A subscription has been opened to defray the expenses of erecting an organ in the parish church of St. Thomas, Win-

chester .- Salisbury Herald.

On Monday, April 18th, the first stone of the new church at Bitterne was laid by Mrs. Barlow Hoy. The site of the church is in the angle of a field, close to the junction of the roads leading to Swathling, Itchen, Ferry, Bursledon, and Moor Green. The service was read by the Rev. W. D. Harrison, the vicar. The inscription on the plate was as follows :-- The first stone of this church, built by subscription, on ground presented by J. Barlow Hoy, Esq., M.P., was laid on the 18th of April, 1836. W. D. Harrison, vicar. R. Scott, and J. Gale, churchwardens. J. W. Wild, architect." The style chosen by the architect is the simple Gethic of the 13th century; the church will have a nave and two aisles; there will be a west-end gallery, but no other; accommodation will be afforded for 640 sittings, of which 392 are to be free. The name is to be "St. James's Chapel, West-end." The Rev. E. R. Breton is to have the perpetual curacy. -Ib.

Winchester College, and the Rev. C. B. Henville, the vicar of Portsmouth, have each given 500l. towards a fund for the erection of new churches in that town

and Portsea. - Oxford Herald.

## LANCASHIRE.

## (From a Correspondent.)

The congregation of St. Peter's church, Manchester, have presented their minister, the Rev. Nicholas Germon, M.A., with a richly chased salver, and splendid silver tea service. Edward Brooke, Esq., the senior churchwarden, in behalf of the congregation, bore testimony, in a most appropriate address, to Mr. Germon's faithful services, as minister of St. Peter's for a period of fourteen years. The salver bears the following inscription:—f' Pre-

sented, together with a tea service, to the Rev. Nicholas Germon, M.A., incumbent of St. Peter's, Manchester, in teatimony of the sincere attachment of his congregation, their respect for private worth, and the dne appreciation of the faithful discharge of his ministry for a period of 14 years, May 19th, 1836." The cost of this plate was one hundred and twenty guineas.

The foundation stone of a new Protestant school has recently been laid at Esh, towards the building of which Lord Crewe's trustees have contributed 50l., the Diocesan School Society 20l., and the remainder of the expense is to be defrayed by the Rev. Temple Chevallier, the perpetual curate. The ground was given by the Venerable Archdescon Thorp.—

Newcastle Journal,

At a meeting held in Bury, yesterday, convened by the rector, and attended by the leading gentlemen of the town, it was resolved that two new churches should be erected, and that subscriptions should be entered into for that purpose. It was also resolved that a separate fund should be opened for each church, to which all those who were locally connected should be invited to contribute. Upwards of 1700l. was subscribed at the time, one firm alone contributing 500l. for the purpose. It is upwards of fifty years since any addition has been made to the church accommodation in Bury, in which time the population has increased at least three or four fold, -Manchester Chron.

Two other churches are very much wanted in the township of Heap, suitable sites for which may be found in the neighbourhood of Heywood Hall and Gooden Lane. The population of Tottington-Lower-End is about 11,000, with church room for 1,200. A church is very much wanted in the populous village of Ramsbottom. More than 1000l. have been raised towards building a church in Walmersley, which will hold 600 sittings,—200 of which are to be free. The Diocesan Society has granted 400l., and the rector will give half the tithes of the township towards the endowment.

The population of the parish of Bury in 1801 was 22,300; it is now 47,627. [This, with much other useful matter, will be found in a sermon preached by the Rev. T. P. Kirkman, B.A., Senior Vicar of Bury.]

## LINCOLNSHIRE.

A petition has been presented to the House of Lords, by the Bishop of Lincoln, "from the Lord of the Manor of Hulgurst, near Caistor, in the county of Lincoln, peaying their lordships to abolish an indecent and absurd custom by which he held certain lands; that custom being, that on every Palm Sunday a person deputed by him should hold a whip over the head of the clergyman when he ascended the pulpit of the parish church."—Times.

#### MIDDLESEX.

St. PAUL'S SCHOOL.—The apposition of this noble institution took place on Thursday, the 5th of May. The school-room was crowded at two o'clock by the friends and relations of the scholars; and about a quarter past two the masters entered, accompanied by a crowd of distinguished visitors; among whom we noticed the Bishops of Durham, Bangor, and Llandaff. The exercises commenced, as usual, with orations in Greek, Latin, and English, to the memory of the munificent founder, Dean Colet. They were composed and delivered by the three senior boys of the school (Messrs. Jowett, Wright, and Jephson), in a manner which did credit to their own talents and industry, as well as to the at-tention of their tutors. The prize compositions followed. The subject of the first waa, "Iter ad Emmaum," for Latin hexa-meters; of the second, "Jepthe Votum," for Gr. Trim. Iam. They were both of them written and spoken by Mr. Jowett, the captain. The high master's prize was given to Mr. Stokes, for a Latin essay on the following subject:- Quenam fuerit Atheniensium, in coloniis administrandis, im-perii conservandi ratio." The remainder of the speeches were selected from various classical authors, as well ancient as modern, and were spoken with tasts, spirit, and judgment. They were all received with much applause.—Times.

ANNIVERSARY OF THE SONS OF THE CLERGY.—This annual festival was held on Thursday, the 19th of May, at St. Paul's Cathedral. The sermon was preached by Dr. Pearson, the Dean of Salisbury, from Deuteronomy, chap. xii. v. 19. The music was the same as that given at the rehearsal on Tuesday. The anniversary dinner was afterwards held at Merchant Tailors' Hall. -The Lord Mayor was in the chair. The cloth having been removed, "Church and King" was given from the chair, and received with acclamations. The next toast, "The Queen," was also received with the most lively satisfaction. The Chairman proposed the health of his Grace the Archbishop of Canterbury. The toast was then drunk with enthusiasm. The Archbishop The Archbishop of Canterbury returned thanks. After several toasts had been drunk, the Chairman rose to propose the last-viz., " Pros-

perity to the Corperation of the Sons of the Clergy." In proposing this, however, he was sorry to have to say that the subscriptions of the evening were deficient. They presented a diminution of 150i. on the amount of the previous year. He felt convinced, however, that at a time when prosperity was smiling on trade and manufactures, the citizens of London would not allow so excellent an institution to be neglected. He was sure that the best energies of the friends of the institution would be directed towards ensuring the payment of the deficiency before long into the treasurer's hands. The toest having been drunk with applause, the chairman retired, and the company shortly afterwards separated.—The subscriptions at the doors of the cathedral and at the dinner exceeded 1,000%.

At a meeting of the National Society for the Education of the Poor, &c., holden at the Central School, Westminster, on Wednesday, May 4, there were present—the Lords Bishops of London, Winchester, Bangor, Carlisle; Rev. H. H. Norris, Rev. Dr. Walmesley, Colonel Clitheroe, W. Davis, Esq., Joshua Watson, Esq., James Trimmer, Esq., and Rev. J. C. Wigram.

SOCIETY FOR BUILDING AND ENLARGING Churches .... On Wednesday, May 18th, the anniversary of this society was held at No.4, St. Martin's-place, Trafalgan-square. The Archbishop of Canterbury took the chair. The secretary read the report for the year ending March 31 last, from which it appeared that, during the year preceding March 31, 1835, the number of applications made to the society was 170, the amount granted 21,1711., and the additional church accommodation 34,336 aittings, of which 24,990 were free. In the year preceding the 31st of March last, the applications had been 146, the money expended 17,417 l., and the additional church accommodation 30,237 sittings, of which 22,219 were free. In 1835, aid had been granted for enlarging 25 churches, for rebuilding 14, and for building 18 additional chapels, and for increasing church secon-modation in 28 cases. In 1836, 15 churches were enlarged, 110 rebuilt with enlargement, 26 additional churches built, and the church accommodation increased in 41 cases. The amount voted in 1835 and 1836 was 38,588L, and the disposable balance on the S1st of March last, was 30961. 14s. Since the institution of the society, in 1818, by an expenditure of 199,405l., the society have rebuilt and enlarged 1260 churches, and provided 313,550 sittings, of which 233,925 are

free. A district committee of the society has lately been established at Cambridge, from which the society had received a donation of 470l., and the Durham Diocesan Society has, for the last six years, transmitted to the society one-fourth of its receipts. A diocesan society has also lately been established at Worcester .-Motions were moved and seconded by the Rev. C. Benson, the Right Hon. Sir G. H. Rose, and the Bishops of Winchester and Chester. The latter stated, that in the manufacturing districts of his diocese, twenty-eight churches and chapels were now in the course of erection, which it was estimated would cost 75,000l. These were the districts in which the opposition to the church was supposed to be the greatest; but the church had only to afford additional accommodation to the population, and increase the number of faithful ministers, and there was no doubt it would maintain its ground.

ESTABLISHED CHURCH SOCIETY .-- On Saturday, May 7, a meeting of this association was held at Exeter Hall, Lord Ashley, M.P., in the chair. The secretary read the report, which at great length lamented the obvious deficiency of establishments in which people might hear the word of God, and mentioned that the committee had presented petitions to all the arch-bishops and bishops, on the subject of this important want both in town and country. It concluded with expressing an apprehen-sion that the Irish Tithe Bill, if carried, would lead to the destruction of the protestant church in Ireland, and endanger the protestant religion throughout the empire. Sir Oswald Mosley, M.P., the Rev. Hugh Stowell, the Dean of Ardagh, and others, addressed the meeting, and moved resolutions in furtherance of the views embodied in the report. They particularly dwelt upon the irremediable injury the establishment would sustain, if the Irish appropriation clause were permitted to become law.

Church Pastoral Aid Society.—
The first public meeting of this association was held on Monday, 9th of May, in the lower room, Exeter Hall; Lord Ashley in the chair. Mr. Harding read the report. It stated that the society was instituted at a meeting of about seventy of the clergy and laity in February last, and the outline of its plan had been submitted to the members of the episcopal bench. Letters were read from the Bishops of Exeter and Chester, and from many distinguished clergymen in different parts of the country. The report then went on to explain more fully the object of the society; it was to provide,

as far as possible, according to the principles laid down, additional clerical assistants, and places of worship, for necessitous and populous parishes and districts. From the peculiar state of some masses of the population, and the necessities of the church, some incumbents had already requested lay assistants to be employed under their guidance (hear, hear) to break up the fallow ground, and prepare the people for the ministration of the word of God and the ordinances of the church. After stating the regulations which the committee had laid down for their guidance as to the assistance to be rendered by the society, the fundamental principle was repeated, namely, that no aid of any kind should be granted in any parish, except on the application of the incumbent, or with his concurrence. All clergymen employed by the agency of the society to be, in every respect, as subject to the authority of the incumbent as any other cu-It was stated to be the firm conviction of the committee, strengthened by the opinion of many superior authorities in the church, that a wide field was open for the profitable employment of lay agency, consistently with the due order of the church, provided the lay assistant was, what the committee would always desire to have, a man of sound and intelligent piety, attached to the principles of the (Hear, and cheers.) established church. Some applications, as agents, had already been received from some clergymen, and from several graduates and under-graduates of the University of Cambridge, designed for holy orders. (Much cheering.) More applications for aid had been made than the committee could at present comply with. Other regulations of the society were then stated; and the report concluded by calling upon all present to render every possible aid by the formation of local associations — the speedy, transmission of subscriptions and donations—appeals from the pulpit, and earnest and persevering prayers for the Divine blessing. (Cheers.) It was stated that the subscriptions and donations already received amounted to nearly 2000l.

LONDON EPISCOPAL FLOATING CHURCH SOCIETY.—On Tuesday, May 24, the 8th anniversary of this association was held in the lower room, Exeter Hall; Lord Radstock in the chair. The report stated, that the attendance affoat had not been equal to the anticipations of the committee, and, in order to render the operations of the Society more efficient, it had been determined, if adequate funds could be obtained, to erect or obtain an episcopal shapel on

It appeared, from the financial statement, that the receipts had been 293/., and the expenditure 3171., leaving a balance due to the treasurer of 244. Motions were moved or seconded by Capt. Allan, R. N., A. Heaviside, Esq., the Hon. Capt. Mande, the Rev. N. Jones, the Rev.

W. Sawyer, and Capt. Elliot.

The first auniversary of the Protestant Association, established for the purpose of promoting, by every possible means, the principles of the Reformation, and to support the institution of church and state, was held on Wednesday, May 11, at Exector Hell, the Earl of Winchelsea preciding. The first resolution, shewing the fearful progress of the Romish church now making for the extinction of protestantism, and the fatal effects of the Catholic Emancipation Bill, was moved by the Duke of Newcastle, and carried unanimously; as was a second, to the effect that parliament should be petitioned on the deviation from protestant principles which it had of late the resolutions was agreed to, and several gentlemen having addressed the meeting in furtherance of the views of the association, the business of the day concluded.

KING'S COLLEGE.—The annual meeting of the proprieters and friends of King's College was held on Saturday, April 30, at the theatre of the Institution. Archbishop of Canterbury, as visitor of the college, presided. His Grace was accompanied on his entrance by the Bishops of London, Winchester, and Llandaff; the Marquis of Bute, Lord Bexley, Sir Robt. Inglis, Bart., Alderman Thompson, Alderenan Winchester, and other members of the council, and distinguished persons. The report was read by the scoretary. It stated that in 1834 the number of scholars in the senior departments was 93, in 1835 it was 105; in the medical department it had increased from 80 to 100, and in the junior school from 381 to 473. The regular receipts for the year over the ordinary expenditure presented a surplus of 858l., and the cash in hand at the present time, over and above all liabilities, was 1,500 L, which sum it was deemed expedient to keep in readiness for any alterations that an increased and an increasing business might require. The Dean of Salisbury moved a vote of thanks to the council, for the zeal and ability displayed by them in conducting the affairs of the college. The Bishop of London returned thanks. The favourable appreciation of their labours was the reward they aspired to obtain at the hands of the proprietary. The council already pessessed a rich reward in witnessing the rapid progress of the college, which, founded on the soundest moral and religious principles, must under the blessing of God, go on more and more prospering, and prove a powerful auxiliary to the church in the diffusion of the principles and practice of true religion and solid learning. He begged to state that the Archbishop of York, as chairman of the council, intended to have been present, but was prevented by an imperative official engagement. As a member of the souncil, he felt it due to state that they received the most efficient practical assistance from the principal, and the various professors and tutors of the college.

WESTMINSTER SCHOOL. - The annual election of King's Scholars from this foundation, to the two universities, took place on Wednesday 11th, when Mesers. Robert Henry Gray, Vernoa Page, and Charles Smith, were elected to studentships in Christchurch, Oxford, and Bleeses. George Henry Drew, William John But-ler, and Cuthbert Edward Ellison, to scholarships in Trinity College Cambridge. The election was conducted by the Dean of Christchurch, assisted by the Rev. R. Hussey and the master of Trinity, assisted by the Rev. W. Heath, who employed the two preceding days in the examination of the candidates. We understand it is in the contemplation of the Dean and Chapter of Westminster to make some alterations within the dormitory, with the view of diminishing the expenses and increasing the comforts of the King's scholars.

ELECTED INTO ST. PETER'S COLLEGE, WESTMINSTER. — Richard Phillimore, Edward Vaughau Richards, Cyril Joseph Monkhouse, Charles Edward Philipotts, Granville Robert Henry Somerset, Issue Jeremiah Preston, and Augustus Robert

Boyce.

PRAYER BOOK AND HOMILY SOCIETY. The Twenty-fourth anniversary meeting of this society was held on Thursday, May the 5th, at Exeter Hall; and in the numbers of its friends who assembled, it partook of the general increase in the attendance which has been observable in all the meetings of the season up to this time. Lord Bexley was in the chair, and addressed the meeting on the operations of the acciety; after which, the secretary read the report. From this it appeared that 3,019 ships had been visited in the Port of London during the last year. Of these, the crews of 838 had been parti-cularly spoken with, and supplied with books and tracts. It appeared from the statements of the crews themselves, that in

\$2 ships divine service was regularly performed on the Sabbath-day; that in 183, the crews occasionally attended at divine worship, but, that in 636 it was altogether neglected. The report further stated, that there had been a great increase in the distribution of Prayer-books and tracts in merchant-vessels during the last year, accompanied by the best results on the character of the men. The report then went on to state, that there had been distributed in the course of last year 16,015 Prayerbooks, and 114,272 Homilies and tracts, exceeding considerably the number issued the preceding year. Of this there were sent to Ireland 1,298 Prayer-books, and 14,700 Homily Tracts. The total number issued by the society since its commencement was 309,417 Prayer-books, and 1,937,259 Homily-tracts. The receipts of the last year, from all sources, amounted to 2,396l. Ss. 111d.; the expenditure in the same period was 2,449l. 10s. 54d.; leaving a balance due to the treasurer on the 31st of March last, of 53l. 6s. 6d., hesides which, the society were under obligations, not yet due, to the amount of 742l. 9s. 1d.

LORD'S DAY SOCIETY. - On Friday, April the 30th, a very numerous and respectable meeting of the friends and supporters of this society was held in the large room of Exeter Hall. Amongst the distinguished persons on the platform were the Bishops of London and Chester, the Marquis Cholmondeley, Sir A. Agnew, Sir Oswald Mosley, Dr. Dealtry, the Rev. C. Benson, J. Hardy, Esq., M. P., with many other eminent clergymen and gentlemen. The meeting was addressed by the Bishop of London, Sir Oswald Mosley, Rev. Dr. Dealtry, W. Roberts, Esq., Rev. George Cubitt, the Bishop of Chester, the Rev. C. Benson, John Hardy, Esq., M. P., and the Rev. Mr. Stewart. The committee had circulated 113,250 tracts, and 15,000 copies of the evidence given before the Parliamentary committee. The receipts had been 8121, 14s. 9d.; the expenditure 7401. 2s. 3d.; but there were outstanding debts 3681. The appointment of a salaried agent was recommended.

The annual meeting of the British and Foreign Bible Society was held May 4th, at Exeter-hall, Lord Morpeth in the chair. The room was full in every part, and the platform was crowded with the friends of the society, amongst whom were several bishops and noblemen. The Earl of Chichester sent an excuse for being absent on account of ill health, and Lord Harrowby regretted that he could not be present. As "a fine for non-attendance" (his lord-

ship's 'own words,) he included a check for 100l.

NAVAL AND MILITARY BIRLE SOCIETY.

The fifty-sixth anniversary of the Naval and Military Bible Society was held at the great room in the Freemasons' Tavern, Great Queen-street, on May 10th, the Marquis of Cholmondeley was in the chair. The secretary read a very long report, from which it appeared, that although the receipts have amounted to upwards of 2,500l. during the last year, the expenditure has been equally large; and that since the original foundation of the society, upwards of S00,000 Bibles have been distributed amongst the objects of its solicitude.

The annual meeting of the Church Missionary Society was held on Tuesday, May 3rd, in Exeter Hall. Lord Chichester in the chair. The attendance was numerous. The report presented a highly gratifying view of its affairs during the past year. The gross receipts had been 68.354/. 10s. 6d.; those of the preceding year were about 1220/. more; but they included a legacy of 10,000/. from Horatio Cook, Esq.; so that, in point of regular income, there is a large increase. Fifty-two new associations have been formed.

RELIGIOUS TRACT SCIETY. — The thirty-seventh anniversary of this society was celebrated in Exeter Hall, on Friday evening, May 6th, and was more numerously attended than on any previous occasion. The chair was taken by Samuel Hoare, Eq., the treasurer. The chair amount of the society's receipts was 4701.; during the past year 63,0001. had been received; but a few years ago, the society circulated 200,000 tracts. The circulation last year amounted to about 16,000,000. A few years ago, they had tracts in only eight languages, and the circulation of those was limited to a small portion of the globe; now they had tracts in 83 languages.

Battish Reformation Society.—This society held its annual meeting on Friday, the 13th of May, in Exeter Hall, George Finch, Esq., M.P., in the absence of Lord Ashley, who had been prevented from attending according to appointment, in the chair. The Rev. Mr. Saymour read the report of the committee. It complained of limited resources, in consequence of which the society had been obliged to contract debts, and was yet unable to accomplish its objects, which were to counteract the progress of popery in the United Kingdom, by circulating copies of the Protestant translation of the Scriptures and tracts

among the Roman-catholic population. The income of the last year amounted to 27861.; the expenditure of the society, amongst missionaries, readers, printers, &c., came within 1001. of that sum; but on a general review of the finances, the society was in debt to the amount of 1300L. It had circulated 400,000 tracts within the last six months, exclusive of Bibles, and was now issuing at the rate of 2000 numbers a week. The report concluded by adverting to the alarming progress of popery within these realms. Since the year 1800, the number of houses of wor-ship belonging to the catholics had increased from 40 to 510, exclusive of 40 more in the course of erection in England alone.

At the Levee, on Wednesday, May the 4th, the following address was presented to his Majesty by Lord Kenyon:-From the vicar and clergy of Sheffield, in con-sequence of the peril to which the pure religion of the gospel is exposed, from the appointment of Dr. Hampden to the office of Regius Professor of Divinity at Oxford; and humbly praying his Majesty, on account of the penalty of premunire, to which archbishops and bishops are exposed on the presentation of a bishop for consecration, that his Majesty will be graciously pleased to have them relieved from that penalty, and also require the counsel of the archbishops and bishops respecting such appointments.

University Oaths .- On the motion of the Earl of Radnor, on Monday, May the 9th, there were ordered to be laid before the House of Lords copies and translations of all oaths heretofore required to be taken by the university statutes of Oxford and Cambridge, abolished or altered by order of convocation or senate in either university respectively since Jan. 1, 1885.

## -Oxford Paper.

## NORTHUMBERLAND.

The Rev. Mr. Procter, M.A., who who has been nearly half a century incumbent of the perpetual curacy of Alnwick, and head-master of the grammar school in that town, was, on the 9th ult. presented with a handsome classical candelabrum, by his former pupils. Mr. Procter's arishioners begged to be allowed to join in the subscription; but as the tribute was intended to come from the rev. gentleman's pupils exclusively, that was declined. A separate subscription was then entered into by the parishioners, and a second

piece of plate presented to Mr. Procter.
The Duke of Northumberland purchased a piece of ground without commu-

nicating his intention as to the purposes to which he proposed to appropriate it, and built on it a Sanday school, which her Grace the Duchess personally superintends when at Alnwick. But the Duke did not stop here; bis Grace built a handsome house upon the ground, possessing all the attributes and comforts of a gentleman's residence; and when it was finished, his Grace informed Mr. Procter that he had built it for a glebe-house, and had taken measures to annex it permanently to the perpetual curacy of Alnwick — which he has since done. The Duke then told Mr. Procter that, as he had been the means of depriving him in his old age of the assistance of his son, by presenting that son to the perpetual curacy of Doddington, he begged to be permitted to pay from his private purse the stipend of the curate whom Mr. Procter must engage, and requested that the amount should be 200% per annum.

To this princely proposition Mr. Procter replied in terms of a becoming grateful acknowledgment, and insisted, under the circumstances, that the curate should occupy the new glebe-house, adding that he would thus end his days happily and peacefully in the old house, in which be had honourably brought up a family of twelve children.

## NOTTINGHAMSHIRE.

The Rev. H. B. Bacon has resigned his appointment of one of the justices of the Borough of Newark .- Notts Jour.

#### OXFORDSHIRE.

Among the many institutions lately adopted for the benefit of the labouring poor, that of the penny club deserves recommendation. In the village of Ensham, in this county, there is one, which has been now a twelvementh in operation. Every child who is a member contributes a penny at least each week, or more if he can spare it, which is deposited in the Savings' Bank at Oxford. At the end of the year, the amount deposited by each individual is returned, together with a proportionate share of the money given by their wealthier neighbours in the parish, and occasional contributions raised at the solicitation of the kind ladies who take an interest in the institution. The receipts of last year were-

From the children themselves... 46 13 Donations and interest ..... 13 11 0

Which sum was laid out in the purchase of useful articles of clothing; and can Friday last, 211 children received the benefit of it. In the neighbouring village of Cassington the same plan has been adopted with the same success. Any member who is found guilty of theft, profanation of the Lord's day, common awearing, or indecent language, is deprived of the benefit of the club, and ignominiously expelled. Being open to all children of the parish, they are Savings' Banks on a small scale, close to their homes. The pennies in this manner saved weekly from their earnings would otherwise, probably, have been spent, without a new jacket and trousers, or a gown, at the end of the year, to shew for their money.—Oxford Herald.

OXFORD.—It is in contemplation to exect a monument, in the cathedral of Christ Church, to the memory of the late lamented Regius Professor of Divinity, Doctor Burton. The expenses are to be defrayed by a subscription of 1l., to be collected from his friends and admirers.—Oxford Paper.

### RUTLAND.

At the spring audit of the governors of Oakham and Uppingham Schools, held April 26th, the Messrs, Wooley of Emmanuel, Peake of Sydney, Green of Jesus, Frost of St. John's, and Higgs of Corpus Christi colleges, Cambridge, late pupils at Oakham School; and the Messra. Hill of St. John's, Day of Clare Hall, and Lawton of Jesus colleges, Cambridge, late pupils of Uppingham School, were elected to exhibitions of 40l. a year each, and to which students at either of the English Universities are eligible, who have been educated at these schools.—Oxford Paper.

## SOMERSETSHIRE.

The congregation of the Rev H. P. Gale, of St. James' church, Taunton, and who is about to leave that place, intend to present him with a bandsome testimony of their respect, and of their sense of his truly valuable services as a minister of the gospel, and of their acknowledgment of his christian zeal in the discharge of his public and parochial duties during the twelve years in which he resided in that parish.—Salisbury Herald.

The first stone of the new church at Redlynch, in the parish of Downton, was laid on Monday, April 27th.

On the recent occasion of the contribution of Easter offerings, the inhabitants of Wincanton came forward simultaneously, and tendered to their respected clergyman, the Rev. W. Carpendale, the sum of sixty guineas, in the place of offerings, which have heretofore been merely nominal.— Bath Gasette.

#### SUFFOLK.

An elegant silver cream jug was lately presented to the Rev. Richard Pearson, M.A., on his retiring from the curacy of Oulton, by the poor of the parish, who raised it among themselves by a penny subscription.—County Chronicle.

#### SURREY.

On Thursday, the 12th of May, some children at play at Headley, near Liphook, contrived to make a bonfire near a large straw rick, which soon caught fire, and the flames communicated to the church, which was close by; it being Ascension day, a congregation was assembled, for whom there was no escape, but through the tower, which was in flames. The clergyman was, we hear, slightly burnt, but we are happy to add that no other person received any injury. The spire was destroyed and the bells partly melted, but the body of the church was saved, with great exertions.—Surrey Standard.

#### WILTSHIRE.

The first stone of the new church to be built in the parish of Downton was laid on Monday, May 25th, by the warden of Winchester College, in the presence of a large number of subscribers and other friends to the undertaking. It is computed that between one and two thousand persons, including the children of the several schools, were present. The church, which has thus been commenced, is to be called St. Mary's Church, in compliment to the two St. Mary Winton Colleges, and is intended principally for the accommodation of the poor of that part of the extensive parish of Downton which is contiguous to the New Forest.

## WORCESTERSHIRE.

We hear with sincere pleasure that it is in contemplation to erect a chapel on that part of the Titterstone Clee Hill which is thickly inhabited by persons employed in the coal and lime works, who, being distant from any parish church, can have no opportunity of attending the divine service, and therefore spend the Sabbath in idleness and debauchery. We understand that the Hon. Robert Clive has kindly given the land for its site, and several highly respectable clergymen of the neighbourhood have formed a committee for the promoting of subscriptions.—Worsester Guardian.

HARTLEBURY NEW CHURCH.—The foundation stone of this intended edifice was laid on Tuesday, April 26, by Mrs. Baker, the wife of the much-respected rector of Hartlebury, and daughter of the Bishop of this diocese. The silver trowel

used on the occasion was manufactured by Mr. Powell, of the Cross, in this city, and was greatly admired for the excellence of its workmanship. The following was the inscription on the brass plate:—" The first stone of this church was laid on Tuesday, the 26th day of April, 1836, by Elizabeth Lloyd, wife of the Rev. Thomas Baker, rector of Hartlebury, and daughter of the Right Rev. Robert James, Lord Bishop of Worcester, when it was rebuilt and enlarged.—Rev. Thomas Baker, rector; William Prattenton, John Lamb, churchwardens; Thomas Rickman, architect."—Worcester Journal.

#### YORKSHIRE.

On Monday, the 16th, the first stone of the intended chapel at Breatton, in the parish of Knaresborough, was laid by Thomas Duncombe, Esq., of Copgrove, the lord of the manor.—York Gazette.

The subscription for the purchasing of a painted window for the east end of the newly erected and handsome parish church of Huddersfield proceeds most prosperously. The sum required is 470L, of which about 360l. is already subscribed.——Ibid.

#### WALES.

The Lord Bishop of Llandaff has purchased the Hardwick Estate, near Chepstow, as the future residence of his lordship within his diocese.—St. James's Chronicle.

#### IRELAND.

## STATE OF THE COUNTRY.

COUNTY CARLOW-LORD MORPETH'S CIRCULAR - MOB LAW - ASSAULT AND Rescue.-On Saturday last, the day appointed to hold an auction at Rathvilly, on several head of cattle distrained for tithes, due to the Rev. Mr. Whitty, the peasantry assembled so early as five o'clock in the morning, from all parts of the neighbouring counties. Telegraphs were erected very systematically on the various hills between Rathvilly, Hacketstown, and Castledermot, to give notice of the approach of the police, while horns were sounding in every direction within six miles of the scene of action. Captain Vignoles, R.M., of this town, accompanied by Messrs. Fitzgibbon and Trant, C.C., and a strong force of both the police and military, proceeded to Rathvilly, and halted the men about a mile from the village. Mounted videttes were stationed at dif-

ferent points between the village and the military, to bring up this force, if found necessary, for, according to instructions conveyed in Lord Morpeth's circular, the military and police are prohibited from attending such meetings until a " breach of the peace" be actually committed. These arrangements (no doubt prudent under other circumstances) having been entered into, Captain Vignoles, accompanied by Messrs. Fitzgibbon and Trant, proceeded to the village, which was densely crowded by a multitude, who appeared to act in bodies under their respective leaders. The cattle were set up to auction amid the most savage yells, and bid for by one of Mr. Whitty's men; this operated as a signal to commence an indiscriminate attack upon the devoted minister and his party, which was accordingly made by a shower of stones and other missiles, when Giltrap, sea., who bid for the cattle fell, having received a blow of a stone which fractured his skull, in the presence of the magistrate. Mr. Whitty's life was in imminent danger, but he providentially exceped unhurt. A signal was then made for the police and the military, who ran so the spot in about ten minutes, but by the preconcerted arrangements of the mob the cattle were carried off in triumph, and the crowd dispersed before their arrival. This daring outrage on law was committed in the presence of the magistrate, without being able to protect the sale by the force which he had under his command—we suppose in conformity with the government instructions, that no force could " be employed until a breach of the peace had been committed." Here was not only a breach of the peace, but in all probability a murder committed, for few hopes are entertained of the recovery of the man whose skull was fractured; and yet, until such daring outrages take place, the military cannot attend to protect these who are executing a legal decree. Indeed, so well aware were the rebellious conspirators of the inefficiency of a civil or military force under the circumstances, they publicly boasted that at the different chapels their priests informed them from the alter "not to fear," for the troops dare not appear at the auction. In this manner the auction terminated, by giving the mob a signal triumph over the laws of the land .- Carlow SentineL

WRITS OF REALLION.—On Tuesday last one of those "rebels and contemners of the law," as the writs of the Barons of the Exchequer term tithe conspirators; memed Joseph Nolan, was arrested under a writ of rebellion, and lodged in gaol for, as

we learn, the sum of 108%, tithes due to the Rev. Frederick E. Trench, of Kellestown, in this county. The commissioner of rebellion was attended by Captain Vignolles, R.M., and a large body of the constabulary. Nolan struck the commissioner on arresting him, but was instantly cap-tured by Captain Vignolles and the police, and safely escorted into Carlow. We trust this will be an useful warning to the tithe delingents not to heap costs on themselves by opposition to the decrees of the Court of Exchequer. At all events, a few such captures will bring the agitators to their senses, and teach their priests that the laws shall not be set at defiance with impunity. On Thursday last, two men mounted on excellent horses, proceeded to the parish of Kilabin, Queen's county, when they succeeded in serving with law subprenss several of the most notorious of the antitithe conspirators. Horses were immediately saddled at the houses of Kenny, of Ballinagar, M. Longhlin, of Clonebeacon, and John Cahill, and men sent in pursuit. The whole parish was in a short time in motion, but the process-servers had effected their business before a mob could be collected, and, being well mounted, secured their retreat in safety .- Ibid.

Another Patriotic Conflagration. -The dwelling-house of John Conway, of Upper Farnans, barony of Slievemarigue, was maliciously set fire to on Friday night, the 6th of May. Conway and his family were awoke by the noise of some geese that were burned by the flames. Conway is the person who, at the last election, was brought by priest Doran to vote for Messrs. Lalor and Cassidy, but declined, when he came to Marybro', to comply with the wishes of the priest, and would not vote at all. Considerable hostility has been ever since evinced towards him, and an effort was made by some of the "patriots" and ad-vocates for "freedom of election," to have him ejected from a place which he held from one of that party, which would have succeeded had he not paid up.—Leinst. Exp.

From the annual report of the CORE DIO-CESAN ASSOCIATION in aid of Scriptural Schools, for the year ending September 1, 1835, (just published):—

This association was formed in consequence of parliamentary aid being withdrawn from all schools in which the Bible was read. It has existed one year, and has relieved, with salaries, sixty-two schools, in which are 2,931 children. (Now 3,500.) These and other scriptural schools have been supplied with school requisites. No money has been expended

on agents or inspectors, as the work of inspection has been gratuitously performed by the clergy. Within the last year twelve new schools have been established, and eight revived. The committee intend to adopt the plan (which has been so useful in other districts) of half-yearly inspection, and examination of the masters and children. Besides the schools relieved in the last year, the committee have reason to know that several other scriptural schools, from want of funds, are about to apply to this association for support. Increasing demand will therefore be made on the funds of this association. But the committee, trusting in that kind Providence who has already raised up so many benevolent contributors in England and Ireland to the cause of scriptural education, feel assured the same kind Providence will still put it into the hearts of his people to meet these increasing demands with liberal contributions.

It must be interesting to the friends of the cause to know that similar scriptural school associations have been formed (under the established clergy) in Ardagh, Elphin, Tuam, Cloyne, Monaghan, Ennistillen, Strabene; and that similar associations are about being formed in other dioceses and districts.

The following are the questions proposed by the clergymen who inspect the schools:—1. What is is the name of the teacher?—2. What is the number on the Average number last quarter in attendance ?...males...females ?-4. How many in the school on the day of inspection?... males...females ?—5. How many are learning the alphabet ?--6. How many are learning to spell ?-- 7. How many can read fluently !-- 8. How many are reading the holy scriptures ?-9. Are the holy scriptures read daily in the school ?-- 10. Are the holy scriptures committed to memory? -11. Specify the portions of scripture which each class has learned to repeat off book, since the last inspection?-12. Do the children understand the meaning of what they have been taught !-- 13. How many can write?-14. How many are learning arithmetic ?-15. How many are in or beyond the rule of three?-16. Are any taught book-keeping ?-17. Are the protestant children taught the church catechism?-18. Do the children attend a Sanday school ?-19. Do the protestant children and teacher regularly attend public worship ?- 20. Is the roll of the attendance of the children at school regularly kept ?-21. Are the patrons of the school pleased with the conduct of the teacher ?-

22. Is the school-house in good repair, and are the children kept clean ?-

Amongst the larger subscriptions received from 1st September, 1834, to 1st September, 1835, are—Earl of Bandon, 50L; Viscountess Bernard, 10L; Hon. and Right Rev. Dean Bernard, 51.; A. B. Bernard, Esq., 5l.; B. M., England, 15l.; Hon. Miss Calthorpe, 5l.; Lord Carbery, 51.; Mrs. Mayfield Cane, 51.; Lady Chatterton, 1l.; Dr. Corbett, 1l.; Lady Colthurst, 5l.; Mr. Edward Cowen, 1l.; Rev. Robert Daly, 51.; Josiah Dunn, Esq., Dublin, 51.; Edward Dogherty, Esq., 51.; Cuthbert Kearney, Esq., 101.; Earl of Listowell, 101.; Lord Lisle, 151.; Mrs. Major Miller, 1l.; Viaconst Midleton, 25l.; Rev. H. Newman, 5l.; Mr. and Mrs. Whitmore, by Lady Bernard, 20l.

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## NOTICES TO CORRESPONDENTS.

"The Editor is requested to observe, in consequence of Mr. Baden Powell's letter to the 'John Bull' newspaper, that the author of 'Tracts for the Times,' No. 45, &c., does hold the Lord's day to be of divine obligation, and does consider it binding on Christians by, virtue of the Scripture notices concerning it; that, so far from the 'denial of that observance' being 'precisely one of the tensor' held by the author of those Tracts, the author considers it a sin

pectacity one of the teneral held by the author of those Tracts, the author considers it a sin against scripture, in any Christian, to deny it."

The republication of "Fox's Martyrs," by Messrs. Seeley, is designedly cheap. It is, in fact, only to cost 10s. 6d. a volume, and this is, beyond all doubt, as reasonable as possible. But there will be eight volumes, and thus the book will cost four guineas, and, if bound, (at 8s. 6d. a volume,) will come to 5l. 12s. This is about the price of good copies of the old edition. Now, surely this is answer enough to the charges and insinuations made against the Society for Promoting Christian Knowledge for not undertaking the work. It was not abandonment of protestantism, but common nyudence, which dictated that society this society for Fromoting Christian Knowledge for not undertaking the work. It was not abandonment of protestantism, but common prudence, which dictated to that society this abstinence from a course so wholly unprecedented. Now the Religious Tract Society often publishes large books; but that society does not undertake Fox. Why does none of the abuse lavished on the Society for Promoting Christian Knowledge fall on the Religious Tract Society? The truth is, that only a spirited publisher, by making a strong appeal to the public, can make so great a work answer. Messrs, Society's price is, unquestionably, a very reasonable one, and all success is wished to their undertaking.

The Editor is exceedingly anxious to call attention at once to a most heautiful and intervent—

The Editor is exceedingly anxious to call attention at once to a most beautiful and interesting volume just published by Mr. Murray, being a translation and improvement of Count Laborde, the younger's, "Journey through Arabia Petrusa to Mount Sinai, and the excavated City of Petra." The beauty and interest of the engravings, illustrating so many places mentioned in Holy Writ, deserve notice; and there appears to be very much directly tending to illustrate prophecy. It has appeared so late in the month, that there is no time for a fuller notice.

In answer to a truly excellent letter from a lady, inquiring in what way she could best give her aid towards supplying the spiritual wants of the population, the Editor (entirely agreeing in every word of her letter) would beg to suggest the forthcoming subscription, under the auspices of the Bishop of London, for the supply of this great (and, in many parts, almost heathen) metropolis with churches and ministers.

"\Delta's" letter is, in every respect, just and true; but would "\D" consider whether the freaks and ill conduct of an individual—amounting, if not to unsoundness, at least to something not

and ill conduct of an individual—amounting, if not to sensoundness, at least to something not far from it—are of any consequence; and whether his very just and powerful reasoning does not apply to a very large body who are doing the real mischief?

The Editor has heard of no such proposal as that mentioned by "L. X." It has, at all events, not appeared in any substantive form; but if, in an episcopal church, the system of distrusting bishops begin, what is to become of that church? No possible mode of appointment can be devised which will not be open to strong objection. That election produces the worst effects (let any one who really knows the condition of things in the Romanist election of bishops in Ireland give his opinion on the point) no one can doubt. We susst submit to evils in nominations of all kinds; and we must have reliance enough on God's blessing on the mode of government sanctioned by his word to believe that that blessing will outweigh contingent evils. contingent evils.

The suggestion in "W. B. H.'s" letter is most important and valuable. But, for reasons which will readily occur to him on consideration, it will be better to say nothing in case quarter for the next two months. The few months which follow will be the time to act on it, if the means of doing so are left. The public notice of them, at present, will ensure their being taken away. When his letter is published, he will perhaps allow a different signature to be

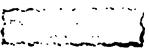
given to it, which, after this notice, will be better.

With every possible wish to attend to the gentleman who complains of what is said as to Mr. Consybears, and with the most sincers and unfergood respect that gentleman, who is Mr. Concybeare, and with the most sincere and unfeigned respect for that gentleman, who is owell entitled to it, the Editor cannot retract anything said as to 1 Tim. iii. 16, except that it should have been more distinctly stated exactly what the MS. authority for Mr. Concybeare's view is. But it was taken for granted, that, in a passage so much discussed, that was fully known. What was meant was this, that although a few good MSS. favour Mr. Concybeare, a very few do so, and that the large mass of MSS. are against it. As to admitting Griesbach's authority as supreme, the Editor begs to decline altogether a compliance with his correspondent's wish to do so. Any common book would tell the gentleman who has made these remarks, both what Griesbach's views were, and how entirely his verdict on this nessage, has been disputed by subsequent critics.

on this passage, has been disputed by subsequent critics.

Circumstances, of no public interest, have so occupied time, that many correspondents will, it is hoped, excuse their letters not being formally acknowledged till the next Number.

Brrata in Mr. Wordsworth's speech in the last Number:—P. 546, line 1, for this, read the: line 8, for way, read ways. There should be a new paragraph at 'It may be gathered,' in line 18, and again at 'Such being,' in line 35. In line 33, insert and after elevated. Line 6 from the bottom, for inverting, read reversing. There should be a new paragraph in p. 547, line 10, at 'The second point.' In p. 548, line 31, omit subsequent; in line 33, for within, read withers and. In p. 549, line 15, a new paragraph at 'It is related.' In line 24, insert itself before was.



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